Letters and Papers of the A. B. C. F. M.

Vol. 220.

Missions to the Mahratta People.

Vol. 1.

General and Miscellaneous.

1844–1859.

The mission to the Mahratta, or Marathi People, begun at Bombay in Feb. 1813, continued to be called the Bombay Mission until 1834, when it was denominated the Mahratta Mission. This mission, having become extended in territory, was in 1841 divided into two, the Bombay, and the Ahmednuggur, mission. The Satara mission was detached from the Bombay mission in 1852, in which year also the Kolapur mission was commenced by Mr. Wilder. The last-named mission was discontinued in Oct. 1858; and in 1860, the three remaining missions were united under their former name, The Mahratta Mission.

This explanation seems necessary, in order to account for some appearances of confusion in this volume. J.A.V.

Ahmednuggur Mission.

Annual Tabular Views for 1844, 1850, 1851, 1–3

Minutes of meetings of the mission 4, 5, 7, 8, 16, 18, 20–23, 28, 33, 36, 39, 49, 52, 54, 57, 66, 70, 72, 75, 77, 81, 84, 88, 91, 94, 101, 102, 108, 111, 112, 117

Annual Reports 6, 9, 10, 76, 89, 100, 109, 110, 118, 122.

General Letters 12, 13, 19, 24, 26, 30, 34, 35, 38, 45, 47, 50, 51, 53, 56, 58, 65–68, 71, 74, 82, 102, 116.

Annual Estimates 7, 13, 20, 23, 33, 48, 49, 57, 63, 66, 70, 75, 81, 91, 102, 247, 154

The Mission Press 14, 42

Relations to the Am. Bible & Tract Societies 43, 44, 59–62, 114, 115.

Relations to the Church Missionary Society 11, 15, 17, 32

Reports of Ahmednuggur Station 25, 27, 37, 41, 55, 64, 69, 73, 85, 96, 105, 10

Reports of First & Second Churches in Ahmednuggur 78, 79, 97, 98, 86, 87, 106, 107, 119

Statistics of the Ahmednuggur Church, 1848. 29

Constitution of the Ahmednuggur Mission, 1856, 83

Minutes of a meeting of the mission may be found in Vol. 222: No. 353.

Names of idols & their annual income from Government 40
✓ Letter to the Committee of 13, on Missionary Policy, 1856. 80
Appeal to Friends of Missions in Western India, 1857. 90
Appeal to the American Churches, 1857. 92
Table shewing the extent of the field & the expense of the work 93
Reports of the First Northern, & Western Fields 98½
Statistics of the mission churches in 1857-8 109 99
Report of the Northeastern field, Wudaley &c 113
Report of the Central field, Ahmednuggur &c. 119
✓ On the use by Christians of the Public Fountains 120 120, 287
Letter to the Satara Mission, and Reply 103.104
✓ Mr. Burgess' letter, containing strictures on the policy of the mission 46
☞ Index continued on the opposite page.

Bombay Mission.

Importance of Bombay as a field for missionary labor 123
✓ Letters from Messrs Hume & Allen on missionary policy 124
Letters on the occupation of Satara as a missionary station 125-127. 129
Letter from Mr. Allen on Mrs. Graves' house 128
Letters from Messrs Wood & Allen & others, on building in Satara 129. 133
Letters from Messrs Burgess & Wood 133. 134
Letters on a proposed High School at Bombay 135, 136
Letters from Ballantine, Hasen, Wood & Wilder 135, 136
Letters from Hume, Bowen, Fairbank, & others {same subject} 137. 138
History of transactions connected with Mr. Wilder's Marathi Theological Class Book 139

Letters and addresses from native christians 140-147

Bombay Mission – continued.

Annual Report for 1843–4 194

Annual Tabular Views for 1844, & 1851. 195, 196

General letters 199. 200. 203. 205. 206. 207

Estimates of Expenses for 1854-5-6-7-8-9-60 153, 205, 206, 212, 214, 221, 226, 227

Appropriations for 1855. 153, 160. 163.

Letter to the Am. Tract Society 197

The Mission Printing Press 198, 201, 208, 210, 211. 215–218

Pecuniary affairs of Satara & Mahabulishwar 199. 200

American missions in Western India 202

Mission premises at Byculla, Bombay 203. 204

√ Mr. Hume's letter on ~~things~~ evidences of progress ✓ 207

Report of Dr. Anderson's Speech before Bombay — a society 209

The new chapel – ~~[illegible]~~ of it – cost of erecting 219–220

Mr. Hazen's return to America in 1857 – certificates of approval 222–225

Letter from an educated Hindoo 207

Ahmednuggur Mission – continued.

Reports of the Seroor Station, 1845-1850, 1854-8-9. 243–249

Minutes of a meeting of the mission at Seroor, July 1855. 247

Reports of the Kirkar Station, 1856–1859. 250–253

Satara Mission. 1852–1858.

Satara as a missionary station 125–129

On building houses in Satara 228 129, 133, 134

Reports and estimates of the mission 230–242

Letters of Messrs Burgess, Wood & Munger 129, 133, 134, 228–242

Reports & estimates for 1858, 1859, 1860 are in Vol. 222: No. 313, 316, 322

Kolapûr Mission. 1852–1858.

Annual Tabular Views, 1853–1857. 254, 260, 262, 267, 268

Annual Reports, 255, 258, 261–266, 269

Annual Estimates 257, 259, 267, 184, 185, 193

A Missionary tour 256

Printed slips, some of them on Progress in India 272–286

Visit of the Deputation, in 1854, and 1855.

Preliminary Address of the Deputation 148

General Letter of the Deputation, by way of review 149

Reports of Committees of the mission.

On visits to America 150

Appendix to this Report 151

On Common Schools, & Schools for Native Teachers & Catechists 158

On Estimates and Appropriations 159

Various Estimates for Bombay, Ahmednuggur &c. 153–157, 184, 185, 161a–163

On Salaries 175

On Tracts and Books 176

On Native Churches and Pastors 177

On the Controlling Object in Missions to the Heathen 178

On Native Teachers and Catechists 179

On the English High School at Bombay 181

On the Printing Establishment 182

On Preaching 183

On Mission-Extension 186

On Temporal Aid from mission funds for indigent native Xns 187

On Caste and Polygamy 188

On Grants-in-aid, from the Indian Government, for schools 189

Answers to Questions relating to Common Schools, & Girls' School 169.170
Native Female Education in Bombay - early efforts 171
Statistics of the Mission Church in Bombay 172
S. B. Fairbank's Balance Sheet 173
English High School at Bombay - concession by Deputation 180
Remarks made by Ramkrishnapunt & Harripunt 164.165
Subjects proposed for consideration at the meeting of the mission with the Deputation, Dec. 1854 190
Testimonial of the Missionaries at the departure of the Dep.n 191
Appropriations for the Mahratta Missions, as sanctioned by the Deputation, Jan. 1855 192
Letter of the Deputation to the Native Christians in Ahmednuggur, on an Industrial School 152

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.
11.
12.
13.
14.
15.
16.
17.
18.
19.
20.

1.
2.
3.
4.
5
6
7
8
9
10
11
12

1

ANNUAL TABULAR VIEW,—for the year 1844

To be sent to the Missionary Rooms as soon as possible after the close of the year.

220

NAME OF THE MISSION,— Ahmedunggur Mission

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of Pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members.
1.— Ahmedunggur	2		1			3	6		8	1	250	1	94			1	30	10	389	48	561		4	4802	1	16	1	54	72
2.— Seroor	1					1	2		1	1	60			1	13			1	49		49			$69.					
3.—																													
4.—																													
5.—																													
6.—																													
7.—																													
8.—																													
9.—																													
10.—																													
11.—																													
12.—																													
13.—																													
14.—																													
15.—																													
16.—																													
17.—																													
18.—																													
19.—																													
20.—																													
TOTALS,																													

including church members at Seroor.

NAMES OF OUT-STATIONS.	Native Preachers.	Native Assistants.	Total.	Schools.	Pupils.
1.— Ranjungaum (near Seroor)		1	1	1	20
2.—					
3.—					
4.—					
5.—					
6.—					
7.—					
8.—					
9.—					
10.—					
11.—					
12.—					
TOTALS,					

MORE PARTICULAR VIEW OF THE SEMINARY.

No. in Preparatory School, . . .
Class 1st, . .
" 2d, . .
" 3d, . .
" 4th, . .
" 5th, . .
" 6th, . .
Theological Class, ...

Native Teachers.

APPARATUS AND LIBRARY.

Apparatus, added during the year.

Mission Library.

Whole No. of Volumes, . . .
No. received last year, . . .

ANNUAL TABULAR VIEW, continued.

Printing.	
Whole No. of volumes printed during the year.	
No. of tracts printed during the year.	
Pages of Scripture.	
Pages of Tracts.	
Charge to American Bible Society.	
Charge to American Tract Society.	
Charge to other Societies.	
Whole No. of copies in native language printed during the year.	
Whole No. of pages in native language printed during the year.	
Whole cost of printing during the year.	
Whole No. of copies from the beginning.	
Whole No. of pages from the beginning.	

Books and Tracts.	
Books and Tracts distributed during the year.	8211
Books and Tracts now in Depository.	29879

Printing Establishment.
No. of Printing Presses in use,
Lithographic Presses,
Founts of Type in Native Language,
Founderies,
Book Bindery, whether complete.

Inventory of Mission Property.
Value of Printing Establishment, exclusive of Buildings,
Value of the Buildings,
Number of Houses of Missionaries,
Value of these Houses,
Number of School-houses,
Value of these School-Houses,
Value of the Mission Library,
Value of Apparatus for Seminary,
Value of Apparatus for Schools,
Value of other property, consisting of

Tabular view for Rio Negro Eth. 1844 — 1845

Rec'd Aug 24.

REMARKS.

2

ANNUAL TABULAR VIEW,—for the year 1850

To be sent to the Missionary Rooms as soon as possible after the close of the year.

NAME OF THE MISSION,— Ahmednuggur

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils. in Free Schools	Female Pupils. in Free Schools	Total number of Pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc. in Rupees (Company's Rupees)	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members, received from the first.
1.— Ahmednuggur	2					3	5	1	4	1	150	1	40	1	23	1	37	14	450	80	630	7(a)	2	3258.3.9	1	8	1	95	148
2.— Bhingar ---	1						1		2	1								2	70		70	1		196.6	1			6	
3.— Sirur ---	1					1	2		3	1	85			1	18	1	14	3	112		144			1025.14.1 (c)	1			17	
4.—																													
5.—																													
6.—																													
7.—																													
8.—																													
9.—																													
10.—																													
11.—																													
12.—																													
13.—																													
14.—																													
15.—																													
16.—																													
17.—																													
18.—																													
19.—																													
20.—																													
TOTALS,	4					4	8	1	9	3	235	1	40	2	41	2	51	19	632	80	844	8	2	4480.3	3	8	1	118	
																		4	95		95 at Out Stations								
																		23.	727		939.								

NAMES OF OUT-STATIONS.	Native Preachers.	Native Assistants.	Total.	Schools.	Pupils.
1.— Newase —	1		1	2	60
2.— Wudaly		1	1	2	35
3.— Wadegaon		1	1		
4.—					
5.—					
6.—					
7.—					
8.—					
9.—					
10.—					
11.—					
12.—					
TOTALS,	1	2	3	4	95

MORE PARTICULAR VIEW OF THE SEMINARY.

No. in Preparatory School, . . .

Class 1st, . .

" 2d, . .

" 3d, . .

" 4th, . .

" 5th, . .

" 6th, . .

Theological Class, 3 men instructed in Theology three months & five Native Teachers. 1 + 2 monitors ~~Native Teachers~~ " " heard the lectures with them.

(a) 4. in Boys' Free schools
1. in Seminary
1. " Xtian School
1. " Girls' B. School
7.

APPARATUS AND LIBRARY.

Apparatus, added during the year.

Mission Library.

Whole No. of Volumes, . . . 1342

No. received last year, . . . 9

(a) Nuggur	Boys' Free Schools	942.	13. 9	
"	Girls "	537.	7. 0	
"	" Boarding "	635.	1. 6	
"	Seminary	948.	2. 6	
"	Xtian School	194.	11. 0	
		3258.	3. 9	
(c) Sirur	Boys' Free Schools	344.	11. 11	
"	" B. "	464.	8. 0	
"	Girls " "	216.	10. 2	
		1025.	14. 1	

ANNUAL TABULAR VIEW, continued.

Printing.

Whole No. of volumes printed during the year.	4,750
No. of tracts printed during the year.	8,500
Pages of Scripture.	596,500
Pages of Tracts.	375,000
Charge to American Bible Society.	Rs. 1389. as 9.
Charge to American Tract Society.	Rs. 476. as 15.
Charge to other Societies.	Nothing
Whole No. of copies in native language printed during the year.	18750
Whole No of pages in native language printed during the year.	Books. 943,500 Tracts 375,000 Scrip. 596,500 } 1,915,000
Whole cost of printing during the year.	Rs. 4,116. 7. 11. This is cost of printing & also of tracts & books purchased.
Whole No. of copies from the beginning.	Not known
Whole No. of pages from the beginning.	Not known

Books and Tracts.

Books and Tracts distributed during the year.	Parts of Scrip. 989 = 103,185 Pages Tracts & Books 11511 = 466,857 " Total 12500 = 570,042 "
Books and Tracts now in Depository.	Parts of Scrip. 4,221 = 697,894 Pages Tracts & Books 18610 = 787,599 " Total 22831 = 1,485,493 "

Printing Establishment.

No. of Printing Presses in use, ...

Lithographic Presses, ...

Founts of Type in Native Language, ...

Founderies, ...

Book Bindery, whether complete.

Inventory of Mission Property.

Value of Printing Establishment, exclusive of Buildings, .

Value of the Buildings, ...

(d) Number of Houses of Missionaries, ...

(e) Value of these Houses, ...

(f) Number of School-houses, ... 7

(g) Value of these School-Houses, ...

Value of the Mission Library, Estimated at Rs. 2374

Value of Apparatus for Seminary, Estimated at 600

Value of Apparatus for Schools, Estimated at. 40

Value of other property, consisting of

(g) Chapel at Nuggur

(g) " " Sengor

" " Bhingar — Rs. 288. as 4. 8. *

(g) " " Mudaly

REMARKS. Native Asst's houses

(d) 4. houses owned + 1. rented

Miss Farar's house Rs. 4553. as 8. 0

(e) Mr. Milders " 1500. 0. 0

House at Bhingar - 4632. 11. 4 *

" " Sewoor Not known

Mr. Burgess rented at forty (40) rs per month.

(f) 1. Seminary
1. Urban Schoolhouse
1. Girls' B. " "
1. Boys' Free " "
1. " " " " at Sewoor
1. " B. " " "
1. Girls " " " "
7.

(g) Not able to ascertain definitely. Hope to ascertain some of them by next year.

(g) 5. in Mr. Burgess' Compound
(g) 1. " " Milders "
(g) 2. at Bhingar *
(g) 3. " Sewoor
(g) 1. " Madegaon
(g) 1. " Mudaly
1. " Nawase = Rs. 500.

* In this sum is included the cost of out house & Native Asst's " houses & I think in Mr. Burgess's estimates the figure is Rs. 4921. including Chap also, which I have placed separate.
The cost for each house includes Out hous & Nat. Asst's " houses, except such as have built since the purchase — in some cases a heavy

Table showing the annual expense for each pupil in our different schools.

Nuggur Station

	Rs. as. Pie		Rs. as. Pie
Seminary	948. 2. 6 ÷ 40	=	23. 11. 3
Girls' Boarding School	635. 1. 6 ÷ 37	=	17. 2. 7
Christian B. " School	194. 11. 0 ÷ 23	=	8. 7. 5
Girls' Free Schools	537. 7. 0 ÷ 80	=	6. 11. 5
Boys' Free Schools	942. 13. 9 ÷ 545*	=	1. 11. 8

* 450 at Nuggur
95 " Out Stations & neighbouring villages
545 Total

Seroor Station

Boys' Boarding School	464. 8. 0 ÷ 18	=	25. 12. 10
Girls' " School	216. 10. 2 ÷ 14	=	15. 7. 7
Boys' Free Schools	344. 11. 11 ÷ 112	=	3. 1. 3

Bhingar

Boys' Free Schools	196. 6. 0 ÷ 70	=	2. 12. 10

Ahmednuggur Mission for 1850.

Recd. June 8, 1851.

Ack'd. Nov. 24/51

ANNUAL TABULAR VIEW, for the year 1851

☞ *To be sent to the Missionary House as soon as possible after the close of the year.*

NAME OF THE MISSION:— Ahmednuggur

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members, from the first.
1—Central Station	1	.	.	.	.	2	3	1	4	1	150	.	.	.	.	.	.	8	140	100	240	4	2		1	1	1	63	161
2—Eastern Station																									1*	12	.	45	
3—Bhingar	1	.	.	.	.	.	1	.	2	1	25	.	.	.	.	.	.	.	.	.	.	.	.		1	2	.	8	
4—Seroor	2	.	.	.	.	2	4	.	2	1	50	.	.	.	.	1	15	1	7	.	22	1	.		1	3	.	20	
5—																													
6—																													
7—																													
8—																													
9—																													
10—																													
11—																													
12—																													
13—																													
14—																													
15—																													
16—																													
17—																													
18—																													
19—																													
20—																													
TOTALS,	4	.	.	.	.	4	8	1	8	3	225	.	.	.	.	1	15	9	147	100	262	5	2		4	18	1	136	

NAMES OF OUT-STATIONS.	Native preachers.	Native assistants.	Total.	Schools.	Pupils.
1—Wudaly	.	1	1	2	40
2—Newase	1	.	1	2	50
3—Madgahan	.	1	1	1	15
4—					
5—					
6—					
7—					
8—					
9—					
10—					
11—					
12—					
TOTALS,	1	2	3	5	105

NAMES OF NATIVE PREACHERS AND HELPERS.

Native Preachers.

Ramkrishnapunt at Newase
Harripunt " Nuggur

Native Helpers.

Lakhiram, Sukhiram, Bhagoba, Ramadas — at Nuggur
Tehundoba at Wudaly
Yesuba, Rughoba — at Bhingar
Dagiba - at Madgahan
Ramchunder, Namaji — at Seroor

MISSION LIBRARY.

Whole number of Volumes, . . 1360
No. received last year, . . 18

PRINTING ESTABLISHMENT.

No. of Printing Presses in use, .
Lithographic Presses, . .
Founts of Type in Native Languages, .
In what Languages :

English Founts, . . .
Founderies, ...
Book Bindery, whether complete.

* This church is at the Out Stations, but in connection with the Nuggur East Station
W.

ANNUAL TABULAR VIEW, continued.

PRINTING.

Whole No. of volumes printed during the year.	2553.
No. of tracts printed during the year.	7605.
Pages of Scripture.	portions 1000. = pages 155,000.
Pages of Tracts.	345,172.
Charge to American Bible Society.	Rs. 204. 13. 0.
Charge to American Tract Society.	Rs. 439. 3. 6.
Charge to other Societies.	Rs. 1,118. 10. 6. to A, B, C, F, M.
Whole No. of copies in native language printed during the year.	10,158. a few in both Eng. & native languages.
Whole No. of pages in native language printed during the year.	889,842 - - ditto - -
Whole cost of printing during the year.	Rs. 1,762. 11. 0. including Binding &c.
Whole No. of copies from the beginning.	Unknown
Whole No. of pages from the beginning.	Unknown

BOOKS AND TRACTS.

Books and Tracts distributed during the year.	Scriptures 550 = 211,849 pages Tr. & Books 8,194 = 372,718 "
Books and Tracts now in Depository.	Scrips. 4,302 = 696,671 pages Tr. & Books 21,541 = 1,078,045 "

INVENTORY OF MISSION PROPERTY.

Value of Printing Establishment, exclusive of Buildings,	
Value of the Buildings,	
Number of Houses of Missionaries,	4
Value of these Houses,	Three of them = Rs. 10,686. 3. 4
Number of School-Houses,	7
Value of these School-Houses,	Unknown
Number of Houses for Worship,	4
Value of these Houses,	Unknown
Number of Houses for Native Assistants,	14
Value of these Houses,	Unknown
Value of the Mission Library,	Estimated Rs. 2380
Value of Apparatus,	" " 640
Value of other property, consisting of—	

REMARKS.

1. This "Tabular View" represents the state of things at the close of 1851.
2. There being but one Mission at Ahmednuggur, the two Stations are blended, the statistics of the charges only being kept distinct.
3. Br. Munger reports but seven (7) church members at Bhingar deducting one who has been transferred to the Out Stations, but as his church relation has not been changed, & he has not been reported in the number at the Out Stations, I change Br. M's figure to eight (8) to make the whole "View" correct. The remaining figures for Bhingar Station are by Br. Munger.
4. Seroor. Br. Hazen gives statistics for Seroor, as they were in different months of the year. These cannot be retained in the general view, & I therefore retain only the statistics for the close of the year (1851) using some of Br. Hazen's & some of Br. Bissell's figures.

5. The statistics of the Out Stations are distinct from those of the Stations, & to get the totals for the whole Mission the totals of the Stations & Out Stations must be added. I am not certain that this arrangement is the wisest. Perhaps you will kindly intimate your wish in regard to it. The teachers of the schools, connected with the Out Stations, are christians excepting the one at Madgahan.

6. The whole number of church members received from the first at Bhingar & Sewoor, is not reported. Many of them were received into the church at Nuggur & afterwards transfered. The total no. rec'd in the whole Mission from the first is therefore unknown at present. It will be easy for those two Stations to supply the wanting figures, & I trust it will be done before another "view" is made out. Only two (2) have been received at Bhingar from the first.

7. The cost of schools is not put in this "view" as there have been such great changes in our schools, the total cost would ill comport with our school statistics at the close of the year.

8. The value of the Mission house at Sewoor, our school houses, houses of Worship & of Native Helpers, is still unknown.

Very Respectfully,

N. G. Milar Sec.

Ahmednuggur Mission
for 1851.

Recd. June 3, 1852.

Ord. July 12/52

Minutes of the meeting of the Ahmuggur Mission in May 1844.

The Mission met at Sevoor May 29. all the members were present. It devolved in course on Mr French to act as chairman. The meeting continued two days. The time was principally occupied in discussing subjects of a general nature. In addition to common topics relating to Missionary labors the subjects of "Agency in Liverpool" and "Mr. Watts proposal respecting village establishment for native christians" received particular attention. In relation to this last subject it was recommended that Mr. Abbott collect facts and submit ~~[illegible]~~ a report. In regard to the former no action was taken but it was recommended that letters forwarded to America through that agency be prepaid in India.

Sevoor. May 31. 1844 R Burgess Sec.

P.S. Owing to circumstances which it is not necessary to detail. Nov. no meeting of the Mission was held in July.

Minutes of the meeting of the Ahmednuggur Mission in Oct. 1844.

The Mission met at Ahmednuggur Oct 16. All the members were present. It devolved on Mr. Abbott to act as chairman. The meeting continued its sessions till the 25th instant. The following items of business were transacted.

I Schools

Resolution 1. That all the boys' common schools be placed under the care of Mr. Abbott — That Moropunt the teacher at Nanboorne be made general superintendant under Mr. A's direction — and that measures be taken to increase the number of schools in the villages.

..... 2 That the system of religious instruction, on the Sabbath, for the boys in the common schools in the city, be revised by Messrs Abbott & Ballantine —

... 3 That the school for small girls, children of christian parents, now under the care of Mrs. Abbott be transferred to the premises of Mr. Ballantine and committed with the girls boarding school.

... 4 That two outline Maps of the world and a terrestrial globe be procured from Bombay, for the use of the Boarding schools.

5. That the study of English be introduced, to a limited extent, into the boarding school at Sroor.

II Books and Printing.

Resolution 1. That we print 1000 copies of the life of Babajee as now prepared.

2. That the printing of an edition of 1000 copies of the tracts, "Poor Swaizeland" "Account of Nadanath" & "The Story of the African Girl" which has been done by the Ahmednuggur branch since the last meeting, be approved.

3. That Mr. Abbott complete his Marathee treatises of Music and Natural Philosophy

That Mr. Ballantine prepare a text book in Marathee on Chemistry.

That Mr. French complete his translation of the children's book on repentance &

That Mr. Burgess complete his Marathee Grammar and elementary Geography —

4 That an edition of 200 copies of the Articles of Faith of the Ahmednuggur Mission Church be printed (in Marathee) as shall be approved by the Mission.

5 That the dialogue on the Cholera in the Dnanodaya be revised and printed in a separate form. The edition to be 1500 copies.

6. That the Dnanodaya be printed from Jan 1st 1845 in conjunction with the Bombay Mission and that it be issued semimonthly from that period.

III Buildings.

1. That the dormitories of the boys' Seminary be repaired and rebuilt at an expense not exceeding two hundred rupees (Rs 200).

2. That the Mission house occupied by Mr Abbott be repaired and titled under the direction of the Ahmednuggur branch.

IV. Native Assistants.

That the monthly pay of the native assistants from Oct 1st be as follows: Shrupund to have Rs 23 — Ramkrishna 20 — Dajeba 20 — Ramchundra 16 — Marooti 15 — Bhagooba 13 — Narayan 10 — (or 12 in case he goes to reside in some village) — Lakhiram 12. — Kundoba 10 — Sukkasim 8 — Kondooba 8 — and that Lakhiram be allowed to keep a horse at an expense of eight rupees per month.

V. Miscellaneous Resolutions

1. That in Article 5th Section 4th of the Mission Regulations the words in the parentheses. "(Those for personal servants and conveyance excepted)" be ~~xxxxxx~~ rescinded.

and that 12 annas per day be allowed to the members of the Mission for conveyance while on Mission tours when circumstances require

2 That a small tent be made for touring, at an expense not exceeding forty (40) rupees.

3 That a sexton be employed to take charge of the burying ground at an expense of (Rs 4.) four rupees per month

4 That the remainder of Mr. Boggs' furniture be disposed of forthwith

5 That four of the native brethren be appointed Deacons of the Mission Church

6 That Messrs Abbott and Ballantine draw up a report on the subject of a village establishment and apply to Mr Hutt who has offered to furnish pecuniary assistance for the purpose of procuring some village to be under the direct influence of the Mission.

7. That we approve of Mr. Burgess' taking the overland route to America and authorise the treasurer to place at his disposal funds equal to the probable amount of his necessary expenses. This amount to be ascertained and determined by the Ahmednuggur branch. and

That the Seminary, when it shall become necessary for Mr. Burgess to relinquish the charge of it, be placed under the care of Mr. Abbott.

8. That the expenses of the "Ahmednuggur Social Library" be assumed by the Mission and that hereafter the Library be designated, the "Seminary Library".

Ahmednuggur
Oct. 25. 1844

E Burgess Sect.

Besides the above resolutions there were transacted some three or four unimportant items of business a record of which we do not think it necessary to transmit to the Committee. Much discussion likewise took place on other important subjects, the results of which cannot be recorded.

Mr. Hutt whose name is mentioned above is a benevolent in-

clerical high in the service of Government who has exhibited great interest in our Mission and made us many liberal donations. We have lately had considerable correspondence with him on the subject of procuring from Government some village of which we might have the management and where we might locate some of the native Christians and others who may wish to join us. The state of society is such that those who embrace Christianity find great difficulty in obtaining a livelihood unless they procure employment in connection with the Mission. Hence we may much feel the need of some place for those who join us or exhibit inclinations to do so where we can place them and make them labor to support themselves without being so entirely dependant on us as many now are. Had we such a place we should have a far better opportunity of testing the sincerity of those who come professing a desire to embrace Christianity

Mr. Pratt has lately given us Rs 500 for carrying such an object and stands ready to give Rs 500 more whenever we shall have provided so far as to need so much. Other friends of the cause stand ready to assist to such an extent that a village establishment for the object contemplated shall not be a cause of expense to the Mission. But we are so weak that it is very doubtful whether we can accept of these generous offers. Friends in not yet prepared to intend with cautions. Nothing however is certain. We need such an establishment of the kind mentioned and should Mr. Wenger return or should you send us a reinforcement we hope to avail ourselves of the kind offers of our friends for carrying such desirable object

On the Sabbath previous to the meeting the Sacrament of the Lord's Supper was administered when eight new members partook with us

The meeting was a good one. Besides from the fact that we are so weak in numbers and have so little prospect of reinforcement the prospects of the Mission were probably never more encouraging than at the present time. When will Zion come to our help?

In behalf the Mission

Yours very truly

R Burgess Jr

Ahmednagar
Oct. 29, 1844

Rec'd Oct 25, 1845
Ans. Jan 21
Rec'd Jan 28, 1845

P.S. It seems to be the opinion of the brethren that I should start for America by the Steamer of Feb. 1st. I cannot well do so early before. It is now a year that my brethren have asked me to take charge of the Mission for a season. I have endeavored to do my own judgment. And trust I have done right. And now doing right in contemplating such a speedy departure I was intending to write a little to you. But find I cannot well do it. This P.S. must answer. And perhaps it is not an item on this sheet.

Yours &c

Report of the Ahmednagar Mission for 1844.

1. Department of Education.

The statistics of our schools we have given in another place and they need not be repeated here. It is sufficient to say that there has been no falling off during the past year in this department of our labors; on the contrary we have taken measures to render all our schools as efficient as possible. In respect to our boys' schools we have within a few months past appointed a native superintendant to take charge of all of them, to visit them regularly and see that their Scripture lessons as well as their other studies are well attended to, to assist in teaching the boys of the town schools on the Sabbath, and also to instruct a few young men with the design of preparing them to be school teachers in the villages. We have long felt the importance of increasing the number of our village schools, and the only way we can obtain suitable teachers for them is to train them up ourselves. The young man whom we have made superintendant of schools is one who has long been employed in the Mission as a teacher, originally by Mr. Munger at Jalna and afterwards in connection with us here, and although not a Christian yet he has a good knowledge of the Christian Scriptures and we believe has lost all confidence in Hindooism and is satisfied of the truth of Christianity. We pray that he may become a Christian indeed. — This whole department of labor was recently placed under the charge of Mr. Abbott.

Our girls' schools are proceeding as in former years in the midst of great difficulties. They are all under the charge of Miss Farrar who is indefatigable in her exertions to make them as efficient as possible. A change we think

is gradually taking place in public opinion as to the importance of ~~[illegible]~~ female education, but this change is so slow and gradual that we fear many years will elapse before the people of this place will desire to avail themselves extensively of the advantages afforded them for the education of their daughters.

The boarding school for girls continues to proceed as in years past under the superintendance of Mrs. Ballantine. The greater ~~[illegible]~~ portion of the girls now connected with it are small, most of the larger girls having been removed by their parents: Quite a number of the girls are the children of our native Christians. It was mentioned in our last Report that two or three girls then in the school were desiring to be baptized and that we were only waiting for more satisfactory evidence that they were Christians before receiving them. One of these still remains in the school but appears to have lost her serious feelings. Two others with regard to whom we had the greatest hopes were removed from the school in September by their parents, who gave as a reason that they were fearful their daughters would become Christians and therefore they could not allow them to remain here any longer. The eldest of the two had for several months earnestly requested to be baptized, but we found she was wanting in the foundations of Christian faith, and we were willing she should have the opportunity of showing how she would act when among her heathen friends. We cherished the hope that if she was indeed a disciple of Christ she would have strength given her to remain faithful to Him even in the trials with which she would necessarily be beset in her own father's house. After remaining at home for some time she one day in December returned to us begging that we would allow her to remain here, and also receive her into the church. We were much encouraged by this exhibition of her continued attachment to the Saviour and hoped that she would now be suffered to follow the dictates of her own conscience. Soon however her parents came in pursuit of her and by many fair promises that she should be allowed to return to us again immediately if she would only go home with them at that time, they succeeded in inducing her to accompany them, and having once got her into their power they were careful

P.S. I was intending to write a little to you, but just seemed too much to do it. This P.S. must answer, and perhaps it is not an ill plan as this shows.

Yours &c

not to allow her to come to us again. In a few days after we learned that they ~~[illegible]~~ had beaten her severely on her returning home and had immediately removed her to a village 50 or 60 miles distant. We hope however that even there this poor girl will be enabled to put her trust in Jesus and although surrounded with temptations that she will not be suffered to forsake Him who alone can deliver her from the wrath to come.

The Seminary has for the past year been under the charge of Mr. Burgess who has labored much to elevate the character of the institution and render it as efficient as possible in promoting the objects for which it was established. Several boys who have been educated in the Seminary have within the past year obtained service with gentlemen residing at this station, in the capacity of writers or Pundits on a high salary, and this has given quite an impulse to those who are still enjoying its advantages. We are sorry to lose those boys who have made the greatest improvement and from whom we expected most important assistance in instruction in the Seminary or in teaching our common schools, but we find that we are unable to give such a salary as they can at once obtain from English gentlemen after having enjoyed the advantages here afforded them. But we would not therefore be discouraged. The more young men we can educate and fit for performing the duties of life, the greater will be the influence of our schools on the community in the end. We wish that we could speak of conversions in connection with the Seminary, but as yet we have had to mourn that those who have exhibited some marks of conviction for sin and some evidence that they desired salvation through Jesus Christ have after a time seemed to lose their interest in religious things and gone back to the world. Still we hope that even through such, the influence of the truth is extending around us.

The Marathee department of the Seminary is under the charge of Ramkrishna one of our native assistants and the English department under the charge of Mr. Beck without whose valuable assistance it would be difficult for us to carry on the labors of this institution with efficiency. —

In consequence of Mr. Burgess' leaving us for America, we shall be unable to devote that attention to the Seminary which the importance of this sphere of labor demands. We have already as many other duties as we can properly perform, while the Seminary alone needs the undivided attention of one Missionary. We hope that Mr. Burgess will soon be permitted to return to us to take part again in the labors which he has been compelled to lay aside and that with renovated strength and energy and increased knowledge he may find himself better prepared than ever before for this important sphere of Missionary labor.

2. Department of Books, tracts, &c.

Proceeding with the revision of Mr. Graves' Mahratta New Testament as mentioned in our last Report, we have revised Luke and John during the past year, and the former has been issued from the Press. ~~[illegible]~~ The tract Poor Swaizeland has also been published in Mahratta, the Child's Book in the last Parts 1st and 2d revised and Part 1st printed, and several small tracts reprinted from the Dnyanodaya, such as the Life of Radhanath, a native convert and preacher connected with the London Mission in Bengal who died in April 1844, the Story of an African girl cast out by her parents, and one or two others. The Dnyanodaya (or Rise of Knowledge) our monthly periodical in English and Mahratta has been continued and seems to have met with constantly increasing favor. Before the end of the year it was agreed between our Bombay brethren and ourselves that ~~[illegible]~~ from the commencement of 1845 the paper should be conducted jointly by the two Missions and published at Bombay. An effort was made to obtain assistance from English friends and a large sum was subscribed to pay for the expenses of its publication and to extend its circulation, thus showing the importance which Christian friends in this country attach to this effort. We hope to make this periodical the means of great good in extending the light of true knowledge, and especially of divine truth among the people using the Mahratta language. The

need of such a paper is more and more apparent inasmuch as increased opposition to Christianity is now put forth by the heathen party in Bombay and all the stale objections to the religion of the Bible found in infidel books and the vile insinuations and blasphemous charges against its glorious Author which have ever been uttered by wicked men seem now to be in the course of publication by those native papers which set themselves up as champions of the Hindoo faith. Nothing is too gross for them to publish and indeed the more gross and blasphemous the charges which they make, the greater the interest they excite. Native writers and lecturers have discovered that ~~abuse~~ abuse of Christianity is one of the easiest and most successful means of attracting crowds of hearers and readers, and they therefore find it to their interest to pander to the tastes of their deluded countrymen; thus "they wax worse deceiving and being deceived". In these circumstances the Dnyanodaya being the only paper on this side of India devoted to Christianity, is a most important auxiliary in the cause of truth. We have evidence that the paper finds its way into the houses of some who would never otherwise hear any good of Christianity and who have formed all their ideas of the religion of the Bible from the abuse they have heard cast upon its doctrines and its professors. We therefore feel the importance of continuing our labors in this department, satisfied that it is one means of preaching the gospel to congregations and to individuals who would in all probability never enjoy any other opportunity of becoming acquainted with the truth as it is in Jesus.

We have continued our usual system of distribution of tracts & books both in Ahmednuggur itself and on the numerous tours which we have been permitted to perform in the adjacent villages.

3. Department of preaching, tours &c.

Our regular arrangements for preaching in Ahmednuggur on the Sabbath and on other days of the week have continued the same during the last year as in previous years. Our

meetings on the first Sunday of the month when we communicate missionary intelligence to our native congregation continue to prove interesting and the number of those who contribute at that time appears to be steadily increasing. The contributions the last year amounted to Rs. 55 at Ahmedunggur and to Rs. 25 at Sevoor -

During the last year a religious service has been commenced on Sabbath afternoons with the inmates of the jail in this place where some hundreds of men and women are usually confined, and the interest and attention with which they have received religious instruction have been very encouraging.

We have devoted considerable effort the past year to preaching in the villages around Ahmedunggur. Of one of our tours performed in the early part of the year a detailed account was sent you in August. It has been our aim to sow the seed of divine truth to as great an extent as possible in the villages which are sufficiently near to us to admit of our visiting them from year to year; and in the prosecution of this object we have made frequent tours ourselves, in some instances accompanied by our families and have also sent out our native assistants as occasion offered to make known to the perishing the way of life. These tours are becoming increasingly interesting from the increased knowledge of Christianity among the people, from their increased acquaintance with us and our native converts and from the confidence which many of them have learned to place in our truth and honesty and in our benevolent feelings towards them. In the tours which we performed in company with our families we were encouraged to find large crowds of females willing to come out and listen to us and apparently glad of the opportunity of hearing the truth. Indeed we can say that we have never enjoyed such opportunities of preaching the gospel to the females of the villages as we have during the last year. Women of all castes, Brahmanees, and Koomabeens or females of the cultivator caste, as well as those of the Mahar caste had the opportunity of learning the way of salvation through Jesus Christ. In some places which we visited nearly all the women of the village came out to see us and to listen to the message of mercy. In a tour performed by Mr. Ballantine in November last, although unaccompanied by his family, he found frequent opportunities

of addressing the females of the Mahar caste, in consequence of the fact that some of the native converts originally of that caste who accompanied him were persons with whom they were well acquainted, and in accordance with their invitation they cheerfully came and generally gave good attention while listening to the truth. It was made an object of particular effort to bring them out ~~[illegible]~~ to the place of public resort (the chowdee) in order that they as well as others might have the opportunity of hearing our instructions. In respect to the females of the Mahar caste these efforts were almost uniformly successful. In one case indeed after having preached to a large audience composed of the higher castes of men in the principal chowdee of the village, Mr. B. went from thence to the quarters of the Mahars, and there not only did the Mahar women come out to hear him, but even some of the women of higher castes assembled and among them the wife of the Pateel or head man of the village a very intelligent woman came expressing great anxiety to know what we had to say in regard to the way of salvation and sitting down near she showed by the attention she gave and the questions she asked, the interest which she felt in the truths presented. How glad should we be could we spend more of our strength in this most interesting department of our labors. Mr. Abbott has been employed almost all the present cold season in touring. Mr. Ballantine was able to make only one tour in November, the departure of Mr. Burgess early in December rendering it necessary for him to remain at home. Could we have had a man to remain in charge of the station, it would have enabled us to labor to a much greater extent in that kind of work which above all others seems to be most befitting the character of a Missionary and most in accordance with the last command of our blessed Saviour. Nor do we think that all this labor in the villages is labor in vain. We have not yet seen much direct fruit of such labors in the way of conversion, but yet we think that the day is not far distant when it will be seen that the bread of life cast upon the waters has not been lost; "Thou shalt find it after many days." There is no doubt that considerable numbers of people throughout these villages are

already satisfied that the Christian religion is the only religion that can save the soul, and that ~~the~~ Hindooism is of no use to any but those who have no other means of obtaining a subsistence, or who derive from it their authority over others and their love and pre-eminence among their fellow-men. In such a state of things we look with earnest hope for the day when the Spirit shall be poured out from on high, when this wilderness shall become a fruitful field, and many among the villages where we have had the opportunity of addressing shall turn to the Lord.

4. The Native Church.

The number of native members of the church at the commencement of last year was 43. Of these one has died, two have gone to reside in Bombay, two were suspended from the privileges of the church and one was ~~[illegible]~~ excommunicated for continued gross immorality. These cases of discipline although extremely painful have we think resulted in great good, and we hope that in the end all those who have thus been suspended or cut off from the church will be led to true repentance. The individual who was excommunicated so far from going back to heathenism as we expected he would, seemed to be brought to himself by being thus solemnly separated from us, and ever since has appeared anxious to retrieve his character. The great change which has appeared in him since his excommunication and the desire he manifests to read the word of God and to follow it in his daily conduct, together with the humility he now exhibits contrasted with his former pride, make us hope that the discipline to which he has been subjected will in the end yield to him "the peaceable fruits of righteousness". He was admitted to the church early in 1843 and from his youth and previous habits was liable to peculiar temptations. Within a few months past he has been married to one of the girls from the boarding school who since her marriage has expressed a desire to be admitted to the church and who testifies to the carefulness exhibited by her husband in his daily walk at home and to his constant attention to the duties of reading the Scriptures and prayer. We therefore feel that we have much room for hope with regard to him. Those suspended from the church have also expressed a desire to be restored to the full privileges of church members and we hope that they may ~~be~~ soon be prepared to be again received.

We have been encouraged by these evidences of the good effects of faithful church-discipline, and we feel that the authority given to the Church by its divine Head of thus excluding unworthy members is an instrument of great power not only to promote the purity of the Church itself but also to restore the erring to the right way. Although it may appear at first like delivering them over to Satan, it is that their spirits may be saved in the day of the Lord Jesus.

During the year 16 persons were admitted to the church by baptism. Of these one was a woman of the Koonabee or cultivator caste, one was a Mossulman Moonshee who died soon after his baptism, and the remaining fourteen were Mahars of whom two ~~were~~ are women and twelve men, all heads of families. These additions to the church after deducting those deceased, those who left us for Bombay, and the person excommunicated, make our number of native church-members at the close of last year 54. On the first Sabbath of this year six individuals more were received, four men and two women, all Mahars with the exception of one woman of the cultivator caste. These additions which may properly be considered as the results of last year's labor make our present number of native church members 60. ——— The number of native children baptized the last year was ten; three of the children connected with the church accompanied their parents to Bombay, and two others were removed by death, leaving the number of children in the church at the end of the year 30. Two more were baptized on the first Sabbath in January. Thus the whole number of baptized natives in connection with the Mission church at this time is 92, of whom four native Christians and four children are at Seoor. The whole number of native Christians ever connected with this church is 78 and of baptized children 38, in all 116 persons.

It may also be mentioned in connection with the statistics of the church that five Christian marriages have been performed the past year, four of the wives ~~being~~ having been formerly connected with the boarding school, and three of the husbands being members of the church; the others are also desirous of being received.

In addition to the converts admitted to the church as mentioned above, it may be remarked that we have now on our lists the names of more than twenty inquirers who have expressed their

desire to be baptized and have placed themselves under Christian instruction. Quite a number of these are wives of Christian husbands, and some are men from the villages.

Of some of the converts received the past year notices have already been sent you. Lakhiam, the gooroo, whose conversion was mentioned in Mr. Ballantine's letter of October, continues to bear testimony to the truth of the gospel, and we hope that his influence will lead many to give the religion of Christ a favorable hearing and a careful consideration. We have employed him as a teacher of divine truth to his countrymen and he is now engaged in visiting the villages in company with some of our older Christians and is also receiving further instruction while at home in the great truths of the word of God. Bhagooba's brother, Gesooba, whose conversion was noticed in the same letter with Lakhiam's, is employed in the same way and we hope that he also will prove a useful laborer among his countrymen.

The baptism of the Moosulman Moonshee on his dying bed in the Hospital was an interesting occasion to the members of our little church. He had several years before while in the employment of Mr. Ramsay American Missionary at Bombay, heard the truths of Christianity explained, and had then been convinced by the tracts which he read of the truth of the Christian religion and the folly of believing in the Koran; and influenced by the warm interest manifested by Mr. Ramsay in his soul's salvation had almost determined to be a Christian, but instead of yielding to the dictates of conscience he had given way to his evil passions and to the influence of wicked associates and for some time led a very abandoned life. He felt that he had been a great sinner and now when he perceived the approach of death slow yet sure, he saw that he was not prepared to die, that he needed a Saviour a sinless and an Almighty Saviour who should deliver him from his load of sins and satisfy the justice of an angry God. He saw that Mohammed had done nothing to accomplish his salvation, and looking to Jesus he prayed for forgiveness in his name. Pleading for the Mission he declared his faith in Christ and his desire to profess his name publicly before his death. His views of Christian

truth appeared clear, and without any knowledge of him but such as we could obtain from his own professions we baptized him in the name of the Lord Jesus as he sat up on his sick couch, believing that on the bed of death when he must soon expect to meet the face of his Maker in judgment he could have no motive to deceive. It seemed to afford him great joy to be admitted into the visible church of Christ. After his baptism one of our converts originally a Mahomedan having remained to attend upon him, he entered into conversation with him and folding him to his breast he said, "Now you are my Christian brother." He remarked to Mr. Abbott who was often with him, that the only object for which he desired to live was to tell his people of a "crucified Jesus", Jesus crucified for the sins of men. He died in less than three days after his baptism, and the Hindoostanee Testament which he had obtained from us and seemed to be deeply interested in perusing was found after his death lying upon his breast. Such things encourage us to make known divine truth to all around us in the hope that although we may not now see the seed taking root yet at some future day it may bring up and bring forth fruit to the glory of God. With one exception this is the only Mussulman who has ever been baptized in connection with this church. The Mussulmans of this country are generally a very bigoted class and most unwilling to listen to the truth as it is in Jesus. Some of those residing here we understand were very much enraged at this Moonshee on account of his profession of his faith in Jesus Christ but their threats did not terrify him. He was not in circumstances to feel much fear of men.

It may be interesting to you to know that six of those who have been received into the church since the commencement of last year, belong to the number of those who were first led to reflect on the truths of Christianity during the religious excitement which prevailed in this region about two years ago, (as mentioned in Mr. Ballantine's Journal of his tour to Kolhan in January 1843), and who at that time or soon after first declared their intention of becoming Christians; five of the six have been received within only three or four months past. We are therefore just gathering in the fruits of past labors and are much encouraged to hope that others who are still standing back will yet be enabled to come out boldly and take

upon them the name of Christian. Almost every individual of those particularly mentioned in the Journal sent you in August last as persons with regard to whom we had great hopes, is now numbered among the professed followers of Christ. The wealthy Mahar whose little son repeated to Mrs. Ballantine (when we visited this village a year ago) the Lord's prayer and another prayer which his father had taught him, was baptized on the last Sabbath in December, his aged father having been admitted to the church a few weeks previous. Two of the three interesting men whom we met at the village of Nipanee on the first day of January 1844, have now been enrolled as members of the church and by their character and standing among their own people are likely to exert great influence for good on those around them. Two of those received into the church on the first Sabbath in this year were formerly disciples of Khundooba, the gooroo who was admitted to the church in 1843. One of these is the husband of a woman who performed the ceremony of hook-swinging at Sudhegaum in December 1843 and who on the day after came to our tents to receive instruction from Mrs. B. as described in the Journal sent you in August. *

*. A few days ago having occasion to converse with her again on the same subject, she expressed her abhorrence of that horrid rite and when asked whether she experienced any ill effects from it, another woman interrupting her remarked that it was nothing, that no one was ever hurt by it. The poor woman herself replied that so far from this being the case she was ill a month in consequence. Happy now may she feel that her husband has become a Christian. No more horrid rites now to perform, nothing more to fear from superstitious cruelty. May she too soon be numbered among the followers of the Lamb.

It is a little remarkable that the little boy for whose birth she made the vow to perform the ceremony of hook-swinging and who was then with her, has since died; and as she very naturally remarks, what after all was gained by submitting to such a painful rite. We have often heard the remark among even the natives themselves that those who make such vows to their gods for the birth of children do almost invariably lose the children thus born to them. Whether the remark is true or not we are unable to say, but it at least shows the power of natural conscience even in the unenlightened heathen testifying to the one living and true God.

Of the whole number of converts admitted to the church since the commencement of last year nine are men belonging to villages from 30 to 36 miles distant, who possess property by right of inheritance or are entitled to the emoluments attached to the performance of certain duties connected with their village and are therefore independent of any assistance or any employment from the Mission. Three or four of these are in very good circumstances being possessed of a number ~~[illegible]~~ of cattle and of other property to a considerable amount, and engaged in the cultivation of large farms for their support. Hitherto as you are probably aware almost all those who have become Christians have received employment in connection with the Mission or in the Mission families. We indeed preferred to employ Christians as far as possible rather than heathen; and were also naturally desirous to give our converts the best opportunities they could enjoy of learning more of the truth and to have them more under our watch and care than would be possible were they scattered in different directions around. Converts from the Mahar caste who seemed capable of becoming teachers of their countrymen and who appeared likely to exert a good influence over them, we have thought it desirable to employ in the Mission to visit the villages regularly, especially those where they were acquainted, and also places of pilgrimage whither large numbers of their acquaintances usually resort, and thus make known as extensively as they could with reasonable prospect of success that gospel which they have learned to prize. Converts from higher castes we have been under the necessity of employing in some way or other, since they could have little hope of obtaining a subsistence except in connection with us. Indeed all our converts from the higher castes hitherto, were in our employment previous to their conversion and were of course not deprived of employment on becoming Christians. So far we have been glad to employ them as teachers in our boarding schools or as catechists, and they have in this way rendered us most valuable assistance, such assistance as could have been obtained from no other ~~[illegible]~~ source. But the number of converts who can be employed by the Mission or by the Mission families must have a limit. And besides, we were beginning to feel anxious lest a profession of Christianity should be supposed to constitute a claim to employment by us

which would not be overlooked, and were somewhat fearful that we were thus offering too strong a temptation to hypocrisy in making a profession of religion, and that when it should appear that those who became Christians did not change their external circumstances, some who now appeared desirous to embrace Christianity would turn back to heathenism and disappoint the hopes we had cherished in regard to them. But the experience of the past year has in a measure dispelled these fears. At the commencement of the year we had only four or five members who did not look to us in some way for support. Now we have nine others and the number of inquirers from the same class is rapidly increasing. The Mahar caste in this respect has great advantages above the other castes. By becoming Christians they do not lose their rights to their patrimonial inheritance and are not subject to those annoyances which in the case of a person of a higher caste render it almost impossible for him to live among his own people after he becomes a Christian, even should the law protect him in his rights. This is probably one cause why the gospel has made so much greater impression here on the people of the Mahar caste than on those of other castes. They can pursue their accustomed avocations without any interruption in their own villages. But were a poor Koonabee (or cultivator) to become a Christian, we know not what he could do to obtain a subsistence unless we furnished him with employment. This simple fact probably has more influence than any other to prevent people of the middle and higher classes from ever giving Christianity a serious careful consideration. Many of the Koonabees (or cultivators) whom we have had the opportunity of addressing while touring in the villages during the past year, have appeared to listen to the truth with intelligent interest and some we have even heard declare publicly that they would no longer worship idols but trust in Jesus alone as their Saviour. But when they look around them and see what a disruption it must make in all their external circumstances, when they consider the opposition they would inevitably meet with, opposition which would most certainly prevent them from carrying on their accustomed occupations and subject them to constant vexations annoyances and serious worldly losses and severe oppression, we can not wonder that they should start back at the prospect and determine that whatever others might do, as for them they must be

satisfied with the religion of their ancestors, for in it alone could they expect to live at peace with those around them and to enjoy any comfort of life. Such would be the view they would naturally entertain and we can not wonder therefore that we have met with no more success in our labors among that class. We have been the more anxious to see some fruit of our labors among the Koomabees, as this caste forms the main body of the people in this country, constituting as it does almost the only class from which the Govt. derives its revenue. We have long wished that we could see the conversion of one good influential man from that caste, and we might then hope that having effected an entrance we should be able to exert a much greater influence over the Koomabees generally than hitherto. But as yet our prayers and our efforts have not been followed by the expected fruits. With regard to the Mahars it may also be remarked that our influence was as little among them as among the Koomabees until 1841, (ten years after the establishment of this Mission,) when Bhagooba, the first Mahar convert belonging to this region and well known throughout the country, was added to our little number. We had previously had a few Mahar converts but they were principally persons in the poor house and belonged to distant parts of the country and so had little influence on the community around them. Bhagooba's conversion was a most marked case of purely divine agency, no one of us having labored to instruct him or having directed any particular attention to him until he himself came out and declared his desire to be a Christian. He had indeed regularly attended our Chapel Services on the Sabbath for some months by the invitation of a man in our employment, but no particular efforts had been made to make him or any of the Mahars acquainted with the truth. As soon however as his conversion was known among the people crowds of that caste came to see us, and whenever we went accompanied by him we had great numbers of Mahars in our audiences listening to the exhibition of the way of salvation through Jesus the Saviour, ~~[illegible]~~ and we are still reaping the fruits of the same influence. Having no plan of particular effort ourselves how plain here the Providence of God. He marked out our plan for us and we can ~~on~~ not do otherwise than follow where he leads. Could we but see the hand of

Providence guiding us to particular efforts among the Koomabees by opening the door among them as has been done among the Mahars, we should greatly rejoice. We look to divine guidance and wait in hope for the exhibition of His Almighty power who openeth and no man shutteth, and shutteth and no man openeth.

Perhaps we should add here that many Missions in India which have met with the greatest success, have found themselves compelled by circumstances to adopt some plans for furnishing employment to the native Christians connected with them and thus enabling them to obtain a subsistence by their own exertions. Some have a large establishment for carrying on mechanical or agricultural operations, others have taken villages from Government on contract, and established their converts and persons who appeared to be favorable to Christianity and desirous of knowing more of its truths, on the lands belonging to those villages, thus affording them the opportunity of laboring for their own support under advantageous circumstances and placing them in situations where they would not be exposed to the annoyances and temptations which would necessarily occur in villages inhabited principally by heathen. All such plans of course require a large expenditure of time, strength, and sometimes of funds also, and can only be carried on by a strong well-supported Mission. We have been urged by some benevolent Christian friends to adopt such a plan in connection with our Mission for the sake of experiment, and they have kindly offered to be responsible for all the expense which the Mission might incur in connection with it. Had we had the strength to devote to such an effort, we should cheerfully have engaged in it, but the feeble state of the Mission entirely precluded the practicability of such operations at present. It is possible that some such plan as the one here suggested may prove to be the only one by which we can hope to do much for the middle and higher classes in the present circumstances of the people of this country. It certainly seems important that natives should be in circumstances where they can see that on becoming Christians they will have the means of supporting themselves by their own labor, for we can hardly expect that they will give up Hindooism if they have to give up at the same time all hopes of being able to obtain a subsistence for themselves and their families.

Even the gospel says, "If any man provide not for his own and especially for those of his own house he hath denied the faith and is worse than an infidel." Whether we shall ever be able to obtain ~~to~~ an entrance for the truth in this country in the agricultural class and other higher classes until some such plan is adopted, is a question which farther experience alone will enable us to answer. We have feared that such a plan would throw too much of a secular character about the missionary, but there are doubtless ways in which this objection can be obviated. On this subject ~~[illegible]~~ we can only say now that we can do nothing ~~[illegible]~~ towards forming such an establishment until Providence points out the way more clearly than at present.

Conclusion.

During the early part of last year the Mission families suffered much from sickness. The year was indeed a sad one for our children. Three families of the Mission, (Mr. Burgess', Mr. Ballantine's and Mr. French's), lost one child each by death, in the case of two of them an only child. In the remaining family (Mr. Abbott's) although no death occurred yet severe sickness long prostrated the little sufferers, bringing one or two of them to the brink of the grave so that for a time life was almost despaired of. The measles, the hooping cough and other virulent diseases have prevailed the past year to a frightful extent, sweeping off great numbers of native children to the grave. With the exception of Mr. Burgess who has long been suffering from illness and depressed spirits, the Missionaries themselves have generally enjoyed good health. In July and August when the cholera raged here, mowing down its hundreds and carrying off not only natives but many English soldiers and numbering three English gentlemen stationed here among its victims, the pestilence was not suffered to come nigh us. We have great reason to be thankful that in our present feeble state our Mission was not still farther enfeebled like the Madura Mission or like the Church Mission in Bombay by the sudden stroke of death. God has protected us and we hope that these spared lives may be devoted to his service.

Mr. Burgess' return to his own country will we hope be the means of restoring him to health and vigor, and while we beg for him the cordial welcome of Christian friends at home, we pray that he may soon be enabled to return to us, better fitted than ever for his work, and accompanied also by others to assist us in the labors in which we are engaged. The harvest truly is great but the laborers are few.

In view of all the facts which we have detailed in the above Report we feel that we have cause for rejoicing and praise and for renewed encouragement to labor in the vineyard of our blessed Master. "Not unto us O Lord, not unto us, but unto thy name be all the glory."

Shmedungqua
Jan. 28th 1845.

H. Ballantine, Secy

Mr. Ballantine, Jan. 28, 1845
Rec'd April 17, 1845
Ans'd May 24

Statistics of schools.

Common schools for boys				
Shmedungqua	No. 1	—	56 scholars	
"	No. 2	—	57 "	
"	No. 3	—	50 "	
Jeou school			57	
Wamboosee			65	
Bhingar			68	
Khudumba			36	389
Common schools for girls				
Shmedungqua	No. 1	—	21	
"	No. 2	—	13	
"	No. 3	—	14	48
Seminary —				
Boarding scholars			48	
Day scholars			46	94
Boarding school for girls				30

Total number of pupils in the schools at Sh. & vicinity = 561

Minutes of the meeting of the Ahmedunggur Mission in January 1845.

The Mission met in Ahmedunggur Jan. 3d. All the members were present. The meeting continued its sessions till the 6th. The following items of business were transacted.

Resolved, That Mr. Ballantine be Secretary of the Mission in place of Mr. Burgess who has recently left us for America.

Resolved, That Dunipunt, Ramkrishna, Bhagooba and Khundoba be appointed deacons of the Mission Church.

Resolved, That 100 copies of the Dnyanodaya from the beginning to Dec. 1844 be bound up in volumes and that a title page and table of contents be prepared and printed for binding up with them.

Resolved, That Mr. Ballantine be allowed to visit the Mahabaleshwar Hills with his family during the next hot season for the benefit of their health.

Resolved, That the following estimates of Mission expenses for 1846 be forwarded to the Prudential Committee

	Ahmedunggur	Seroor
Allowances	5588	1920
House-rent & repairs	600	100
Native assistants	1500	500
Boys' common schools	1200	300
Girls' common schools	400	
Boys' boarding schools	2500	450
Girls' boarding school	1000	
Pundits	500	200
Tours	250	100
Travelling	300	100
Chapel expenses	100	
Medical attendance	300	100
Incidentals	400	100
Total	14,630	3,870
Total Seroor	3,870	
Printing for Mission 1500 - Am. Tr. & Bib. Soc. 1000	= 2,500	Total Rs. 21,000.

The Sacrament of the Lord's Supper was administered
Sabbath Jan. 5th and on the same day six persons w
baptized and admitted to the church and two child
of native church members also received baptism. On
the 6th besides the usual exercises on the first Monday
the month we had a meeting with the native Christ
give thanks to God for the mercies of the past yea
on that occasion the dealings of God with us as a
and with the families connected with us were recou

Jan. 1845 — N. Ballantine

Note. The above estimates were made out on the
supposition that our number remains the same next ye
that it is at present, Mr. Abbott & Mr. Ballantine
Ahmedunggee and Mr. Finch at Seroor. Should we
a reinforcement sent out to us, or should Mr. Munger
return to this Mission, several items of the above est
would probably be increased.

Jan. 29. 1845

Rec'd April 17, 1845

ans'd Nov. 18

Estimate for 1846.
adopted.

Records of the Meeting of the
Ahmedunggur Mission in July 1845.

The Mission met at Ahmedunggur
July 2d. All the members present. It
devolved in course upon Mr. French to act
as Chairman. The meeting continued its
sessions till the 10th of July. The following
resolutions were passed.

1. Schools.

Resolved, That Mr. French be allowed
to establish a family school for girls, at
present not to exceed fifteen in number,
on the following principles.

1. The girls are to remain on the
premises during the day only, and to be
furnished with a change of raiment while
there.

2. Two pice shall be allowed each
girl per day for attendance.

3. The girls are to attend the
regular religious exercises of the station.

2. Boarding schools.

1. For the purpose of inducing ~~the~~
intelligent boys of the highest castes to
attend our Seminary, it was resolved, that
such boys to the number of twelve be
received into the Seminary on the following
terms.

1. They shall be required to attend
at the Seminary during school hours only,
and during these hours they shall be
subject to all the regulations of the ~~school~~

Seminary in respect to study, religious instruction and discipline. They shall also be required to attend the public religious exercises in the Chapel on the Sabbath and on Wednesday afternoon.

2. One anna per day shall be allowed them for regular attendance. All books and stationary shall be furnished to them at cost price.

3. A fine of one quarter of an anna shall be exacted for every instance of tardiness in attendance, and one anna for every day's absence, besides the loss of their regular pay. A fine of one anna also shall be exacted for each absence from any religious services which they are required to attend.

2. It was resolved, That the day scholars now attending the Seminary be brought upon the terms mentioned above as soon as practicable.

3. Resolved, That boys belonging to the Seminary who are now required to spend their whole time on the premises, be brought upon the system above-mentioned when they shall have arrived at the age of 15 years, or whenever in the judgment of the members of the Shmedunggun station the interests of the Seminary shall seem to require it.

4. Resolved, That Mr. Funch be allowed to erect on the Mission

ises at Sirur, buildings for the
commodation of the Boarding school there,
sisting of dormitories and a school-room
hich may be used as a domestic chapel,
t an expense not exceeding 500 Rupees.

3. Books and Tracts.

Resolved, That we take a copy of the
utta Review from the beginning.

Resolved, That Hall & Grammar be
ed and printed in connection with the
bay Mission and that we take 400
ies of the edition

Resolved, That we print 500 copies
the "Daily Food" in Mahratta as it
all be approved by the Mission.

Resolved, That 200 copies of the
ew gospels as revised by this Mission
be put up in half-binding

Resolved, That the copies of the bound
lumes of the Dnyanodaya for 1842-1844
be sold at 2½ Rps. per copy.

Resolved, That another copy of
hipture names in Mahratta by Mr. Graves
be prepared under the direction of Mr. Wallington.

Resolved, That school cards containing
the Marathee alphabet, Barakhadya, &c.
in large letters be prepared under the
direction of Mr. Abbott for use in our
schools, and that 500 copies be printed.

Minutes of Ahmednuggur

Rec. Oct. 3, 184

4. Miscellaneous

Ad. Nov. 18.

1. Resolved, That Mr. French be allow
India at Ranjungaum a school house
of being used as a chapel, at an expen
not exceeding 60 Rps.

2. Resolved, That immediate measu
be taken to dispose of the Mission pro
at Jalna.

Mr. French prepared a Report
the subject of new stations and the
of a reinforcement, and it was ordere
that it be embodied in our next Lett
the Rooms *

Mr. Abbott prepared a report
the subject of the Seminary, and
Mr. Ballantine on the subject of
revision of the N. Testament by the
and these were also ordered to be embo
in the Letter to the Rooms.

The Lord's Supper was administe
on Sabbath July 6th

N. Ballantine,

Ahmednuggur
July 15th 1845

* These Remarkables have been added to the
report by Mr. Ballantine with the approbation
Mr. Abbott on the subject of medical atten
at out stations - See Mission letter pages

Report of the Ahmedunggur Mission for 1845.

1. Schools. Besides the seven schools for boys previously established in Ahmedunggur and its vicinity and which still continue to prosper, two new schools have been commenced in neighboring villages. One of these new schools is for Mahar boys. The teacher is an intelligent young man of the Mahar caste who has for some time been asking for baptism. He appears to be much engaged in instructing his scholars in the truths of Christianity, and the result is very encouraging. The boys not only refuse to worship idols themselves, but laugh at their parents for their folly in bowing down to wood and stone, and have actually gone so far as to pull up and throw away the idol gods in their part of the village much to the astonishment and confusion of their elders. Probably the boys of none of the higher classes of people would be allowed to exhibit so much opposition to long established customs without being removed from the school. But here so far from this being the case, the parents appear more friendly than ever to the truth. Previously our native assistants who were originally of the same caste, whenever they passed by that village, were treated with rudeness and opposition. Now since the establishment of this school, the parents of these Mahar boys receive them with kindness and respect, acknowledge the great favor conferred upon them by the establishment of the school for their children, and listen to their instructions with attention, acknowledging that the word of God is indeed the truth. They have also shown their desire for the continuance of the school, by building a school house themselves with a little assistance from the Mission. We purpose establishing other schools for Mahar boys in the villages as soon as we can raise up a procure suitable teachers for them.

We have nothing to say particularly of the schools for girls, of the Seminary, or of the Boarding school for Girls in Ahmedunggur, except it be that a much larger proportion of scholars in our Boarding Schools than in former years are the children of native Christians, and their number will doubtless continue to increase from year to year and form the most hopeful subjects of instruction. During the past year several of this class of scholars both in the Seminary and Girls' Boarding School have exhibited deep concern for their immortal interests and have desired to be admitted to the ch

special religious instruction has been given to the scholars of this character, and we feel that efforts like these bid as fair as any in progress here to result in extensive good. To these children of the native Christians raised up in our Boarding Schools and by the grace of God made heirs of eternal life, we must look hereafter for our most valuable native assistants to take charge of churches and missionary operations in the villages around us.

2. Preaching the gospel and tours. The regular preaching of the gospel has been continued in Ahmedunggur as in former years, and our congregation has gradually increased in numbers, so that we shall probably be under the necessity soon of enlarging our chapel. We have frequently large numbers of hearers from distant villages, who, when they come to Ahmedunggur on business, frequently remain over the Sabbath and attend the chapel, to hear the truths of the gospel. Preaching in the jail and in different parts of the town on Sabbath afternoons has been continued as in previous years and with equal if not greater encouragement.

Our tours to the villages have been continued as in former years and as much of our strength has been laid out in this department of labor as we could manage to devote to it. Our native assistants have also made frequent tours among the villages. Ramkrishna accompanied by his family made a tour last hot season in the northern villages, of which an interesting account prepared by himself was published in the Dnyanodaya. Both Ramkrishna and Ameefunt, however, have been chiefly occupied at Ahmedunggur in pursuing their studies and in the charge of duties connected with the Church and Seminary. We do not often send them out on tours alone, but when we go ourselves, generally take them with us, and then they afford us most valuable assistance, being well prepared to exhibit to their countrymen the truths of the gospel in a clear and effective style. When sent out alone they very often meet with much opposition from the higher classes who look upon them as apostates and unclean; and when they attempt to maintain intercourse with persons of lower caste, as they generally do in all the villages they visit, the feeling of bitterness towards the truth on the part of the higher classes is very greatly increased, and feelings of rage excited towards the people of lower caste who listen to their

instructions. This is not the case however with our other native assistants (originally of the Mahar caste), when they visit the villages for the purpose of preaching the gospel. They are received into the houses of the Mahars and treated with respect, and their instructions listened to with attention. Indeed they are regarded by a great proportion of the Mahars as possessed of an extraordinary degree of divine knowledge, upon which all the Hindoo religious teachers trample and scoff. They sometimes find opposers among those who are interested in the maintenance of Hindooism, but most generally they find large numbers who love to hear them. These native assistants are very seldom opposed by the people of the higher castes. They are not objects of sufficient regard in their view to call down opposition, and so pass unmolested. On the contrary particular individuals of the higher castes, Koomabees and Brahmans, who desire to learn more about Christianity, frequently take them apart and ask them numerous questions on the subject of religion, exhibiting an earnest desire to become acquainted with the truth. These very persons who would oppose a Missionary or one of our higher class native assistants and would be afraid to be seen conversing with such a person and consequently avoid all intercourse with him, feel no hesitation in taking one of our other native assistants originally of the Mahar caste, and conversing with him for hours on this one subject, telling him all their feelings, their dissatisfaction with Hindooism and their confidence in Christianity and desire to embrace it, with the obstacles in their way. These native assistants frequently tell us of such conversations held with Brahmans and others, and we have ourselves seen the proof of it in the knowledge of the truth which those persons whom they mentioned, have exhibited on visiting the same places ourselves. We have also when touring with them heard such conversations between two or three higher caste villagers, and these native assistants, kept up outside of our tent till a very late hour at night, the questions of the villagers showing a disposition to learn the truth entirely unexpected, and the answers given by our native assistants exhibiting an intelligence and a knowledge of the word of God as well as a humble and devotee spirit highly encouraging. With such encouragements to carry on this kind of labor, we have kept four native assistants of this class constantly touring the past year in the villages in this vicinity. We have sent them out two by two, and they are generally absent a week or two weeks at a time; and on their return

special religious instruction has been given to the scholars of this character, and we feel that efforts like these bid as fair as any in progress here to result in extensive good. To these children of the native Christians raised up in our Boarding Schools and by the grace of God made heirs of eternal life, we must look hereafter for our most valuable native assistants to take charge of churches and Missionary Operations in the villages around us.

2. Preaching the gospel and tours. The regular preaching of the gospel has been continued in Ahmedunggur as in former years, and our congregation has gradually increased in numbers, so that we shall probably be under the necessity soon of enlarging our chapel. We have frequently large numbers of hearers from distant villages, who, when they come to Ahmedunggur on business, frequently remain over the Sabbath and attend the chapel, to hear the truths of the gospel. Preaching in the jail and in different parts of the town on Sabbath afternoons has been continued as in previous years and with equal if not greater encouragement.

Our tours to the villages have been continued as in former years and as much of our strength has been laid out in this department of labor as we could manage to devote to it. Our native assistants have also made frequent tours among the villages. Ramkrishna accompanied by his family made a tour last dry season in the northern villages, of which an interesting account prepared by himself was published in the Dnyanodaya. Both Ramkrishna and Immanuel, however, have been chiefly occupied at Ahmedunggur in pursuing their studies and in the charge of duties connected with the Church and Seminary. We do not often send them out on tours alone, but when we go ourselves, generally take them with us, and then they afford us most valuable assistance, being well prepared to exhibit to their countrymen the truths of the gospel in a clear and effective style. When sent out alone they very often meet with much opposition from the higher classes who look upon them as apostates and unclean; and when they attempt to maintain intercourse with persons of lower caste, as they generally do in all the villages they visit, the feeling of bitterness towards the truth on the part of the higher classes is very greatly increased, and feelings of rage excited towards the people of lower caste who listen to their

instructions. This is not the case however with our other native assistants (originally of the Mahar caste), when they visit the villages for the purpose of preaching the gospel. They are received into the houses of the Mahars and treated with respect, and their instructions listened to with attention. Indeed they are regarded by a great proportion of the Mahars as possessed of an extraordinary degree of divine knowledge, before which all the Hindoo religious teachers tremble and bow. They sometimes find opposers among those who are interested in the maintenance of Hindooism, but most generally they find large assemblies who long to hear them. These native assistants are very seldom opposed by the people of the higher castes. They are not objects of sufficient regard in their view to call down opposition, and so pass unmolested. On the contrary particular individuals of the higher castes, Koomabees and Brahmans, who desire to learn more about Christianity, frequently take them apart and ask them numerous questions on the subject of religion, exhibiting an earnest desire to become acquainted with the truth. These very persons who would oppose a Missionary or one of our higher class native assistants and would be afraid to be seen conversing with such a person and consequently avoid all intercourse with him, feel no hesitation in taking one of our other native assistants originally of the Mahar caste, and conversing with him for hours on this one subject, telling him all their feelings, their dissatisfaction with Hindooism and their confidence in Christianity and desire to embrace it, with the obstacles in their way. These native assistants frequently tell us of such conversations held with Brahmans and others, and we have ourselves seen the proof of it in the knowledge of the truth which those persons whom they mentioned, have exhibited on visiting the same places ourselves. We have also when touring with them heard such conversations between two or three higher caste villagers, and these native assistants, kept up outside of our tent till a very late hour at night, the questions of the villagers showing a disposition to learn the truth entirely unexpected, and the answers given by our native assistants exhibiting an intelligence and a knowledge of the word of God as well as a humble and devoted spirit highly encouraging. With such encouragements to carry on this kind of labor, we have kept four native assistants of this class constantly touring the past year in the villages in this vicinity. We have sent them out two by two, and they are generally absent a week or two weeks at a time; and on their return they

give an account of the villages they have visited and the interesting circumstances they have met with on their tour. There is now such a large number of inquirers scattered around here in villages from ten to forty miles distant, that we find enough for these native assistants to do to keep up a constant communication with these ignorant souls thirsting after the truth, and we also are able, in general, on our tour they take, to direct their attention to some particular object, such as for instance to go to some particular village or villages for the purpose of giving instruction to particular individuals in the things of God. Both by such inquirers and by our native Christians in the villages these visits are highly prized, and they often beg us to send out our native assistants more frequently to instruct them and to learn their state. By these efforts we believe the knowledge of the word of God to be extensively spreading. The truth is gradually making its way not only among the Mahars but it is becoming better known among the higher classes also, and we cannot but hope that it will thus make its way upward more and more through the ~~[illegible]~~ preaching of even the despised Mahar convert. That considerable progress has been made in the knowledge of the truth in the country round we have ourselves been permitted to see evident proof on recent tours. In many villages where the truth has been longest known, we have been assured, many persons of the Mahar caste who have exhibited no disposition to embrace Christianity, have given up the worship of idols, & forsaken their temples; and in very many places the Hindoo religious mendicants receive no support whatever from the Mahars, the people being now thoroughly aware of their worthless character. Their influence is gone and they know that Christianity is the cause. Hence the hatred of some such to the truth. But in general they know its power too and are afraid to oppose it.

In connection with this subject it may be mentioned that during the past year measures have been taken to establish an out-station at Waddáley, a small village about 40 miles to the north of Ahmednuggur. Mr. Ballantine visited the place in February of last year and found all the Mahars favorably disposed towards Christianity. Five of the most influential and intelligent Mahars had already been received into the Christian church, and from these an urgent request was received to build a chapel or place of worship at that village. One of these two Christians who is in very good circumstances offered a piece of ground to the Mission for the purpose of building the chapel and offered also to give a writing to guarantee the possession

of it to the Mission so long as it might be required for that object. Mr. Ballantine remained at that place over the Sabbath and had religious services at the house of this convert, and on that occasion baptized two of his children and several other children of Christians residing in that vicinity. Besides the two Christians at that place, four other Christians reside at villages within four or five miles distance in different directions around, and another Christian family now in Shamdungger belongs to a village within two miles of the same place. Besides these, there are fifteen or twenty heads of families residing within three or four miles around, who have long expressed an interest in Christianity and a desire to be instructed in its truths, and have also repeatedly requested to be received into the Church. Under these circumstances and following what we conceived to be the leadings of divine providence, we accepted the offer of the Christians at Wudáley, and as that seemed to be the most central spot as well as possessed of peculiar advantages on several other grounds, we commenced last November the building of a house there, to be used as a chapel and school-room with accommodations for a native assistant, and it is now almost completed. The favorable disposition of the higher classes of people in the village is an encouraging circumstance, and we hope that they will share in the benefits resulting from this effort. They have frequently expressed a strong desire to have a Mission school established there, and we hope we shall be able to gratify them. We intend to place one of our native assistants there permanently, who shall feed those poor ignorant babes in Christ desiring the sincere milk of the word, and if possible we shall also establish a school in which the children of the Christians residing near and other youth may be taught the first rudiments of knowledge.

In this village of Wudáley there lived an old man of the Chamthar caste, (a caste somewhat higher than the Mahar), who seemed to be much interested in the truth and we hoped was not far from the kingdom of heaven. He was a good reader and frequently met with our Christian converts in that village (who were unable to read), for the purpose of reading to them the Scriptures. As the chapel was building, we are told, he would come out every day with his book in hand, sit down near the chapel or within its rising walls, and read a portion of the word of God, at the same time expressing his joy that he was permitted to see a house being erected for the worship of God and his hope that he should soon hear the truth

proclaimed in it. The poor old man Lawson was not allowed to see the full accomplishment of his hopes on earth. He failed more rapidly than he expected, and a few days ago we heard that he was numbered with the dead. We have some hope that the desire he manifested after the light of the knowledge of the glory of God here below, may now be fully satisfied above.

(Note. It may perhaps be interesting also to know that the mason employed to build the chapel at Waddaley is an intelligent Christian trained up by the Mission to this business.)

In the erection of this chapel we have as we think followed the leadings of Divine Providence. There are other villages in different directions from Ahmedunggun, where a single Christian resides, and no others or but one or two Christians in the same vicinity, and we have therefore not thought there was sufficient reason for erecting a chapel as yet in any place except Waddáley. But if the gospel spreads as it has done in two or three years past, (and we see no reason why its onward progress should now be checked), we cannot but hope that in a short time in many places, a company of Christians living sufficiently near together to meet in one place of worship, will require a chapel to be built for their use and a native assistant to be stationed permanently among them to minister to them the bread of life. God has greatly favored us by raising up native assistants just such as are needed for carrying on this work, for gathering together such churches and instructing them when gathered, and we doubt not that he will raise up others as necessity shall require. To Him be all the glory.

3. Native Church. At the commencement of last year the whole number of native members connected with the church at Ahmedunggun was fifty-four, besides four members at Seroor. During the year twenty two ~~members~~ persons were received into the church at Ahmedunggun and two at Seroor. During the year two members of the church at Ahmedunggun have died; three members have been excommunicated for continued gross immorality; four have been suspended from the church, viz. three at Ahmedunggun and one at Seroor, besides one who remained suspended from the previous year; so that at the close of the year there remained 73 members in the Mission Church, 67 at Ahmedunggun and six at Seroor, and five of these are at present suspended from the church. During the year 20 children of native Christians were baptized.

in connection with the Church at Ahmedunggun and three in Seroor, making 59 baptized children in the Mission church at the close of the year. Out of this number not one was removed by death during the year, a fact which has had great influence on the minds of many of the heathen, who fear to give up the worship of idols lest the wrath of their gods be manifested in the infliction of diseases and death upon their children, and who make frequent vows to their gods and goddesses not only for the blessing of children but also for their recovery from sickness. Seeing that Christians are greatly blessed in their offspring they are led to feel that the Christian's God is the only God whom they should fear and honor.

The two deaths of church members mentioned above occurred at Ahmedunggun. One was an old man who was baptized in March of last year and was then in a very feeble state of health. He came in from his village about 20 miles distant the previous year, and being a relative of Bhagooba one of our native assistants, he stayed with him and learned from him the gospel, and before his death bequeathed to him the little property he possessed. He died in a few weeks after receiving baptism rejoicing that he had heard of the Saviour.

The other member of the church who died last year was a poor diseased man who had long been an inmate of the Poor House. His name was Suttooba. He was baptized in 1836 by Rev. D. O. Allen. He was a very consistent and humble Christian, and his influence was felt by many around him for good. Within the last two years of his life he learned to read and was much employed in reading the Scriptures and conversing on religious subjects with a few who loved to meet with him for this purpose. His consistent Christian character and repeated instructions were not without their effect. Since his death four inmates of the Poor House have received baptism, and most of them owe much of their knowledge of the truth to his endeavors — one of them in particular ascribes his first impressions to Suttooba's faithful warnings. During the last year of his life he was often afflicted with severe pain from the virulence of his disease (the black leprosy), but he appeared to be always satisfied and happy in the allotments of God's Providence, and joyful in the hope of future blessedness. He was delirious for two or three days before his death, and was unable in consequence to tell those around him his feelings in view of the glorious prospect before him, but he had often said

before, that he had no desire to remain on earth. His only hope of happiness was above. Having finished his work here he was taken to the house of his Father in heaven, to the presence of that Saviour who can give him a glorious body like to his own. Better to live and die like Lazarus, the victim of disease, pain and poverty and then be taken by angels to Abraham's bosom, than to live like the rich man and wake up after death in torments. Sattooba although poor and supported by the Poor-House funds, had laid by a little sum of money, probably the results of former savings, and this sum amounting to nine Rupees he sent to Mr. Ballantine a few months before his death, requesting him to take charge of it, and in the event of his death to give it to the cause of Christian benevolence. "Happy soul, thy days are ended, all thy morrowing days begun."

Of the 22 converts received into the church at Ahmednuggur the last year, there were thirteen men and nine women. Four of these women are wives of native Christians, and two or three others near relatives. It is pleasing to see the interest felt by the wives of our native Christians generally to become acquainted with the truth, and to join their husbands in a public profession of the religion of Christ. — Of the thirteen men received, seven belong to villages from 15 to 40 miles distant, north-east, north and south-west from Ahmednuggur. Most of these are substantial men of most respectable character, although originally Mahars, and capable of exerting an extensive influence. We are happy too to say that the ~~[illegible]~~ truth is spreading in new directions ~~[illegible]~~ around us. About 24 miles to the north-east there are now three Christians, heads of families residing within three or four miles of each other all of whom were received into the church the last year, and there are two other Christian families belonging to the same villages now residing in Ahmednuggur. There is also an increasing number of interesting inquirers in the same vicinity, and for all these we may soon find it necessary to furnish a chapel and a native assistant as they have recently requested. Of one of the new converts in one of these villages some account may be interesting. His name is Rugooba. He is brother-in-law of one of our most devoted native assistants. His village is Chanday 24 miles from here, (on the good road to Aurungabad) where we had a school for several years. He is a Mehtra (elder or head-man) among his people and of course a man of considerable influence. He is a ~~very~~ good reader,

and was much accustomed to read the Window Nastias before becoming acquainted with Christianity. On first hearing of the Christian religion he opposed it, and at one time went so far as to destroy some Christian tracts which he had obtained. But in consequence of some domestic troubles he was led to think that the Christian religion perhaps might be true, and he determined to examine and see what kind of a religion it was. He found a man who had a copy of the Mission catechism; he begged it from him and began to study it, and learned from it the principal doctrines of the Bible. He next obtained some portions of the Scriptures and read them carefully. He now determined to give up idolatry. After abandoning his idols he met with some losses, two or three of his sheep died and other more serious losses took place in his family. All the neighbors began to reproach him for forsaking his gods and pointed to his ~~misfortunes~~ misfortunes as the fruit of his temerity. He told them that he had chosen the Lord to be his God and whatever might ~~happen~~ befal, he was determined never to forsake him. His language was like that of Job, "Though he slay me yet will I trust in him". To show his abhorrence of idolatry he took an old idol goa which had been in his family for several generations, and put it in a stone and taking another stone (of a long cylindrical form used among them as a roller,) he lifted up his arm and saying, "Now, Mhesoba, take care," he broke it into a thousand pieces. The goa originally a small stone had grown by repeated layers of red lead smeared on it until it had become a huge block. The fragments he gathered up and showed them to us when we afterwards visited his village. They exhibited the different layers of paint which like the successive layers in the bark of a tree were good evidences of its age and of the honors bestowed upon it. Soon after he had given up idolatry, one native assistants, one of whom was his brother-in-law, visited his village. They were going to attend a pilgrimage a few miles distant, for the purpose of giving instruction to the people. He went with them and assisted them in making known the one living and true God and Jesus the only Saviour. He proved to his countrymen by numerous and powerful arguments that their idol gods were powerless for good or evil. When he first came to Ahmednuggur after his conversion, we were surprised to see how much he had learned of the Scriptures before we had even once seen him. We were pleased with the spirit he exhibited, and especially the entire dependence which he manifested

on the righteousness of Christ alone for salvation. We hope he may yet prove an efficient preacher of this righteousness to his country men. Every such addition to the church we feel is a great addition to our strength and influence. For all the mercy manifested to us the last year in the conversion of sinners we feel that hearty thanks are due to God our Heavenly Father.

During the last year our church has passed through trials on the caste question which we had long been ~~anxiously~~ fearing, but through the good mercy of God with a most happy result. You are aware that a great portion of our converts has come from the Mahar caste, a caste almost at the bottom of the scale among Hindoos. While persons of higher caste on becoming Christians renounced caste and were consequently thrown off by their friends, the Mahars on becoming Christians lost no privileges among their own caste, and until recently found in the Christian Church only those that were originally above them and with whom therefore they could associate without any reluctance arising from ancient prejudice. But among Hindoos there are a few castes ~~which~~ below even the Mahars, ~~and~~ with whom the Mahars will not eat nor have any intercourse. One of these lower castes is the Mang; against the Mangs the Mahars seem to cherish an inveterate prejudice, regarding them as hereditary thieves and murderers. Persons of the Mang caste had frequently come to us for religious instruction, and many among them we have found to be very intelligent men. Some of our Christian converts who were originally Mahars, had exhibited great reluctance on the subject of Mangs becoming Christians, and we had had occasion to tell them how inconsistent their feelings were with the character of true religion, and had taught them both by precept and example the duty of praying for the conversion of men of every caste, Mangs as well as others. These instructions had a good effect on the minds of very many, but until the trial came, we knew not how many of our converts might be left to deny the Saviour for the sake of preserving their caste undefiled by contact with those lower than themselves. During the past year a Mang was baptized at Sewoor by Mr. Finch, and soon after came to Ahmednuggur to visit his Christian brethren here. The greater part of our Christians (including all our native assistants), received him to their houses and entertained him to the best of their ability, showing that they regarded him as a Christian brother. Two or three days after he had left, however, the feeling which we had dreaded to see began to appear. One young man, a member of the church, turned out of his house by force another church-member

who had called to see him on business, merely because the latter had invited the Mang convert to dinner. He also warned others whose only fault was that of having dined with that Christian brother, not to enter his house. He was supported in this course by one or two other members of the church. The matter was immediately taken up, the young man declared that he could have no intercourse with a Mang or with any who had eaten with him, inasmuch as if he should do so, the Mahsens of his village and all of his acquaintances would never again allow him to come into their houses, and of course he would be treated by his own people as the vilest outcaste. He acknowledged that it was plain that the course he was pursuing was inconsistent with the commands of Christ, but he said that in view of the difficulties before him in this world he felt that he could not obey the Saviour in this thing, though he looked to him alone for salvation. Several conversations were held with him, first privately, and then by the principal members of the church together, until at length finding him obstinate in his purpose it was determined that he be suspended from the church, until he should exhibit penitence for his sin and declare himself ready to obey all the commands of Jesus Christ. There were a few others who not so bold as he, maintained that they were willing to do whatever the church should decide, and urged that all the members of the church be brought together, those residing in the villages as well as those in Shwedaunggyan, and that it should be determined by their vote what course to pursue. We told them that it was not a matter which we were at liberty to decide in this way. All the officers of the church together with the pastor were satisfied that the word of God required that all the members of the Church of Christ should regard each other as brethren and should meet as brethren around the table of the Lord partaking of one bread and of one cup, and that any deviation from this rule would render us unworthy the name of a Christian Church. It was already decided by the infallible word of God and this decision we were not at liberty to change. After the suspension of the young man, we waited a few days to see what effect a little calm reflection would produce in the minds of those who had hitherto objected to maintaining Christian intercourse with the Mang convert. In the mean time the Communion season approached. One or two of the Christians took occasion to leave Shwedaunggyan a few days before in order that they might not be present at the ordinance. Some of those who had opposed however remained and

partook of the ordinance, having previously declared to the Pastor that they would have no objection to communing with the Mang convert. The young man who had been suspended was present when the sacrament was administered though of course only as a spectator. His thoughts troubled him. He felt that he was shut out from the company of God's people and that he had excluded himself. He was deeply humbled. The next day he came to the Pastor and confessed his sin most fully and with the deepest humility. He acknowledged that he had fought against God, that he had resisted the strivings of the Spirit, and that it was owing to infinite mercy alone that that Spirit had not been taken away from him for ever. He declared himself now ready to obey all the commands of Christ, and to suffer any thing for his sake, even to give up his life if that should be necessary, in the cause of him who had died for his salvation. Never did we see clearer proofs of the power of the Spirit in breaking down the opposition of the carnal heart than in this case, and we could only wonder and adore. This young man did not stop here. On the next day, on an occasion of the meeting together of many of the native Christians for social religious worship, without any suggestion from others he rose up before them all and declared his fault fully, acknowledging that he had been led away by Satan and praying for forgiveness. All were fully satisfied of the sincerity of his repentance and in a few days after, the sentence of suspension was removed and he was restored to the full privileges of the church. This was the last of our troubles. Satan was driven back and the truth preserved in its purity. It was a contest for principles, and it resulted in the victory of truth and righteousness and was consequently productive of great good. All the members of the church seemed to understand as they had never done before, that on embracing Christianity it was necessary to renounce the whole world. They now felt what it meant to hate every thing for Christ's sake. Others around us besides Christians seemed to obtain a new perception of these truths. In the mean time the progress of the truth in the villages seemed to be rather advanced than retarded. The Christians in the villages found in some places a few who were disposed to look upon them as defiled in consequence of having had friendly intercourse with a Mang convert, but in general our native assistants in visiting the villages met with the same welcome reception as before, and now we hear no more of any difficulty. All the excitement has died away and none of the Mahar caste seem now to be kept back from listening to the truth as many anticipated they would be, by the fear lest,

should they embrace it, they would be under the necessity of receiving Mango as brethren. The trial although painful has done good, and this because the Spirit of God was with us to help us. We are encouraged in our work, when we see this feeble church composed of poor weak ignorant creatures gathered from among these degraded heathen, so firmly sustained on its sure foundation that the gates of hell are not able to prevail against it. "Walk about Zion and go round about her, tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever, he will be our guide even unto death."

Conclusion. All the Mission families the past year have enjoyed usual health. No death occurred among us, although at one time the cholera prevailed around us on every side. God has had mercy on our feeble estate, and although we were few in number he has blessed our labors to the salvation of men and the glory of his name.

We cannot close without expressing the joy we feel in hearing of the reinforcement about to be sent to aid us in our work. Our number has now reached the lowest point possible without giving up most important Mission stations, and we therefore shall hail the arrival of new Missionaries as a special mark of divine favor to this people. The field is white for the harvest. Other men have labored and it only remains for new men to come and enter into their labors, to reap the harvest that stands ready to be gathered, when both he that soweth and he that reapeth shall rejoice together. May many more stand ready to come out to India, for we cannot doubt that our gracious Lord has much people in these cities and villages, who are only waiting the call of the gospel messenger, to come forth and join in the praises of our glorious Redeemer.

H. Ballantine. Sec'y

Ahmedabad gpo
Jan. 29. 1846

Rec'd. april 18, 1846 ✓

Cert. May 30

M C Marshall

Report of the Ahmednuggur Station for 1846.

1. Schools. The free schools for boys, and the free schools and boarding school for girls have proceeded the past year as in former years, and nothing of particular interest has occurred in connection with them. The schools for boys which have for some years been under Mr. Abbott's superintendance, were just before his leaving us, placed under the charge of Mr. Fairbank.

In the Seminary we have had more reason for encouragement the past year than usual. Considerable religious interest was manifested by several boys from the commencement of the year, and a small company were in the habit of meeting together for prayer and of visiting the house of Ramkrishna their teacher daily for the purpose of religious conversation and social worship. This continued for several months. Most of them however were afraid to exhibit their feelings openly. At length one of the number, named Rama, the most advanced boy in the Seminary, and one who had always maintained a high character, declared his determination to confess Christ before men, and asked for baptism. As he appeared to give good evidence of a change of heart, we cheerfully complied with his request, and he was accordingly baptized on the 13th of December. He was a boy of good caste, and belongs to a family of Patecls (or headmen) in a village near this place. His baptism produced considerable excitement. His brothers, his widowed mother and his sister came and urged him to return to Hindooism. His poor mother pleaded with him, beseeching him not to destroy

himself and his family. He begged her to refrain from weeping, while at the same time his own face was all bathed in tears, and told her that he did not wish to be lost, that he sought the salvation of his soul, and urged her to come along with him and be a Christian. He was taken before the Magistrate by his friends, and when asked by him whether he had become a Christian of his own free will, he replied that he had, that he believed Christianity to be true and therefore embraced it. He was then allowed to go where he pleased, and his friends ceased to give him any further trouble.

The caste of cultivators, to which this boy belonged, forms the great laboring class of this country, and it is that caste in which we have especially desired to see some wide and effectual door opened for Missionary labors. Many individuals of that caste have at different times given good heed to the word spoken, but the fear of the consequences of losing caste has hitherto detained them in almost every instance from coming forward and taking up their portion with the people of God. The habit too of yielding to Brahminical influence is so strong with them generally, that they know not how to break away from it. The Brahmans rule over them with a rod of iron, as they know that from this caste especially they must derive their means of subsistence. They would have little hope were the Koombees (cultivators) generally to abandon Hindooism, and of course they watch them with heathen vigilance, and endeavor to guard against the first entrance of Christianity among them. The conversion of a young man from a respectable family of this caste is therefore a cause of special encouragement to us, and should Rama continue to exhibit the character of a Christian, we may hope that he will be able to exert some influence among his own people.

For every such encouragement we feel called upon to bless the Lord, "who openeth and no man shutteth, and shutteth and no man openeth."

The immediate effect of Rama's baptism upon the school was unfavorable. Two or three of the boarding scholars, who had been the subject of religious feeling during the year and in regard to whom we hoped that we might yet see the fruits of religious instruction in their conversion, were at once removed by their parents. One or two others of the same company were suffered to remain in school, but only after giving their friends satisfactory evidence that they were determined not to embrace Christianity. Two or three Brahman young men belonging to this place who had attended the school for some time as day scholars for the purpose of acquiring a knowledge of English were also required by their friends to discontinue their attendance, and although very reluctant to give up the privileges they enjoyed here, they found themselves unable to resist the efforts made to remove them. They came and made known their circumstances to the Superintendant, expressing their great regret that they were not allowed to continue their studies in connection with us. They have learned enough of the truths of Christianity to know that it is a religion supported by reasonable evidence, and enough too, perhaps, to make them wise unto salvation.

At the same time that Rama was baptized, Sudoo another boy in the Seminary, the son of Christian parents, who was baptized several years ago as an infant, came forward and professed his faith in Christ. He has for more than a year past exhibited great interest in religious things, and had been the most active in collecting together and bringing out the little company of boys accustomed to meet together for instruction and worship. He would often meet with each of these boys alone and engage

in prayer with them. His influence for several months has been very good on those around him, and as he had nothing to fear from the profession of Christianity, he very naturally went forward in declaring his determination to profess Christ before men. Although young, yet after a trial of a year in which he appeared to maintain a good Christian character with great steadiness and consistency, we determined to admit him to the full privileges of a member of the Church. It was an interesting day when these two youths came forward, and (in company with an intelligent chakar from the villages) avowed their determination to serve the Lord. These were the first fruits of our labors in the Seminary in the way of conversion, and we hope they may not be the last. It was a source of great joy to Mr. Abbott, just before his departure for America, to see two of those youth for whom he had long labored in the Seminary, come forward and place themselves publicly on the Lord's side.

The Seminary was established in 1836 and from the first was under Mr. Abbott's charge. It was placed under Mr. Burgess' superintendence during the years of 1843 and 1844, but reverted to Mr. Abbott when Mr. Burgess left India in the beginning of 1845. Of course it has been most of the time Mr. Abbott's principal sphere of labor, and he has looked upon many of the scholars with peculiar interest. Rama became connected with the school nearly ten years ago and was always an interesting boy. Mr. Abbott labored and prayed for his conversion, and after long hoping almost against hope he was permitted to see his prayers answered. Thus God often answers our prayers and blesses our labors, and we trust he will continue to bless us.

It may be well to add here that Sudoo has been

supported for two or three years past by a lady in Ohio, who desired that he might be trained up for the work of a native preacher. We hope that he will be prepared by a thorough course of study for this work, and that he will do much good among his countrymen. He has gone out several times with his father, who is one of our native assistants, to assist him in reading to the people in the villages or at pilgrimages, and he loves the work. He expresses a great desire to devote his life to the promotion of the knowledge of Jesus Christ among his own people.

During the past year a few boys of good caste from one of our village schools who had advanced as far as they could under the village teacher have applied for admission into the Seminary and been received. We look upon this as one of the best means of extending our influence among the people of the villages.

Previous to Mr. Abbott's departure for America, the Seminary was placed under the charge of Mr. Wilder.

2. <u>Preaching and tours.</u> Our arrangements for preaching in Ahmedunggur have been the same as in previous years. Our tours to the villages have not been so numerous as usual, owing to peculiar circumstances. One of the brethren at this station made two tours in January and February, some account of which was sent you in February last. Near the close of the year two or three tours were made by other brethren at this station.

In the early part of the year, frequent tours were made to the villages by the native assistants, but during the rainy season they were kept in Ahmedunggur. The season was very rainy, scarcely a day passing without copious showers. The people in the villages too were in great distress owing to the unusual scarcity of rain for the two previous years, and now

that plentiful rains were experienced, they were all busily engaged in the labors of their fields. Besides it was thought best that those of our native assistants who had received but little education, should have an opportunity of obtaining a better knowledge of the great doctrines of the word of God. They were accordingly formed into a class for the systematic study of the principal doctrines of the Scriptures, and were required to commit to memory the most important proof-texts in support of these doctrines. This course was pursued with them for four months. They were very much interested in the study and we think derived great benefit from it. After the close of the rainy season they again resumed their times in the villages as before.

In consequence of the great scarcity which has prevailed in this region during the greater part of the year just closed, the number of those who have appeared to be interested in listening to the truth and who have come around us for religious instruction for a few months past, has been less than usual. But there appears to be still a deep feeling in the minds of very many in different parts of the country around, in regard to the necessity of Christianity for their salvation. In the times of our native assistants since the close of the rainy season, we have had messages sent us from different persons in distant villages, to let us know that they were very desirous of coming to Ahmednuggur and hearing more about the truth, but that they feared to come during the season of distress lest we should suspect that they came from worldly motives, from the mere desire of obtaining the means of subsistence.

3. <u>Out-station at Wadaley.</u> In our last report we gave an account of the establishment of an out-station at Wadaley. As mentioned in one of our letters, the sma

chapel built there last year was opened for religious worship in February by Mr. Ballantine, and on that occasion ten adults were baptized, all of whom have since appeared to walk worthily of their profession. Anuipunt, our native catechist, went to live at Wadaley with his family in March and remained there till the latter part of June. Circumstances rendered it necessary for him to return to Ahmedungger & remain here during the rains. After the close of the rains he returned again to Wadaley. Five persons belonging to Wadaley and its vicinity were baptized at Ahmedunggur during the latter part of the year, making the whole number of our church-members at Wadaley and its vicinity now twenty-one. There is still in that vicinity quite a number of persons who appear to be interested in the truth -

During the last hot season when the scarcity of food was greatest in this region, our converts in the villages who depend entirely on their labor for their support were in very great want. We felt the necessity of doing what we could to assist them, and raised a small fund from the contributions of our English friends, which was spent in giving them employment. They were set to work digging a well in the neighborhood of the new chapel at Wadaley, and were paid according to their labor. This was a very great relief to them, and the well will be a great accommodation to the native assistant who may occupy the station.

Soon after Anuipunt went to reside at Wadaley, the the people of high caste there, probably instigated by the people of the neighboring villages, manifested great opposition, and were determined at one time to force him to leave the place. They went so far as to refuse him the privilege of getting water from the public wells. He made a complaint to the magistrate of Ahmedunggur

who at once gave orders that Christians should have the same privilege of obtaining water from the public wells which was universally accorded to Moosulmans. The authorities of the village declared to the Magistrate that they would not obey his order, and were fined forty Rupees in consequence. After that no further difficulty was experienced.

It has also been recently decided by the Magistrate that Native Christians shall be allowed the same right which Moosulmans enjoy, of putting up in the temples and common rest-houses in the villages. Some months ago Burkpunt was forcibly ejected from a temple where he had put up in a village near Wadaley, while on a tour in company with Mr. Abbott. The case was brought to the notice of the Magistrate and after a great deal of trouble and annoyance occasioned in part by the false witnesses brought forward by the villagers, they were at length fined a small sum and the order above mentioned was given. These decisions of the Magistrate we regard as marks of the divine favor towards us in our work, inasmuch as they show to the natives that Government will not suffer any one to be deprived of his rights merely because of his becoming a Christian. Had a contrary decision been given, it would have been difficult for our native Christians to travel about in the villages, except at great expense and oftentimes at very great inconvenience.

4. <u>Statistics of the Church</u>. At the commencement of the year, there were 67 members in the church connected with the Ahmednuggur station. During the year, twenty four persons, (20 men and 4 women), were received into the church at Ahmednuggur and Wadaley.

Only one member of the church has died, and three persons have been excommunicated. Two persons were dismissed to other churches in consequence of their removal to the Madras Presidency in connection with a Madras Regiment formerly stationed at this place. So that at the close of the year we had eighty-five members of the church at Ahmedunggur & vicinity, not including the members of the church at Sevoor.

Of the three persons who were excommunicated from the church, one had been previously suspended from the privileges of the church. Two members who were suspended in 1844 and 1845 were this year restored to the full privileges of church-membership. One other member has been suspended during the year, leaving only two members now suspended from the church.

During the year twenty children of native Christians were baptized at Ahmedunggur and Wadaby, making 71 baptized children in all, not including those at Sevoor. Not one of the children of the church ~~died~~ during the last year has been removed by death, a mark of God's continued favor towards his people calculated to fix the attention of the heathen around.

Of the 24 persons received into the church during the year, eighteen belong to six different villages from eighteen to forty miles distant, where they now reside supported by their own labor. Two others although belonging to the villages, are at present residing in Ahmedunggur in connection with the Mission families.

One of the new converts from the villages, originally of the Mahar caste, is quite an intelligent man. He has been accustomed to read the Hindoo shastras to his country men, but for two years past he has laid aside his Hindoo books and read the Christian Scriptures to all disposed to listen.

We think he may make a very useful Scripture reader and native assistant, and are desirous of training him up for the work.

Of the 24 converts received the past year, two were originally of the Koombee or cultivator caste; the remainder were originally Mahars. One of the Koombee converts is a poor diseased man in the Poor House, who ascribes the first impressions on his mind in regard to religion, to the instructions of a Christian in the Poor House who died the previous year, as mentioned in our last Report. The other Koombee convert is the youth Rama, mentioned above in the account of the Seminary.

5. Conclusion. During the past year God has been gracious to the families of the Mission residing in Ahmednuggur, preserving them from severe sickness & from death, and giving us all health & strength to labor in his cause. We have been cheered too by the arrival of a reinforcement, such as we had long been asking for and greatly needed. Our brother Munger was brought back to us in safety, though we have to mourn the removal of her who was accompanying him on his return to this her long desired field of labor. But she is happy in the enjoyment of her rest above. — Our brethren Wilder and Fairbank and their wives reached us safely on the 27th of October, and their arrival encouraged our hearts and strengthened our hands.

It was painful indeed for us to part with Mr. & Mrs. Abbott, who had been stationed in Ahmednuggur ever since their arrival in the country in 1834 and with whom one of our families now here, has been associated in labor at this station for about ten years. It was painful for them two to leave the field when they

had been so long laboring. But the path of duty seemed clear, and we sincerely hope that they may be permitted to reach America with their children in safety, and that there they may be enabled to exert an influence for good in reference to the great work of missions, upon their numerous friends and acquaintances. May they be restored to sound health and be permitted again to return to their labors in this part of the Lord's vineyard.

For all the mercies of God vouchsafed to us as a Mission during the past year, we desire to render to him heartfelt praise, while at the same time we pray that he would pardon all our neglect of duty and make us more and more devoted to his service. May he grant us the outpouring of his Spirit, and may the Church here be built up in the most holy faith, and numbers be added to it from time to time, as he may see fit, of such as shall be saved.

H. Ballantine, Sec.y

Pamedungyen
Feb. 12th 1847

for 1846 ✓

Rec^d – marked April 21.

ans^d. April 29.

M. C.

CHURCH MISSIONARY SOCIETY.

Present Condition and Prospects of the Mission to Western India.

The diocese of Bombay comprises the countries over which the Government of Bombay presides. It was in the year 1842 computed to contain an area of 68,074 square miles, and a population of 7,000,000; but these numbers are believed to be considerably below the truth. These people are all ignorant of "the way" revealed by God, "which leads to everlasting life."

It was not until the year 1818 that any definite design was entertained in England of christianising these people, and then the Church Missionary Society in London organised a Committee in Bombay to "collect information on subjects of a missionary nature, particularly on the most desirable stations for Missionaries, and the means of rendering Missions in India effectual, in reference especially to the institution of caste and other local peculiarities."

The enterprise thus commenced continued to be pursued with perseverance, but without attracting public attention until the year 1825 when an association was formed in Bombay, at a public meeting of the friends of the Church Missionary Society, to aid and carry on the design.

The immediate effect was that the evangelisation of the people was pursued with more energy. Many became interested in the object, and sums were contributed for its advancement, amounting to 1,700 Rupees per annum, besides a noble benefaction from Major Molesworth for training a Native Clergy.

But in the year 1830 from various causes the zeal of the associated Members began to cool, and in the year 1835 the last Meeting of the Association (formed in 1825) was held, when it appears that the Society had a Mission in Nasik, consisting of three Missionaries, and an income of about 1,870 Rupees, contributed within the Presidency of Bombay. About this time the design for the Money School also was entered upon, and many were sanguine that that Institution would soon become one of "a high order of excellence, conducted upon Christian principles," under the fostering care of the Church Missionary Society.

Thus it appears that for the first seventeen years, after the design of preaching the Gospel to the natives of Western India was entertained by the Church Missionary Society, all that was effected was the commencement of the work by the appointment of three Clergymen, in the heart of a Brahminical population at Nasick, where the sacred Godavery flows—by the translation of many books of the old Testament and of the Liturgy of the Church into Mahrattee, and by the preparation of many School books and Christian Tracts,—by the foundation of the Money School in Bombay as a place of sound learning and religious education—and lastly, by the Molesworth endowment for the education of a Native Clergy.—How feeble the efforts! how insignificant the preparations to overturn the religion of seven millions of people wedded to their idolatry by the ties of more than two thousand years, and speaking three or four different languages.

From the year 1835, the enterprise has been conducted by a Corresponding Committee, all the members of which are appointed by the Church Missionary Society in London.

From the year 1836 the Mission in Nasick was strengthened by the addition of two ordained Missionaries, one of whom, the Rev. C. F. Warth, was after a few years of labor removed from his earthly pilgrimage; but in proof of his devotion to the objects to which he had dedicated his life, he bequeathed by his will two thousand Rupees to the Church Missionary Society in trust for the foundation of an orphan asylum in the Mahrattee country.

In the year 1838, the Mission in Bombay was commenced by the appointment of the late lamented Reverend G. M. Valentine, M. A. and the Reverend J. S. Robertson, now in England. Under the superintendence and teaching of these two clergymen, the Money School was opened, and has ever since been maintained by the Church Missionary Society, a School of Christian education, although as yet it is very far from fulfilling the objects contemplated by its founders. The "Farish Scholarships" being an endowment for three years each, have been founded in it for the encouragement of Christian learning.

The designs of the Society have also been further advanced into the Mahrattee country in the neighbourhood of Ahmednuggur, where a young man has for some time been laboring—(at one period gratuitously)—chiefly at the expense of a few individuals; he is employed as a Schoolmaster and Assistant Catechist.

The following is an abstract of the present condition of the Mission:

I. Stations—two, viz. Nasick and Bombay.

II. Establishments:—

1.—At Nasick.

1. European Clergymen—five.
2. Native Assistant Catechist—one.
3. Schools—five, viz.
   - 4 Mahrattee Schools, containing 173 Boys.
   - 1 Hindostanee do. do. 30 do.

besides an English School for boys, and a girls' School, of which no returns have been received.

2.—At Bombay.

1. European Clergymen—one.
2. Catechist and Superintendent of Schools—one.
3. English School Master—one.
4. Assistant Catechist and Schoolmaster—one.
5. Schools—nine, viz.
   1. The Money School, in which are 106 boys.
   7. Mahrattee Schools do. do. 425 do.
   1. Gujuratthee School do. do. 125 do.

3.—In the Villages near Ahmednuggur.

1. Assistant Catechist and Schoolmaster—one.
2. Schools—two, viz.
   2 Mahrattee Schools in which are 55 children.

III. Congregations—three, viz.

1. At Nasik one, consisting of fifteen individuals, all of whom except two, have been baptised within the last twelve months.
2. At Bombay five natives have been baptised.
3. In the Villages near Ahmednuggur, four have been added to the Church by baptism.

Thus after the lapse of twenty-eight years, the number gathered into the fold of Christ through the instrumentality of the Church Missionary Society in Western India, is twenty-four; the number of Missionaries now employed is six, and of subordinate Christian teachers five, and the total number of children under Christian instruction is eight hundred and eight. So limited has been the success! So scanty the means employed to preach the Gospel to the people of these extensive countries!

The expense at which this holy enterprise has been conducted is very considerable. To maintain the present establishments no less a sum than £2,650 is annually remitted from England. In this country whatever sums have been contributed, have been paid towards the foundation of the Money School. The buildings for that Institution were purchased for upwards of 24,000 Rupees, one-half of which was paid by the people of England, and the remainder became a debt due by the Committee in Bombay, of which 1,500 Rupees remain to this day unpaid.

From the Christians of the Diocese there have been received—

1.	The Molesworth Clergy Fund, now amounting to about	Rs. 11,300
2.	The Money School	9,400
3.	The Farish Scholarships	6,500
4.	The Warth Orphan Asylum	2,447
	Total	Rs. 29,647

In addition to these sums, annual contributions have been received to the average amount of about 1,900 Rupees each year. The whole current expenditure of the enterprise has been borne by the Church in England, whilst the total contributed within the Diocese since the year 1818, is, at the above annual average, as follows:

Contributions for 28 years at 1,900 Rs. per Annum, exclusive of interest	53,200
Sums invested	29,647
Total	Rs. 82,847

an amount not equal to the remittances from England on account of this Mission for the last three years.

Whether therefore the number of agents employed, or the expenditure on account of the Mission be considered, or the proportion of expense which the Christian community of this presidency have borne, it is clear that the means bear no assignable proportion to the end contemplated; and if those who have been entrusted with the duty of "beseeching the people of these nations to be reconciled unto God," had no other encouragement than this fact suggests, doubtless they never would continue to labor for an object so apparently hopeless, and so little desired by their fellow Christians in this country; but they know that the purpose of God is to bring all nations to the acknowledgement of the truth, and that He who sent eleven poor fishermen to convert the world from dumb idols to serve the living and true God, has now, as He had then, "all power in Heaven and in earth in His hand"—that he exerts it still "according to a man's faith," and answers "the desires of the hearts."—No doubt, whatever the progress be in this Mission—it has been in proportion to the languid desires and little faith of the Church. If all her members had the hearty desire to see these nations added to the Church, and all believed the word of the Lord's power, we should see them "coming as a cloud, flying as doves to their windows." On the increase of this faith and prayer in the Church, hinges, under the blessing of the Lord God, all the future prospect of the Mission to Western India.

6th January, 1846.

Old Mr. Wilson's Missionary in Western India
Bombay May 5 1846

Ahmedabad, Jan. 27, 1846

Rev. R. Anderson, D.D.
Sec'y. of the A.B.C.F.M.

Dear Sir

Your letter of the 18th Oct. was received on the 31st ult. and we were very much pleased to learn that you had designated two good men to join the Ahmedabad Mission. We rejoice too in the thought that they will soon be with us, for we much need their help. We had feared we were almost given up of the Board, and that little anxiety was felt to send out laborers to this field. We felt strongly and of consequence wrote strongly on this subject in our letter to you of July last. But we rejoice to learn that even before our letter had reached you, two men had been appointed to this Mission. We are glad too to learn from your recent letter that God has put it into the hearts of two others also to come to this field now white for the harvest. We pray that the Lord would thrust forth laborers into his harvest; and while we are convinced that as a general principle, it is important that a large number of laborers should not be sent at one time to a Mission, we think that the wants of this Mission are such at this moment (about seven years having elapsed since the last reinforcement was sent out, and the strength of the Mission being reduced so low), that if you have four good men desirous of coming to this field, less risk would be incurred by sending them all here without much delay than by endeavoring to direct the minds of any of them to a different field. We say this in view of our peculiar situation at the present moment. Could we have had two or three of these men one or two years ago, the interests of the Mission and of the cause of Christ in this region, we feel confident, would have been greatly promoted. At present, we need not say, we are greatly encouraged by the effectual aid which you seem disposed to send us, and can labor with new life for the souls of the heathen around us. May one new heathen all come out to us in the fullness of the blessing of the gospel of peace.

We have just had our Mission Quarterly Meeting, and in connection with the minutes which we send enclosed, we would say a word or two on the subject of our estimates for 1847. We have made out these estimates on the supposition that Mr. Munger and Mr. Burgess and two new Missionaries with their wives will join us before the close of this year and that Mr. Abbott will leave us at the commencement of next. We have also made out our estimates for the expense of native assistants on the supposition that one or two more will be employed by the Mission in addition to the present number. One of our converts received into the church the past year particularly mentioned in the Report, we have already in view as very suitable for this work. We feel very strongly the importance of being well manned in this department of our labors. You will see from our Report that our native assistants are doing a good work, that they are indeed very important auxiliaries in spreading the light of the gospel among their countrymen. The two higher class native assistants, Hurripunt and Ramkrishna assist us in the charge and instruction of our Church and Seminary and are preparing to be intelligent and faithful pastors of native Christian churches such as we trust will soon be collected in the villages around. The other native assistants are peculiarly fitted for travelling about among the villages and making known the truth to all classes of people, meeting with great encouragement and little opposition in this work. We shall probably place two or three of our native assistants permanently at particular villages during the present year. — The subject of the payment of our assistants is one that has demanded perhaps as much of our thoughts and anxieties as any other subject connected with Mission policy. The salary of our higher class native assistants is very low indeed when compared with that of native assistants of the same character in other Missions on this side of India. Other Missions give their Native Assistants and even their native Teachers of English who are not Christians, three and four times the amount of what our native assistants receive. We fear that we shall be under the necessity of raising their pay considerably higher than it is now, if we would have them continue to labor cheerfully in connection with us. — You are probably aware that in consequence of a season of peculiar drought, great scarcity now prevails on this side of India. Whole villages in this vicinity have been deserted

by their inhabitants. Not half the amount of grain can be purchased for the same money as in common years. This state of things has been severely felt by all our native Christians and we have been compelled to raise the pay of some of those connected with us to meet this emergency.

As to estimates for printing in 1847, we are really unable to say what we shall print, except perhaps that we shall probably continue to print the Dnyanodaya in connection with the Bombay Mission. It is difficult to lay on plans with regard to such things with any precision for a year in advance. The character of the incumbents of the Mission at the time and the facilities afforded us at the Bombay Mission Press will have a great influence on the amount and character of the printing we shall require to be performed.

We are sorry to say that but little progress is making in the preparation of a new and improved edition of the New Testament in Mahratta. We of course have done nothing for some time as a Mission in consequence of your prohibition. The Bombay Bible Society ~~has~~ is doing nothing and has done nothing for a long time that we can learn. We would like to co-operate with them in carrying on the revision of the New Testament but it seems to be entirely out of the question. The last reply from Mr. Allen on the subject was to the effect that the whole matter was encompassed with difficulties. Under these circumstances we hope you will remove the prohibition which you saw fit to lay upon us and allow us to proceed in the revision of the N. Test. as we have begun. We feel that it is a most important work, and that no Missionaries on this side of India are in such favorable circumstances to undertake it as we are. The native church have a right to demand from us that we devote considerable strength to this work so important to their increase in knowledge and growth in grace. We hope you will no longer require us to neglect a duty which our consciences are urging upon us as one which can not be put off without great injury to the cause of our Master in Heaven. We shall continue to endeavor to co-operate with the Bible Society just as far as possible. Indeed we have every wish to do so, as there is much ~~in~~ more prospect of the permanency of our labors by co-operating with them. No ill feeling on our part (as you may perhaps have sometimes imagined) stands in the way of such co-operation. But if they are unwilling to co-operate with us, we hope you will not fetter our hands

any longer by continuing the restrictions imposed upon us, but allow us to take those measures which our more intimate knowledge of the state of things in this field leads us to view as most important to the welfare of the native Christian Church. — Should you allow of our going on with the revision of the New Testament, we should hope to be able to print the Acts and two or three of the Epistles before the close of 1847, and should therefore require the full amount of what we have set down in our estimates for next year for the printing of the Scriptures. Should you however still require us to print nothing except what the Bom. Bible Society sanctions, we know not that we shall be able to print any portion of the Scriptures whatever. Such is the state of parties and such the difficulties that encompass the whole subject in the Bom. Bible Soc that we fear nothing whatever will be done in that Society for some time to come.

There is another subject connected with this in regard to which we feel that we cannot be silent any longer. We refer to the subject of our printing at the Bombay Mission Press. The following letter recently addressed to Mr. Allen by the direction of this Mission will explain to you the difficulties under which we labor.

"Dear Br. Allen. In reference to printing done for this Mission, I am directed to say that we feel there is entirely too much delay. A little Tract on the Cholera sent to Press more than four months ago we cannot learn has been put to Press yet, nor can we obtain any answer to repeated inquiries made on the subject. The Mahratta Hymns were sent to you in October last now nearly three months ago with the request that the printing might be commenced immediately, and the first form has not yet been printed off. The four gospels printed for this Mission we desired you would bind for us, but it was several months before any of the work was finished, and when done was very badly performed. Now we think that such things ought not to be. If we are required to have all our work done at the Mission Press, we ought to have it done in reasonable time. At present we feel that our hands are very much fettered, and we can have no confidence that any work sent to Press will be commenced for several months or completed within any definite period of time. We hope that you will be able to assure us that this state of things shall no longer continue. You may perhaps say, that the printing for the Mission is ten per cent. cheaper than for other parties, some delay ought to be submitted to. We would therefore inform you

that we should prefer you would charge us full price for all the work done for us rather than delay our printing as has been done for a year or two past. We feel that the interests of the cause of Christ are deeply concerned in this matter." Yours very sincerely &c.

Besides the facts mentioned in this letter it may be added that some school lessons were sent to Press about three months ago and it was mentioned at the time that they were wanted immediately, but they have not yet been printed — The Gospel of John printed by this Mission was not put to Press until three or four months after it was sent to Mr. Allen. When asked the reason the reply was given that other work occupied the Press and that John could not be commenced until that was finished. As we sent down the first copy of John with the last proof-sheets of Luke, we supposed of course that our work had precedence of all new work sent to Press. In general however, we have been unable to get any replies to inquiries made about our printing, or to learn whether our work has been put to Press or when it would be, or even whether the copy had been received. We would not detail these facts did we not believe that this state of things could easily be remedied. You are probably aware that it has been Mr. Allen's great desire to make the Printing Office sustain not only itself but the whole Bombay Mission, and we understand that this object has been attained but we fear at the expense of the usefulness of the Press as an auxiliary in the Missionary cause. A great amount of English work is done at the Press but not much of Mahratta. Any work that will pay well is done first and receives the most attention. To accomplish the work of the Office at the least possible expense the establishment is kept in operation with as few hands as possible, so that all kinds of work drag on heavily, especially Missionary work. Both as respects Mahratta compositors and English writers who keep the accounts of the Office and do the work of copyists, they seem to be very poorly manned, and whenever any extra work comes in, instead of bringing in more workmen, they put off the work until their men are more at leisure. These plans of economy would all be very well and would meet with our hearty approbation did they not interfere so seriously with the usefulness of the Press in the Missionary work. We feel that our hands are fettered and that we cannot hope to accomplish any thing we have in view through means of the Press because of the desire Mr. Allen has to economize. Mr. Munn of Bombay is as much opposed to this system, we believe,

as we are. He has written to us once or twice expressing his views on this subject and telling us not to be discouraged; but he is unable to effect a change at Bombay. — You will see from what we have said that we are entirely at the mercy of Mr. Allen in reference to all our printing, and in any thing which we print which he does not approve of (as in the case of our revision of the N. Testament) he is able to give us a great deal of annoyance. In consequence of this fact we were unable with all our exertions to get more than about our gospel through the Press in one year. With regard to all our other printing similar delays have occurred, and although we have frequently urged the importance of a particular work being finished without delay, our wishes have been disregarded, and we finally concluded that we had no remedy except to make known the case to you. We would only add that some of the charges of the Printing Press appear to us to be very large, but we do not complain of this, as the funds are still devoted to the Missionary cause. We only hope you will be sufficiently liberal in allowing for our printing expenses, as it will be in fact nothing more than making an allowance for the support of the Bombay Mission.

We hope that the Prudential Committee will allow of Mr. Abbott's return to America in the early part of next year as mentioned in one of the resolutions of the meeting. We think that the circumstances of Mr. Abbott's family (the eldest girl being now nearly eleven years old) are sufficient to justify his return. They cannot remain safely much longer in this country. Mr. Abbott has been in India now nearly twelve years and a return to America may be of very great importance to his future usefulness as a man and as a Missionary. We hope that a cordial permission will be given him to return. — In connection with the subject of his return we would suggest that there are two or three different ways by which he can proceed to America. Very few vessels sail from Bombay direct for America, sometimes not one in a season. They can not always be depended upon. Sometimes when they sail from Bombay, they visit a few of ports in Africa remaining there for several months. A passage to America under such circumstances would be very trying to a Missionary with a family of four or five children. No one of the American vessels is a physician to be found, and this adds to the undesirableness of proceeding in that way. In case an opportunity should occur of proceeding from Bombay direct to America next year, Mr. Abbott would probably be able to secure a passage for himself and family for about one thousand dollars

Another way of proceeding to America is to sail by an English vessel to St. Helena or Liverpool, and from there direct to New York or Boston. The cost by this route would probably be only two or three hundred dollars more than by a direct passage and the accommodation would be much more comfortable. A physician would also be at all times available. The only objection to this route so far as we know is the uncertainty of finding an American vessel at St. Helena about to sail for America, and then in case of proceeding to Liverpool the annoyance as well as the expense incurred by entering that port. — The last route is by the steamer to Suez and ~~across~~ overland to Malta ~~or~~ or Smyrna, and thence by a vessel direct to America. Mr. Abbott could probably reach Smyrna by this route at an expense of about 1300 dollars, and the expense of a passage from Smyrna to America by a sailing vessel you will know or can easily ascertain. In view of all the circumstances will you kindly state what route you would prefer that Mr. Abbott would take in returning to America with his family.

You will perceive from the minutes of the meeting that Mr. Abbott and Mr. French contemplate visiting the Mahabaleshwar Hills with their families during the ensuing hot season. The expenses of their journey there will be considerable, but these will be more than compensated we hope by the advantage to their health resulting from a visit to that station. The greatest item of expense is the charge for house rent at the Hills which is very great. It is some satisfaction however to think that in consequence of their taking Mrs. Graves' house, whatever is expended for rent, will go to the support of Mrs. Graves and so will not be lost to the funds of the Board.

The expenses of the Mission for the last year were Rps. 23,536, and our allowance for the present year according to your recent letter is only Rs. 20,000. Our expenses for the present year will not be less probably even with our present force than they were last year. As however we did not use up all the funds allowed us by the Prudential Committee last year, but had an unexpended balance of about Rps. 2400 remaining of those funds, we may by drawing on this balance be able to make our allowance sufficient to meet the expenses of the year just commenced.

On behalf of the Mission

Yours very sincerely

A. Ballantine, Sec'y.

P. S. Jan. 28th. Your letter of November 18th was received this morning.

We are happy to see that the Prudential Committee have allowed Mr. Abbott to return to America as he requested. The facts we have mentioned as to the routes by which he may proceed homeward and the inquiry which we have made, we hope you will kindly take into consideration.

We are glad indeed to receive the encouragement which you give us as to going on with our revision of the N. Testament. We shall probably engage immediately in the work. — The facts given above in our letter, on the subject of the delay of our printing at the Bombay Press, will show you fully under what difficulties we are laboring. We hope that we shall never be under the necessity of saying another word in the way of complaint on the subject of such difficulties —

We agree with you as to the desirableness of establishing a circle of Missionaries about Ahmednuggur. We are happy to say that a young man an East Indian, who we understand bears high recommendations as to moral character and knowledge of medicine and is now in the service of Govt., has recently offered his services to ~~be~~ an apothecary to reside in a village with a Missionary. This will remove all objection to the establishment of an out-station. If we succeed in obtaining his services, it may perhaps be thought advisable for Mr. Munger to occupy a station about 40 miles distant within the bounds of the Ahmednuggur district —

You will see from our Report that our hopes rest very much upon the Mahar caste and upon Christians raised up from its ranks, to affect the higher classes in this region. The Mahar caste forms about one eighth of the population (apart from the large cities like Ahmednuggur), and being in circumstances peculiarly favorable to be affected themselves and to affect others, we shall lay out much of our strength in endeavoring to diffuse the light of the gospel among them. And yet we have indications that some individuals of higher castes in the villages are feeling the influence of the truth in consequence of their free intercourse with our native assistants, and should the fear of losing caste and of its terrible consequences not deter them, we may soon succeed in gaining an entrance into the higher classes of the community such as we have not hitherto obtained. Of course we would by no means neglect them, nor would you wish us to do so.

We shall endeavor to keep you well informed of our state and prospects. At the same time we should deprecate a rush of young Missionaries to this field as a very great evil. We would rather see them come just as fast as the state of things seems to make a place for them. We can easily conceive however of the difficulty under which you labor in regard to the pretensions of candidates, and would sympathize with you in such difficulties. We hope however that God who has so far guided you will ever guide you in all the interests of the great cause committed to your charge.

You mention in your letter just received that we may depend on $10,000 for this year. This sum according to the average of the two past years, will bring us in between 22 and 23,000 Rds. This will case us considerably. We rejoice to know that you find yourselves no longer straitened for funds —

In behalf of the Mission — H. Ballantine

Ahmeednagur. Jan. 26th 1846

Rev. Dr. Anderson

Sec. of the A. B. C. F. M.

Dear Sir

The following resolutions were passed at the two last meetings of the Ahmeednagur Mission

I. Resolutions passed at the meeting of the Mission in Oct. 1845

1. Resolved, That girls may be admitted into the Female Boarding school at Ahmeednagur on the same system as in the Family Boarding School at Seroor, and be allowed half an anna each per day.

2. Resolved, That we approve of printing 500 copies of the Tract on the Folly of Hindooism which has been already executed.

3. Resolved, That we print 200 copies of Dr. Stevenson's Tract on the Companion of the Mutsya Poorana and the Hebrew Scriptures recently published in the Dnyanodaya.

4. Resolved, That we print 500 copies of the Church History in Mahratta, now in course of publication in the Dnyanodaya.

5. Resolved, That we print 500 copies of the Natural Philosophy in Mahratta prepared by Mr. Abbott.

6. Resolved, That we print 500 copies of the Mahratta Hymns prepared by Mr. Ballantine

II. Resolutions passed at the meeting of the Mission in Jan. 1846

1. Resolved, That Mr. Fenn be allowed to employ an additional teacher in the boarding school at Seroor.

2. Resolved, That Wudaley be occupied as an out-station of the Ahmeednagur Mission, and that a house be built there to be used as a chapel and school room with accommodations for a native assistant, at an expense not exceeding 300 Rupees.

3. Resolved, That we print an edition of 1000 cops. of the "Child's Book on Repentance" in Mahratta, as approved by the Mission.

4. Resolved, That the Mahratta Geography in course of preparation by Mr. Fenn be put to Press and that an edition of 1200 cops. be printed.

5. Resolved, That Mr. Abbott be allowed to take his family to the Mahabaleshwar Hills to spend the coming hot season for the benefit of their health.

6. Resolved, That the expenses of Mr. Fenn's journey to Bombay with his family in November last on account of the illness of his child, be defrayed by the Mission.

7. Resolved, That Mr. Fenn & family be allowed to spend the coming hot season at the Mahabaleshwar Hills for the benefit of their health.

8. Resolved, That in view of present circumstances, we think Mr. Abbott should be allowed to take his family to America in the early part of 1847, and that the Prudential Committee be requested to give their permission to his doing so.

9. Resolved, That the following estimates of Mission expenses for 1847 be forwarded to the Prudential Committee.

(Note. These estimates are made out on the supposition ~~that~~ that the Mission will then embrace three Mission families more than at present.)

	Bombay	Poona	Total
Allowances	10,104	2100	= 12204
House rent & repairs	1300	100	= 1400
Native assistants	1800	700	= 2500
Boys' schools	1300	300	= 1600
Girls' schools	350	250	= 600
Boys' boarding schools	2800	500	= 3300
Girls' boarding schools	800		= 800
Pundits	720	240	= 960
Tours	300	200	= 500
Travelling	300	100	= 400
Chapel expenses	100	25	= 125
Medical attendance	300	100	= 400
Incidentals	400	100	= 500
Total	20,574	4715	= 25,289

Bal. April 18, 1846 to April 30

Copied

Printing of Books, Sermons, &c.	1000	
" of Tracts	500	
" of Scriptures	500	2,000
Mr. Abbott's passage to America		2,200
Total		Rs. 29,489

N. Ballantine, Sec'y

Copy 14

The Ahmednuggur Mission for the American Mission Press Dr.

To printing the Gospel of John in Mahratta 2000 copies 80 pages 12 mo. small type - including paper	Rs 254	"	"
" Binding 500 copies in cloth with double backs at 4 Rs. per 100	20	"	"
" Printing Child's Book on the Soul Part II 1000 copies 71 pages 12 mo. small type including paper and covering in cloth with double backs	223	7	"
" Printing the Life of Balajee 1500 copies 76 pages 12 mo. including paper and covering in cloth with double backs	304	11	"
" Printing the Mutsya Pooran (reprinted from the Dnyanodaya) 200 copies 44 pages, including paper and covering in cloth	16	"	"
" Printing Folly of Idolaters (reprinted from the Dnyanodaya) 500 copies 28 pages, including paper and covering in colored paper	17	8	"
" Printing Inquiry concerning Rain (reprinted from the Dnyanodaya) 1000 copies 8 pages including paper and covering	20	"	"
" Mahratta Spelling Book 450 copies at Rs. 5 per 100	22	8	"
" Binding 306 copies of the History of our Saviour at 6as each	114	12	"
" Printing Report of the Ahmednuggur Mission for 1845 (reprinted [& types taken] from the O. C. Spectator), 50 copies.	20	"	"
Total Rupees	1012	14	"

Bombay Jan. 13. 1846 (Signed) D. O. Allen

A true copy. J. Ballantine

Rec. April 30, 1846

ans. May 30

(Copy)

Ahmednuggur. Feb. 20th 1846

To the Committee of the Church Missionary Society in Bombay

Dear Sirs,

A report of the Operations of the Church Missionary Society in Western India has just come to our notice, from which we learn that Astagaum a small village in the vicinity of ~~Ahmednuggur~~ Ahmednuggur has been occupied by the Church Mission as an out station. We have been for some time aware that Mr. Brookes White has been laboring there on his own responsibility, having received assistance in the way of funds from a few friends in Bombay, but we did not suppose before seeing this Report that the Church Missionary Society intended to take those Operations under its care. Knowing that the Church Missionary Society in its general Operations in different parts of the world was careful to avoid all interference with the Operations of other societies, in accordance with a rule or principle which we believe has been generally adopted and carefully acted upon by all the great benevolent Societies of Europe and America, we had little idea that this Society would commence Operations in a district of country where the Ahmednuggur Mission under the care of the American Board of Commissioners for Foreign Missions had so long been laboring, and the announcement in the Report therefore struck us with surprise.

A few facts will show to the Committee of the Church Miss'y. Society, we trust, the inexpediency of their commencing operations at Astagaum. Astagaum is but 10 or 11 miles from Ahmednuggur and about in a direct line between Ahmednuggur and Seroor another station of the Ahmednuggur Mission now for some years in operation. The two stations of Ahmednuggur and Seroor being only 28 miles distant from each other are well able to superintend all Missionary Operations in the region between the two places, and in fact the Ahmednuggur Mission has had in past years several schools in the

Rec'd April 30, 1846

villages lying around Astagaum and frequent tours have been and are still performed in those villages by the members of the Ahmeduggur Mission and the native assistants in connection with it. It may also be added that several native Christian families connected with the Ahmeduggur Mission Church and inquirers, who look to this Mission for instruction, belong to villages in the neighborhood of Astagaum. The evil consequences of having two different Missions conducted on such different principles as the American Mission and the Church Mission, so near together as Ahmeduggur and Astagaum, and the dangers resulting to the native church gathered in such circumstances, dangers which all Missionary experience has shown to be neither few nor small, such for instance as the distraction occasioned in the minds of native converts and inquirers, and the incitements furnished to hypocrisy and other unchristian conduct calculated to injure the cause of our common Redeemer & Lord, these and other evils which could not fail, we think, to result from the close proximity of these two Missions in this region, will, we hope, lead the Church Mission to feel with us that it is inexpedient for them to maintain a station or out-station at Astagaum, especially while such large fields lie every where around which the Ahmeduggur Mission can not cultivate, some of which are more convenient than Astagaum to the operations of the Church Missionary Society.

With this expression of our feelings on this subject we beg to subscribe ourselves with sentiments of the highest respect,

Yours very sincerely

signed { A. Ballantine, A. Abbott } Missionaries at Ahmeduggur
V. Fenn, Missionary at Sirur.

Rev. Mr. Fenn
Sirur

Minutes of the meeting of the Ahmedunggur Mission in July 1846 -

The Mission met at Ahmedunggur on Monday the 6th of July. All the members, viz. Messrs. Abbott, Ballantine, Finch & Munger were present. It devolved in course upon Mr. Finch to act as Chairman. The meeting continued its sessions till Friday the 10th of July. The following resolutions were passed.

I. Schools.

1. Resolved, That the Primary department of the Seminary be discontinued.

2. Resolved, That a new school be established for those boys belonging to families connected with the Mission Church, who are not prepared to enter the Seminary.

3. Resolved, That an allowance of one Rupee per month and under peculiar circumstances, of two or three Rupees per month at the discretion of the Ahmedunggur Branch, be made to each boy belonging to this school, and that out of this allowance the children be expected to furnish their own clothing books & stationary.

4. Resolved, That fines of one pice for tardiness and one anna for absence each part of the day be exacted from the scholars.

5. Resolved, That the boys in the Seminary be required to pay for all books furnished to them except those of a religious character

6. Resolved, That the teachers and boys of our common schools be required to pay for the copies of the Mission Arithmetic and Geography furnished to them -

7. Resolved, That we purchase for the use of the Seminary some chemical apparatus at an expense of 36 Rps.

II. Books and printing.

1. Resolved, That an edition of 1500 copies of the first and second chapters of the Child at Home in Mahratta be printed as approved by the Mission.

2. Resolved, That an edition of 1000 copies of the Treatise on Logic in Mahratta prepared by Mr. Abbott be printed as approved by the Mission.

3. Resolved, That this Mission join with the Bombay Mission in preparing and publishing an Almanac and Calendar for 1847 in Mahratta.

III. Native Assistants.

1. Resolved, That the pay of Thurippunt be fixed at 30 Rps. per month from the 1st of March 1846.

2. Resolved, That the pay of Ramkrishna be fixed at 25 Rps. per month from the 1st of March 1846.

3. Resolved, That Rugoba of Chanday be taken into the employment of the Mission and trained for the work of a native Catechist and that he be allowed five Rupees a month for his support.

IV. Miscellaneous.

1. Resolved, That we think it desirable that Tsmay should be occupied as a station in connection with this Mission, and that we approve of Mr. Munger's occupying it with the understanding that he shall be joined by one of the Mission families of the expected reinforcement as soon as satisfactory arrangements can be made for this purpose.

2. Resolved, That a medicine chest containing a few simple medicines be procured and sent out to Waddaley for the use of the native Christians in that vicinity, and that it be under the charge of the native assistant stationed there, who shall dispense the medicines to applicants at a reasonable charge.

3. Resolved. That a piece of ground be procured near the new Mission house, and that stables be erected upon it for the accommodation of the family or families occupying that house.

4. Resolved. That the Shundunggee Branch have liberty to procure two or three pieces of ground near the new Mission house for the accommodation of schools and native Christian families.

5. Resolved; That the sum of 500 Rps. contributed by B. Watt, Esq. two years ago for the purpose of making advances to Christians in carrying on their business, be appropriated to that purpose, and that it be under the management of a Committee consisting of Mr. Ballantine and the native assistants, who shall lend out small sums to such native Christians as they may think deserving on such security as they may deem sufficient.

J. Ballantine. Secy

July 1846

Rec'd. Oct. 3, 1846

Ans'd. Dec. 25.

(Copy)

To the Revend the American Missionaries at Ahmednuggur.

Revd. & Dear Sirs,

The receipt of your letter dated Ahmednuggur 19th Feby 1846 has been already acknowledged by the Corresponding Committee of the Church Missionary Society, and they now proceed to explain to you the circumstances under which their Missionary proceedings commenced and have been carried on at Astagaum, from which it will be obvious that the Corresponding Committee has manifested no desire to interfere with the field of evangelical labor occupied by the American Mission at Ahmednuggur, but that the operations at Astagaum originated in circumstances which they did not occasion, and have been carried on by Mr. White with but little encouragement from the Corresponding Committee. They however cannot regret that the work of the Lord has prospered in his hand, — they rather rejoice that, by means which they certainly did not select, and which for a long time they could not ~~express~~ bring themselves to regard as otherwise than as unsuitable and inadequate to the work, several persons have been led to embrace the Truth as revealed in the Gospel, — in this the Committee rejoice and will rejoice.

2. Mr. White went of his own accord and settled as a cultivator amongst the villagers of Astagaum, and after he had been brought to the knowledge of the truth, in a great measure by means of sanctified affliction endured at that place, he was led to pity the ignorance as he shared the poverty of the people; he then began to give such testimony to them of the truth of Christianity as he could. He opened a school for such as would attend, but as he was himself totally unable to provide books or any school=materials, he applied to a gentleman who had once been his master and friend, for aid, and who like himself was in communion with the Church of England, and was also a member of the Corresponding Committee of the Church Missionary Society. His application was made known to other members of the same Church and after the lapse of many months, the

Corresponding Committee were induced to sanction a small expenditure for Mr. Brooke White's school. This took place 1842 A.D. Up to this period Mr. White used to go over to Ahmedunggur in order to receive the Holy Communion in the Church of England, and looked up to the Chaplain of that station as his minister and adviser.

3. Some months after Mr. White had begun to receive assistance from the Corresponding Committee, from some painful circumstances which occurred they found it necessary to suspend their countenance and assistance from his labors at Astagaum, and advised his removal from the place. He, however, determined to remain where he had chosen his habitation, and for many months he suffered penury and, what was worse, the loss of the confidence of his fellow Christians. But he, notwithstanding, continued his labors, disposing of his little property in order to support himself and his school &c. in the hope that ultimately he might be restored to the service of the Committee. Even at this time, a blessing was vouchsafed to Astagaum in the conversion of one woman from sin and Satan, who came to Poonah to be further instructed and to receive, as she did in due time, the sacrament of Baptism from the late lamented Reverend George Meakin Valentine. In process of time Mr. White was at the earnest and repeated solicitation of himself and those interested in him, and after giving good evidence of his amendment, restored to the employment of the Committee, but was supported by funds subscribed by a few members of that body. This occurred A.D. 1845, since which time he has continued and still is in the employment of the Committee.

4. Astagaum has since A.D. 1842 been three times visited by Missionaries of the Church Missionary Society, and on each occasion at the request of Mr. Brooke White and certain native candidates for baptism, who after examination by the Missionaries, were baptized.

5. At present there are ten or twelve persons who have been baptized and who regularly worship in communion with the Church of England and look to it as to the Church to which they belong.

6. You will therefore, Dear Sirs, see that the Church Missionary Society has not sought to establish any Mission at Aotagaum; you will observe also in how very slight a degree that Society has contributed to the good which is now vouchsafed to the Aon people of Aotagaum, and that from the zeal of Mr. B. White, an isolated member of the Church of England and through his persevering in adherence to that communion, the people whom he has taught have been instructed in the doctrines and duties of Christianity as held by the Church of England. The Committee you will see has merely assisted a member of their own Church who applied to them for aid, and they feel that under the circumstances above detailed they cannot now disown these people nor cease to employ Mr. Brooke White. And, indeed, if they could even see that to be their duty, the fact of a native congregation of the Church of England at Aotagaum would still remain, and over this congregation the Corresponding Committee could exercise no control whatever.

I have the honor to be, Revd & Dear Sirs,

Your Obt. servant

W. K. Fletcher

Sec.y C.C.C.M.S.y

Bombay 16th May 1846

Rec: Oct. 3, 1846

Ans. Oct. 29.

Records of the meeting of the Ahmednuggur Mission in November, 1846.

The Mission met at Ahmednuggur on Monday the 2d of November. All the members viz. Messrs. Abbott, Ballantine, Finch, Munger, Fairbank, and Wilder, were present. It devolved upon Mr. Munger to act as Chairman. The meeting continued its sessions till Wednesday, Nov. 11th. The following resolutions were passed.

I. Schools.

1. Resolved, That Mr. Wilder take charge of the Seminary when it becomes necessary for Mr. Abbott to relinquish it.

2. Resolved, That Mr. Fairbank take charge of the common schools connected with the Ahmednuggur station.

3. Resolved, That instead of furnishing clothing to the boys in the Seminary as has been done hitherto, half a Rupee a month be allowed each boy for the purpose of providing himself with clothing.

II. Books.

1. Resolved, That we print an edition of Acts as prepared by the Bombay Bible Society*, in the same type and style as the edition of the four Gospels by this Mission, and that this edition consist of 2000 copies.

2. Resolved, That we print an edition of 2000 copies of the new Mahratta Primer prepared by this Mission, and that they be put up in strong cloth covers.

3. Resolved, That 1000 copies of the Mahratta translation of the "School Boy" be printed as approved by the Mission, and that Mr. Ballantine prepare it for the Press.

4. Resolved, That 100 copies of the 1st No. of the Dnyanodaya for 1842 be lithographed, and that 40 copies of the first Volume of the Dnyanodaya be put up in the same style as those previously bound.

5. Resolved, That Mr. Abbott be authorized to put up and take home to America for the use of the Missionary House.

and for the Theological Seminaries at Andover and N. York, copies of such Mahratta books as the Mission have directed.

III. New stations and out-stations.

1. Resolved, That in view of the present circumstances of the Mission, a new station be established at Bhingar in the vicinity of Ahmednuggur, and that this station be immediately occupied by Mr. Munger.

2. Resolved, That with reference to the establishment of a new station in the valley of the Godavery, immediate steps be taken to ascertain the comparative advantages of Tokray and Newasse as a Mission station.

3. Resolved, That Mr. Abbott & Mr. Fairbanks be a Committee to visit and personally examine this field and report to the Mission.

4. Resolved, That an assortment of medicines be purchased for the use of the new stations of the Mission, & that a cupboard be provided for keeping them.

5. Resolved, That the out-station at Wadaley be occupied by Hurripunt and Khundoba, and that a house be built there for Khundoba's accommodation.

6. Resolved, That Mr. Finch be allowed to build a house and compound-wall for Dajeeba at Wádgaum, at an expense not exceeding 375 Rps.

IV. Miscellaneous.

1. Resolved, That Mr. Abbott be allowed a servant to accompany his family to America at an expense not exceeding 100 Rps.

2. Resolved, That Mr. Abbott have liberty to engage a passage on board an English vessel from Bombay to St. Helena or Liverpool, on such terms as after consultation with friends in Bombay he may deem to be the most favorable.

3. Resolved, That the Mission purchase a bicholba tent at an expense of 60 Rps. for the use of the Ahmednuggur station —

The Lord's supper was administered on Sabbath the 8th of November —

H. Ballantine, Sec'y

Ahmednuggur, Nov. 13th 1846

Rev. Dr. Anderson
Sec'y. of the A. B. C. F. M.

Dear Sir,

We wrote you under date of July 14th, and since then we have received your letters of May 30th and July 29th and your Circular Letter of June 30th.

Our new brethren Messrs. Fairbank and Wilder with their wives through the good mercy of God reached Ahmednuggur in safety on the 27th of last month. In consequence of Mr. Abbott's expected departure for America, they will find as much to do at this station as they will feel able to accomplish, until the arrival of Mr. Burgess and Mr. Hazen whom we hope to see in the course of a few months.

We have just held our quarterly meeting which was somewhat delayed for the arrival of the brethren. From the minutes of the meeting which are sent enclosed you will learn what we have done with regard to new stations. We have determined to establish a station at Bhingar, a large town containing 6000 inhabitants, two miles east from Ahmednuggur. This ~~[illegible]~~ town was mentioned in our letter to you of July 1845 as one of the places where a station might be established, and the advantages of a missionary occupying it were pointed out. The Mission proposed that Mr. Munger should occupy Bhingar, and Mr. M. having expressed his cordial concurrence, that station was assigned to him. We hope that this new station will be a permanent one. On many accounts it is an important field for missionary labor, and although we have had schools there, yet it has been necessarily very much neglected in our personal efforts.

In the month of August last Mr. Munger and Mr. Abbott visited Tokay for the purpose of making arrangements preliminary to its being occupied as a mission station in accordance with the resolution on this subject passed by the Mission at its last meeting. They fixed upon a piece of ground on the banks of the Godavery on the north side of the Paira river, as the place most favorable for the erection of Mission premises in that vicinity, and made an engagement with the owner of

the land to take it by paying a small annual rent. Subsequently, however, they with the other members of the mission were led to think that Newasse, a large town six or seven miles this side of Tshay, and on this side of the Paina river, might be a more suitable place for the commencement of a new station, and it was accordingly determined at this meeting that immediate measures be taken to ascertain this point. Should a station be established at Newasse first, we expect that it will ultimately be found best to have one Missionary stationed at Newasse and one at Tshay.

They will then be near enough to be neighbors, and yet far enough off to have each his own separate field of labor. The commencement of a new station in that region will necessarily be a work of difficulty and self-denial. Many privations and trials will have to be encountered by those brethren who engage in this work, but we think too that the prospects of success in that field are encouraging. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him".

In behalf of the Mission
Yours very sincerely, H. Ballantine.

Rev. R. Anderson, D.D.
Sec'y of A. B. C. F. M.
Boston

Received
Nov. 13, 1846
Rec'd. Feb. 27, 1847

Minutes of the meeting of the Ahmednagar Zillah Mission in April 1844. (the meeting of the Mission was held in January)

The Mission met at Ahmednagar on April 6. All the members were present viz. Messrs Bawden Burgess Fairbank Isaac Munger and Wilder. It evolved in course on Mr Wilder to act as chairman. Mr Burgess was appointed Secretary. The meeting continued its sessions till April 15. which time was taken up in the discussion of general topics connected with the interests of the Mission on which no definite action was taken the results of which cannot appear in the records.

The sacrament of the Lord's supper was celebrated Sab. A.M. when four persons were baptized and admitted to the communion ~~of the church~~. The examination of the Seminary was held during the meeting.

The following Resolutions were passed.

1. That Mr. Burgess be placed in charge of the Seminary and that Mr. Wilder assist him for the present
2. That Rama Bhoi be placed on the foundation of a teacher on a pay of Rs 9. nine rupees per month.
3. That scholars be regarded as eligible to the Seminary on pay when able to sustain a good examination in all the studies required in the first seven classes of the common schools. also in intellectual arithmetic to the 8th section and Geography to the Asiatic and. writing either in Modi or Balbod.

4. That we join the Bombay Mission in printing an Almanac for 1848.

5. The Native Christians in Kokhur having asked assistance to build a place for religious meeting therefor

Resolved that the Mission give them Rs 40 forty rupees taking security that the building shall be used for no other purpose.

6 That Mr. Fairbank be associated with the Pastor of the church in the care of the church and devote himself particularly to the field to the North of Ahmednagar.

7. Whereas the situation at Sewgaon for building mission premises, recommended by the committee appointed last meeting has been refused by Government. Therefore

Resolved that Messrs Fairbank and Ballantine be a committee to procure a proper situation at Sewgaon for Mission premises and likewise to procure a competent apothecary for that station.

8. That Narayan be regarded simply as a teacher in the girls boarding school and not as a native assistant.

9 That Messrs Ballantine and Burgess be a committee on the subject of enlarging the chapel.

10 That the report of the Mission for 1846 be prepared for the C. C. S Spectator.

11 That the following be the estimates of the expenses of the Mission for 1848. viz.

	Ahmed.	Seroor
Personal allowances	Rs 11.960	2.100
House rent & repairs	1.200	100
Native assistants	1.700	700
Boys schools	1.500	300
Girls. do	400	200

Boys boarding schools	1,600	600	
Girls do do	1,050		
Pundits	800	200	
Jams	300	150	
Travelling	400	200	
Chapel Expenses	101	25	
Medical Attendance	300	100	
Incidentals	400	100	
Totals	$ 21,712	4775	$21711?
	4,775		
Printing	2,000		
Total	28487		

12. That the Officers for 1847 be as follows viz.
Mr. Battentine be Treasurer and Librarian
Mr. Bridges " Secretary
Messrs. Battentine Fairbank and French be Financial Committee.

E. Bridges &c.

Note In the estimates for 1848 one item for building Mission premises was omitted. Should we succeed in procuring a building spot at Newaska we shall need an appropriation for the purpose of erecting buildings. And should we fail there we shall probably wish to build in some other place for the accommodation of one family. Probably not less than $1500 fifteen hundred dollars will be needed for this purpose.

The enquiries contained in Dr. Anderson's

letter of Dec. 28 respecting the manner of extending Missionary operations in the Deccan &c. received much attention during the meeting. But a letter in reply to those enquiries cannot be prepared for the present mail.

In behalf of the Mission,

E. Bridgman, Sec.

Boston
April 6, 1842

Rec'd July 5.

Letter Copied.

Adj. Oct. 13.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston

Minutes of the Ahmednagar Mission at their Meeting in July 1847.

The Mission met at Ahmednagar in July 8. All the members were present viz Messrs Ballantine Burgess Fairbank Isaac Hazen Munger and Wilder. It devolved in course on Mr Ballantine to act as chairman. The Mission continued its sessions till the 22 instant. The meeting was unusually prolonged in consequence of important questions arising in relation, extension of Missionary operations and building.

With the exception of a few unimportant items, the following is a record of the business transacted at the meeting.

I Tracts and Books.

Resolved

1. That 500 copies of the Marathee Grammar prepared by Mr Burgess be printed as approved by the Mission.
2. That Mr Ballantine revise and submit to the Mission the article in the Marathee Almanac of this year on "The Different Religions".
3. That Mr Munger prepare a volume of selections from the Old Test Scriptures in Marathee.
4. That Mr Munger examine the Mission Catechism with a view to change some exceptionable passages. and that an edition of 2000 copies be printed in 32mo
5. That we print 1000 copies of the Tract Rewards of drunkenness (Mrs. Translation)
6 That we print an edition of 2000 John in 8vo. (Ahmed. Mss. Revision).

7. That Messrs French and Fairbank be a Committee on the subject of printing Music in Mirathee.
8. That Messrs Dallantine French and Burgess be a Committee on the subject of questions on Maps.
9 That we order from Boston a full set of outline Maps (without names), and three additional copies of the Maps of the World, Asia & Hindoostan.
10. That Messrs Fairbank & Burgess report a list of books to be sold, prices at which to sell and take measures respecting establishing a shop in the bazar for the sale of books.
11. That the list of prices published in the Mirathee almanac for 1847, be adopted, and that the following be added to the list; viz. Geography, at ~~4as~~ 4 annas. (16 annas = 1 rupee) Astronomy 4as The Gospels bound 8as. The same bound with acts. 10as and that the price of books not included in this list to be determined in reference to the cost.
12. That we order from Bombay a quantity of Tract Books and Tracts Scripture in preparation for learning.
13 That Mr Fairbank prepare a map of the Ahmednuggur field.
14. That Messrs Dallantine and Burgess be a committee to prepare and publish a Mirathee almanac for 1848 in connection with the Bombay Mission.

VII. Schools

1. That we ask the Committee for Rs 2000 – two thousand Rupees for common schools in 1848 instead of Rs 1500 the sum mentioned in our estimates
2. The Christians at Wadalay and vicinity having presented a petition that provision may be made for the education of their children
Resolved that we establish a school at Wadalay for their accommodation.

IIII Buildings

1. That Messrs Bingey and Ballantine be a committee on the subject of providing another place for public worship in Ahmednuggur.
2. That Messrs Munger Bingey and Finch be a committee ~~apr~~ & for procuring a situation for Mission premises at Shingar and that they bring in a plan for a house out-houses and chapel at that station.
3. That Messrs Bingey and Munger be a committee to to prosecute the erection of buildings at Shingar on a plan which shall be approved by the Mission and that they be authorized to draw on the Treasurer for the necessary funds.

IIV. Locations

Resolved

That Mr. Flavel be located for the present at Sirur.

V. Miscellaneous.

1. That the Bord. Committee be requested to allow Mr. Ballantine to visit America in the year 1848 or 1849 as the circumstances of his family may seem to require
2. That the Treasurer of the Mission prepare a statement of our accounts with the American Bib. and Tract. Soc. and transmit to the Bord. Com.
3. The Christians at Ekakur having petitioned for a loan of Rs 40 to assist in building a place for religious meetings, in addition to Rs 40. given them for this purpose at our last meeting. Resolved that we loan them Rs 40. for the purpose specified in their petition.
4. In answer to Dr. Anderson's enquiry as to

what papers and periodicals we wish to have sent monthly overland. Resolved

That we desire to have our overland package continue the same as it now is with the exception of the Portland Mirror and Youths Companion, which may be sent round the Cape in papers.

5. That Mess Munger and Fairbanks be a committee to propose alterations in the constitution of the Mission with a view to of having semiannual instead of quarterly meetings

6 A prosecution ~~having~~ in relation to Narayans child having been commenced in the civil Court by the Ahmednugger station.

Resolved That the question how far the ~~case~~ case shall be prosecuted be left with the Ahmednuggers Station

7. That the following plan be adopted for the purpose of improving our quarterly meetings

Viz. That we have

(1) An English sermon be preached the second day of the meeting

(2) An essay on some subject connected with Missionary operations.

(3). One or more special meetings for prayer & conference.

(4) Two plans of Sermons. (Matthew) for criticism. — (The 1st 2d & 4th of the above named exercises to be taken by the members of the Mission in alphabetical order)

E. Burgess Secretary

Resolved

Resolved

Resolved

Minutes of the Meeting of the Ahmednagar Mission in Oct. 1847.

The meeting commenced at Ahmednagar Oct. 5. All the members of the Mission were present, viz. Messrs. Ballantine, Burgess, Fairbank, Munk, Hazen, Munger, and Wilder. Mr. Fairbank was chosen to act as chairman. The meeting continued its sessions till the 13th instant.

The Sacrament of the Lords Supper was celebrated on the Sab. the 10th inst. when three individuals were admitted to the church on profession of their faith, and one excommunicated member was restored.

Hurripunt and Ramkrishna were examined in reference to their ~~[illegible]~~ desires and motives for entering the gospel ministry, and their fitness for the work.

In accordance with arrangements made last meeting it devolved on Mr. Ballantine to preach ~~[illegible]~~ a sermon in English. Messrs. Burgess and French were to present plans of sermons for criticism, and Mr. Fairbank was to read an essay. These appointments were all fulfilled except the first. The subject of the essay was "The importance and prospects of raising up a native ministry"—

Except a few Resolutions which it is not thought necessary to send to the Committee, the following is a record of the business transacted during the meeting.

Tracts and Books.

Resolved

1. That we order from Bombay 500 copies of Acts in the Mod character.

2 That we print an Edition of 100 copies of Easy Lessons and vocabulary as revised by the Missions.

3. That the Mrathee Translation of Cogswell's Theological class-Book commenced by Ramkrishna be completed with reference to its being printed for the our Theolical students.

4. That Mr. Burgess superintend the translation and revision of the Readings with reference to Simmonds Scripture Manual, with the design of having it printed.

5 That the Depository shall procure if possible. 2 copies of the N. Test. in Armenian, 6 copies of the N. Test. in Persian 12 Cops. of the Murwadee N. T. & 500 Tracts in Murwadee and Mundoostanee.

6 That "The Principles of English Grammar with Exercises in Eng and Mrathee in a course of preparation by Mr. Burgess be completed and printed as approved by the Missions.

7

Buildings.

Resolved

1. That the Sirur Station be allowed to put up a building for the accommodation of the Girls Boarding School at an Expense of not exceeding Rs 130 one hundred & thirty Rupees.

2 That measures be taken to secure a piece of ground in Newasa ascertained by Messrs Dallantine and Fairbank to be a suitable site for Missions premises, and that in order to obtain it, a small sum not exceeding Rs 50. be given to the present occupant if necessary.

4. That in case a piece of ground is procured at Newasa for the erection of Missions premises, the Ahmednuggur Missions Station be authorised to erect upon it a house for the accommodation of a native assistant.

5 That measures be taken to erect further accommodations at

Madaley for Hurripunt and his family.
1. That we prefer a request to Government for a piece of ground near Ahmednagar, for the purpose of fencing Mission premises.

Native Assistants

Resolved

1. That Yesooba be placed in connection with ~~[illegible]~~ Mr. Munger to labor with him during the coming cold season.
2 That it appears desirable that Hurripunt and Ramkrishna should receive from the Mission, a formal license to preach the gospel, and that with reference to this end they be more examined ~~with~~ in regard to their fitness to this work.

(The young men were examined with regard to their motives for entering the gospel ministry and their knowledge of Theology, and the Missionaries being in most respects satisfied of their fitness for the work of preaching the gospel; it was Resolved;

3 That Hurripunt and Ramkrishna be placed under a course of instruction on those points of theological knowledge in which they are most deficient, and that they carry on this studies under the superintendance of the Ahmednagar stations with a view to their being licensed at the next meeting of the Missions.
4 That Hurripunt be directed to prepare a written sermon on John 1:1. on the subject of the Divinity of Christ; and that Ramkrishna prepare a sermon on Rom. 8:29.30. on the subject of election, as parts of their trials, preparatory to licensure.
5. That Ramkrishna be ~~located~~ in some village at the South of Ahmednagar ~~to enter on the work~~ after the next meeting of the Missions.

Seminary.

Resolved

That a Theological Class be formed in connection with the Seminary, and that Theological Lectures be in Marathee, be delivered twice a week to this class between the months of March and September, and that this class be attended by all the Native Assistants in Ahmednuggur.

Miscellaneous Resolutions.

1. That Reports of operations be given in writing, and that for this purpose the members of the Mission be furnished with paper of uniform size; and that the Reports be deposited with the Secretary.
2. That the Treasurer be authorized to remove the funds of the Mission from the Oriental Bank, and place them in the Commercial Bank, subject to the order of the Rev. D. O. Allen who will be responsible to this Mission for the safe keeping of the funds, and will pay the drafts of the Treasurer on him. Cheques on the Bank of the same amount.
3. That Messrs Ballantine, Wilder and Hazen be a committee to draw up a memorial to Government of India, praying for the removal of the difficulties and hardships to which native converts in this country are subject.
4. That measures be taken during the cold season to visit Sholapoore and Aurungabad for the purpose of ascertaining the eligibility of those places as centres for new Missions.
5. That Messrs Munger and Wilder be a committee to carry the above resolutions into effect.

* Dr. Montgomery having it as his opinion that Mrs Fairbank's health requires a change to Bombay and Mahabuleshwur, Resolved.

6 That Mr. Fairbank have permission to take his family to Bombay during the coming cold season, and thence to Mahabuleshwur during the hot season in case it shall appear necessary.

7 That measures be taken to procure an apothecary for the accommodation of the out stations of the North of Ahmednuggur.

Alterations in the Constitution.

With a view to have the meetings of the Mission semiannually instead of quarterly, and meet the present circumstances of the Mission, the following changes were made in the constitution.

Instead of the Articles in the Second Section of the Constitution. The following was adopted.

Article 1st. The Mission shall have a meeting of its members semiannually in the Months of September and March to commence on the Sunset before the second Wednesday of the Month.

Article 2. At these meetings reports of the operations at the different stations for the previous six months shall be presented — The operations at the station where the meeting is held shall be carefully examined, to ascertain their sufficiency, and all business of a general nature shall be attended to, which ~~[illegible]~~ circumstances seem to require.

Article 3. At the meeting in March, the Officers for the year shall be chosen, and an abstract of the accounts for the previous year ~~shall~~ and estimates for the following year shall be made out to be sent to the Prudential Committee.

Article 4th. The Financial year shall commence with the first of Jan. The accounts of the members of the Mission shall be made out semiannually to the 30th of June and the 31st of December.

Article 5. A special meeting of the Mission may be

called by a majority of the members.

Article 6 A prominent object of the Semiannual meetings of the Mission shall be to promote the spiritual improvement of the members of the Mission and of the Native Church, and of others so far as practible. For this purpose the Sacrament shall be administered at some time during the meeting, and such other religious exercises shall seem to justify (See Records, July, 1847, Miss. Resol. No. 9)

Article 7. The daily sessions of the meeting shall be opened with prayer

Resolved That Art. 1st Sect. 3. of the Constitution be altered so as to read as follows. "The Officers of this Mission shall be a Secretary, Treasurer, Librarian and Financial Committee of three —

and that Article 5th same section read as follows

Article 5 The Financial Committee shall audit the accounts of the Mission.

Resolved that Article 3d Sections 3 be altered so as to read as follows. viz.

The Treasurer shall take charge of the funds of the Mission, and dispose of the same according to the instructions of the Mission. He shall conduct the necessary correspondence and preserve all letters and documents relating to his department. He shall furnish an account of the Treasury and of each individual ~~member~~ with the Treasury ~~and of~~ annually. He shall also at each meeting of the Mission present all letters written or received on the affairs of the Mission since its previous session. His official letters shall not be forwarded till approved by the Mission and copies of such letters shall be preserved for reference.

Article 5th Section 1st To read thus. "It shall be the duty of each station to send a report of its operations to

the Prudential Committee at the close of each year.

In behalf of the Mission

R. Burgess Lunday

Minutes of the Meeting in Oct. 1847.

Rec.d Jan. 5. 1848.

Ack.d Jan. 27.

Minutes of the meeting of the Ahmednuggur Mission.

Mar. 1848.

The Mission met in the Chapel at Ahmednuggur Mar. 7th and continued its sessions until the 16th id. — Present Messrs. Ballantine. Burgess. French. Hazen. Munger. and Wilder. It devolved on Mr French to act as Chairman. Mr Hazen was chosen Clerk of the meeting.

The Sacrament of the Lords Supper was celebrated on Sabbath the 12th inst. On this occasion a Brahman was baptized and admitted to church fellowship.

The boys primary schools in Ahmednuggur, together with the Christian school were examined on Tuesday P.M. the 7th inst. The Seminary on Wednesday the 8th. The girls primary schools on Friday the 10th and the girls Boarding School on Monday the 13th.

Haripant and Ram Krishna after examination received a formal license to preach the gospel.

It devolved on Mr Hazen to preach an English Sermon. and on Messrs Munger and Ballantine to present plans of Sermons and on Mr Wilder to read an Essay. The Sermon was not preached on account of the state of Mr Hazen's eyes. The other exercises were performed. The Essay was on the subject of "Pouring."

The following are the Resolutions passed during the Meeting. (with the exception of some unimportant local items not deemed necessary to forward to the Committee)

I. Tracts and Books

Resolved,

1st That Messrs Ballantine & Burgess proceed with the revision of Romans and 1st and 2d Corinthians as soon as the remaining portions of the New Testament are finished with a view to the revision being carried on in connection with

the Bombay Bible Society, and should that Society decline to join with us in this work, that it be published as approved by this Mission.

2. That Mr French's Marathe Translation of a Treatise on Faith, be circulated in the Mission with reference to its being printed and that the original work be referred to the American Tract Soc. with a request that they will allow this translation to be printed from their funds.

3. That the Romanized Hindustani Dictionary recently published in Calcutta be purchased for the Mission Library.

II Buildings.

1. Resolved. That a piece of ground be purchased at Bhingar for the erection of Mission Premises at an expense of 600 Rupees.

2. That a house be put up at the Mission premises at Bhingar, on a plan which has been approved by the Mission at an expense of 2850 Rupees — a chapel at an expense of 450 Rs. — and out houses at an expense of 500 Rupees — Total 3800 Rs. — and that an appropriation be requested from the Prudential Committee for this object.

3. That the above resolution be carried out under the direction of the Ahmednuggur and Bhingar stations.

III Native Assistants.

1. The examination of Haripant and Ram Krishna being considered satisfactory, Resolved. That we license them to preach the gospel for one year.

2. That Ram Krishna be stationed at Newasse, as soon as accommodations can be made ready for him.

3. That Yesûba and Rāghûba be placed in connection with the Bhingar station.

IV Miscellaneous

1. Mr French's health requiring, in the opinion of his Medical Adviser a change to some favorable locality for the coming hot season, Resolved, That Mr French be allowed to take his family to the coast to remain during the hot season.

2. That the subject of procuring an Apothecary for the out-stations at the North of Ahmednuggur, be left to the Ahmednuggur Station, and that they be allowed to give an Apothecary a monthly salary not exceeding forty Rupees. (40 Rs)

3. Having heard the Reports of Messrs Munger and Wilder who were deputed to visit Sholapoor and Aurungabad, and ascertain the advantages of these places as centres of Missionary operations. Resolved, That we recommend the Prudential Committee to occupy Aurungabad at once, by one of the present members of our Mission, and to send out an Associate for him at the earliest opportunity. —4— That we strongly recommend the Prudential Committee to send out a reinforcement, as soon as practicable with a view to the occupation of Sholapoor.

5. That Messrs Munger and Wilder be a Committee to write a letter to the Prudential Committee to accompany the above Resolutions.

6th That a note be added to Art. 5 Sec. I of the Constitution as revised Oct. 1847. as follows.

"It is understood that the year to be embraced in these Reports commences March 1st."

7. That the last clause of Art 2d Sect III of the Constitution reading, "It shall also be his duty to send to the Prudential Committee semiannually a Report of the operations of the Mission, as approved by the Mission" — be cancelled.

8. That Mr Ballantine, be directed to prepare a Report of the operations of this Mission for the year 1847. for publication in the Oriental Christian Spectator.

9. That the following be our estimates for 1849.

Allowances.	A. Ballantine	2,640			
	E. Burgess	1.740			
	R. S. Wilder	1.920			
	L. B. Fairbank	1.920.			
	Miss Farrar	.684.			
	L. B. Munger	1.200			
	O. French	2.100.			
	A. Hazen	1.740.	=	13.944.	
House Rent &c.	Abm. 900 +	Ser 150	=	1.050.	
Native Assistants	" 1550 +	" 552.	=	2.102.	
Boys Schools	" 1800 +	" 400	=	2.200.	
Girls Schools	" 400 +	" 50.	=	.450.	
Boys Boarding Schools	" 1400 +	" 650	=	2.050.	
Girls Boarding schools	" 1100 +	" 250	=	1.350.	
Pundit	" 725 +	" 175	=	.900.	
Tours.	" 475 +	" 125.	=	600.	
Travelling	" 400 +	" 100	=	500.	
Chapel Sp & Sexton	" 100. +	" 25	=	125.	
Incidentals	" 200 +	" 100	=	300.	
Medical attendance	" 300 +	" 150	=	450.	
Out Stations apothecary	{" 300 / " 400} +	" 75.	=	775.	
Books Printing				2400.	
			Rupees	29.196	

Note. We would state that in addition to the above our circumstances will probably require Rs 3000 for Mission Premises.

Received June 2, 1848.
Extracts, Official
Extracts, Official
and P. Lyon
Has undertaken
Leaving

10. The following Officers were elected for the current year:

Secretary. Br. Burgess.
Treasurer. Br. Ballantine.
Librarian. Br. Ballantine.
Financial Committee. { Br. Ballantine. / Br. Fairbank. / Br. French. }

A. Hazen Clerk.

Ahmednuggur
Mar. 17th 1848.

P.S. We have expended Rs 167 on the American Bible Society's account above what the Society have granted us. and we want Rs 500 for ~~this~~ immediate use. This we suppose the Committee will ask from the Society.

E. Burgess Sec. of the Mis

Ahmednuggur March 20, 1848.

Rev. R. Anderson D.D.

Dear Sir.

In forwarding the minutes of our meeting just closed, the principal item that seems to require any explanation or notice, is that relating to the erecting of mission premises at Bhingar. In relation to that, we have only to say, that the circumstances of the case are such, we feel it our duty to proceed with the work though no grant has been made by the committee for such a purpose. Irreparable loss is sometimes incurred not merely in respect to the amount of labor performed, but in regard to health & spirits, by Missionaries being obliged to occupy unsuitable habitations

In view of the present state of the Treasury of the Board, we hesitated before proceeding to incur the expense of such an amount of money — but in our circumstances both prudence & economy seemed to say go forward — The premises are wanted immediately for something more than the accommodation of Mr. Munger.

In your printed letter of Oct. 13th, are three resolutions of the committee, respecting allowances, limit &c. — as far as those resolutions apply to us, if we understand them — we are practising

precisely what the committee recommend. If however in any of these respects, our practise is at variance with what the committee think most proper, we presume there will be no difficulty in making a satisfactory arrangement.

Since a special letter will accompany the minutes on the subject of occupying Sholapoor & Aurungabad as Mission stations or separate missions, & perhaps private letters from individuals, nothing need be said respecting that subject in this place

In behalf of the Mission

Yours &c

E. Burgess &c.

Rev. R. Anderson D.D.

Sec. of A.B.C.F.M.

Boston

Edwin Arnold.

Rec'd June 2, — 18—

Ans. July 19,

Report of the Ahmednuggur station for 1847.

1. Agency. The Missionaries at this station during the year were as follows. Rev. H. Ballantine, Rev. R. G. Wilder and Rev. S. B. Fairbank, and their wives. On the 30th of March Rev. Mr. Burgess who had visited America on account of his health, returned to Ahmednuggur much improved, accompanied by Mrs. Burgess and Mr. & Mrs. Hazen. Mr. & Mrs. Hazen removed from Ahmednuggur to Seoor Aug. 5th.

The most of our number have enjoyed good health during the year. Mrs. Fairbank however has suffered much from illness. In consequence of the advice of her Physician, Mr. & Mrs. Fairbank left here Nov. 10th for a change to Bombay and ultimately to the Mahabuleshwar Hills.

The native assistants at this station are as follows. Vinayak, Ramkrishna, Bhagooba, Khundooba, Sukharam, Lakhiram and Yesooba.

2. Schools. The schools for boys in connection with this station were under the charge of Mr. Fairbank until November, and were then put under the charge of Mr. Wilder. At the commencement of the year there were nine common schools besides the school for Christian boys in the Chapel compound. Of the nine common schools, five were in villages distant from two to 20 miles; the remainder were in Ahmednuggur. One of the schools in the villages was given up in consequence of being deserted by the scholars. Another school, that at Bhingar, was transferred to the Bhingar station. The new school has been established at Yamgaum, a large town 14 miles west from Ahmednuggur, where no efforts of this kind had before been made. A school long taught by a native in Ahmednuggur has been taken under the care of the Mission; so that we have now in this city six schools for boys including the Christian boys' school, and five schools in the villages.

An attempt was made to establish a school in another village about five miles distant from here, but although the head man was very much in favor of it, the people of the village having found on sending their children that they were to be taught the truths of Christianity, at once took them away and refused to send them any more. Of course the school was given up. — Of the number in the schools at the close of the year, Mr. Wilder reports as follows. "The whole number of boys enrolled in these schools is 482. The number present at the last examination was 301. Their standing was as follows.

First or lowest class	=	56 boys
2d class	=	39 "
3d "		47 "
4th "		60 "
5th "		11 "
6th "		13 "
7th "		75 "
Total		301."

Of these 301 boys, the number of Brahmans was 44
Mussulmans 25
Koomabees 71
Other castes 161 —

Mr. Wilder says, "I have received repeated applications for schools and could increase the number if desirable". Mr. Fairbank remarks in regard to the prosperity of the schools, "On the whole the schools did not prosper while under my care. I think the effect of the system which had just got into operation, when I took charge of demanding the price of Arithmetic, Geography &c from the scholars was unfavorable". This system has since been changed and books of the kind mentioned are now furnished gratis to the scholars with the understanding that if they complete the study of them, these books shall be their own property. The effects of this system we have not yet had time to perceive.

Of the Christian boys' school Mr. Fairbank says, "The Christian school was quite prosperous. In it Mrs. Fairbank spent many happy hours in imparting religious instruction. Here and with the women of our compound she used all her extra strength." Mr. Wilder says of the same school. "The Christian school has continued to prosper. Its present number is 32. The diligence of the teacher and the progress of the boys, are deserving of much credit. Mrs. Wilder has had the school under her particular charge (since November), has given considerable attention to their religious instruction; and ordinarily heard one or two recitations daily. A class of eight boys have become fitted to enter the Seminary and if they do so, the number in the school will be somewhat diminished."

Girls' schools. The common schools for girls have been as formerly under the care of Miss Farrar. At the commencement of the year there were four schools containing 92 girls. During the year one new school was established and two of the schools were given up owing to peculiar circumstances, so that at the close of the year there were three schools remaining containing 86 girls. The baptisms which have taken place in the Seminary during the past year and at the close of 1846, may be regarded as the principal cause of the unfavorable state of these schools at present. The alarm excited in the minds of parents induced many of them to remove their daughters at once from school. In the face of these difficulties Miss Farrar has had to labor, and to many of her girls she has been very successful in imparting a very good knowledge of Christian truth. Almost all her girls are of good caste.

Boys Seminary. The following is Mr. Burgess' Report of this Institution. "On the departure of Mr. Abbott at the close of 1846 the Seminary was committed to the care of Mr. Wilder, who retained it till the arrival of Mr. Burgess in April when it was committed to his care. Mr. Wilder however was requested to continue to aid and assist in its instruction and management as circumstances should require.

The progress of the boys in study has in general been very commendable. Their attention to religious lessons and scriptural truth outwardly, has in general been quite satisfactory. And at times some of them have manifested concern respecting their eternal interests. A majority appear to be convinced of the truth of Christianity.

One boy and one of the teachers received baptism during the past year. The baptism of the teacher, named Daood, was quickly followed by his apostacy to his former faith. This individual had given indications of great promise and his defection could not but be deeply felt. The excitement produced by Daood's baptism was the occasion of several lads withdrawing from the school, who have not returned. Since that time there has not been apparently so much religious interest in the school as before. Probably with regard to a great proportion the fact of their being disposed to embrace Christianity, would if known, be a sufficient reason with their parents and friends for withdrawing them from the school.

In the beginning of the year under review, the number of boys receiving the customary allowance for food was 46. At the close of the year it was 37. In addition to these there have been other attendants, so as to make the whole number in attendance about 55.

The school has not for eight or ten years been so small as it is at the present time. The cause for this diminution in numbers is to be found in the excitement occasioned by the baptism of Ramaboore and Daood, in the fact that qualifications for membership are now higher than they were three or four years ago, and in the establishment of a Government English School in this city. The prospect of a Govt. school being established has prevented some from coming to our Seminary the past year, and when the school was opened, some of our scholars left for the purpose of attending it. The establishment of this school operates unfavorably upon our school more particularly in reference to the attendance of Brahman boys. The number of Brahmans attending the Seminary has always been small. During the past year there are four Brahman names

have been on the list a part of the time. At the close of the year there are none. We cannot predict what will be the ultimate effect of the Government school upon the Seminary. The probability is however, that the Brahmans and more wealthy natives will patronize that institution in preference to ours, and that notwithstanding a half rupee per month is exacted there for tuition. The terms of attendance in the Seminary, instead of a tuition fee, are the allowance of about 3 cents per day, nearly two rupees per month, to each scholar for food. But such is their prejudice against the study of Christian books and the hearing of Christian instruction, that they prefer the Govt. school with its monthly tax, to the Seminary whose privileges can be enjoyed by all gratis, and on certain conditions with an allowance sufficient to defray the expense of food and clothing. It should be added that the boys of the Seminary purchase all English books at cost price.

The course of study in the Seminary is intended to be adapted to give a good practical education, and this result is secured as far as the time spent by the boys in study and the books at command on the various branches will permit. By a good practical education, we mean an education in the common branches of study in the vernacular language. English is only introduced as a study, not as a medium for communicating instruction except when the most advanced classes require it in reference to studies for which we have no text books in Maratha. With regard to the desirableness or propriety of making English a study in the Seminary, we would remark that such is the paucity of text books in the Maratha language, and so limited their extent, that boys who enter the Seminary with the qualifications now required would go over them in much less time than that during which we wish to keep them. Entering the Seminary at 11, at which age probably a majority of the boys join the school, they would nearly or quite complete all the Maratha books at command before they were 14 years of age. Hence it is thought best to make English a study from the time of entering

the school. This holds out an inducement for boys of the higher castes to join the school, and if they remain four or five years, the education they acquire is more valuable than it would be if they confined their attention to Marathi. The oldest classes acquire such a knowledge of English that they can read easy authors with considerable facility. Our native assistants who are farthest advanced, are able to make use of English Commentaries and Theological works, and in the present poverty of Mahratta literature of this kind, this ability to consult English works is certainly very desirable for preparing a native preacher for his work. And will not authors and booksellers in America who are friends to the cause in which we are engaged, esteem it a privilege to send to our Seminary Library, copies of such Theological and Biblical works as are adapted to the wants of our students.

We have already experienced a difficulty in retaining boys in the Seminary sufficiently long to make them thorough scholars, and hence have not succeeded in raising the school to so high a standard as we had hoped. As soon as a lad is prepared to enter service as a teacher in the lowest capacity, or as a writer, he takes his leave for the purpose of better securing his own support and aiding in that of his family. In addition to this, the fear of Christianity excited by the baptism of individuals has been a frequent cause of boys withdrawing from the school. These two causes together tend to keep up a greater fluctuation in regard to scholars than is consistent with the greatest progress of such an institution. The school was established in 1836. It was with great difficulty that boys were obtained for making a commencement. Of those who have been members of the school and left previous to January 1848, the average duration of attendance is but a small fraction over two years. Out of 229 boys who have thus left, about 90 did not remain so long as one year, and of the remainder 30 left before completing two years. These facts taken in connection with another, viz. that in the first years of the school, boys were taken when quite young, even in the very first rudiments, (for none other could be obtained,

will give an idea as to the degree of progress we are authorized to expect. But considerable progress has been made during the last three or four years in raising the character of the school. Boys are not now admitted till they have completed a certain course of study, regular times are appointed for examination and admission of candidates, and unpromising boys are not retained. We think the prospect of our being able to to secure regular classes from the town schools with higher attainments and better talents, is now more flattering than at any former period. Though what will be the amount of counteracting influence from the Government School remains to be seen.

Of the 38 boys at the commencement of 1848 supported in the Seminary, 18 are Koombees (cultivators), and the others are from respectable castes except three boys, the children of native Christians originally of the Mahar caste. Of the whole 38, all but five are caste boys, i.e. still retain their caste among their own people. The ages of these boys vary from 11 to 16 years. There are but three or four whose age exceeds the latter number.

We have the prospect of admitting a class of eight or ten boys from the Christian school. These will be regular in attendance and will remain in school probably as long as it shall be thought best to retain them. But except in the case of such as are candidates for the work of teachers or preachers, it is exceedingly desirable that they should learn to do something besides attending school on a charity foundation. Here is another difficulty with which we have to contend. It is difficult for our native Christians to find employment without the patronage of the Mission, and children and young persons are kept studying because they have nothing else to do. This arises from the influence of caste, poverty, and other peculiar features of Hindoo society. From these remarks it will be perceived that we have not attained that position in the progress of our operations, where we can give to literature, science and the practical duties of life, that attention which their relative importance demands."

Girls' boarding school. This school for more than a year past has had in it from 40 to 45 girls. Of these about 12 were good caste girls from heathen families, the remainder are Christian girls, or girls connected with Christian families. The number of caste girls in the school has recently been still more reduced, there are now only eight or nine remaining.

The girls study Arithmetic both written and mental. They pay particular attention to the study of maps. A large class of girls is studying Geography, General History, and also the Church History published in the Dnyanodaya. Their studies on the Sabbath are confined to the Bible. — Mrs. Ballantine devotes from one hour to three hours daily to the instruction of the school. The school is under the particular care of Narayan, one of our Brahman converts, and one of the largest girls in the school assists him in teaching — The English ladies at this station have given to the support of this school during the past year the sum of Rupees 152.

Instruction of adult women. Besides the efforts in the cause of education mentioned above, it is proper to add that considerable effort has been made the past year as well as in previous years to instruct the adult women of our congregation, (both those who are Christians, and those who not being professors themselves are members of Christian families), in reading and in the truths of the word of God. Each one of the ladies of the Mission has done more or less of this kind of work in behalf of those native women immediately around her. Mrs. Ballantine and Miss Farrar have both devoted much time and strength to these efforts. The Bible is read and explained to these women, they are taught the Lord's prayer and the commandments, and Mission Catechism, and after finishing the latter they commit to memory verses in the Bible. Many of the women have learned to read the Bible intelligently. As one result of these efforts it may be said that most of the wives of our Christian converts living around us in Ahmednagar are desirous of being received into the church, and some of those who have not yet been received give good evidence that they love and desire to obey the truth.

3. Book making - translation of the Scriptures &c. - The following is an extract from Mr. Ballantine's Report on the subject of the translation of the Scriptures. "I have been engaged all my hours of study in revising portions of the New & Old Testaments in connection with the Bombay Bible Society. I have revised from 1st Thessalonians to the middle of Revelation. In part of this work I have been followed by Mr. French whose weak eyes compelled him to give it up, and it was then undertaken by Mr. Burgess who has revised from 1st Timothy to the end of the Epistle of James after me. The Bombay brethren who are associated with us in the work of revision have made very slow progress and therefore none of it has been printed. Colossians and 1st Thessalonians were sent to Press in the early part of last year, but have not yet been printed so far as I can learn. I have also assisted in the revision of Isaiah, following Mr. Allen & Dr. Stevenson in this work. We revised 48 pages (about 30 chapters), but the work has stopped, owing to some cause which I am unable to explain. I have superintended the printing of an edition of Acts in small type revised recently by us in connection with the Bombay Bible Society. It has just been issued from the Press."

Considerable labor has been expended the past year by different members of the Mission in preparing articles for the Dnyanodaya.

4. Preaching. Our regular exercises of preaching have been continued as in past years. We have two public exercises in the chapel on the Sabbath and one exercise on Wednesday afternoon which is conducted by one of our native assistants. The congregation on the Sabbath has numbered from 200 to 250. The great majority of these are connected with us, or members of our schools. And yet there are often quite a number of strangers present. The families connected with us have numerous friends living in the villages around, who when they come to Ahmednuggur and remain over the Sabbath, usually attend the Chapel. Scarcely a Sabbath passes in which there are not some such hearers present. We have at times a few strangers from the masses in the town immediately around us, but their number is very small indeed. It is painful to think that so little impression is made by our preaching on the mass of

heathen in our immediate vicinity. It is plain that generally the people have no desire to meet together to hear the word of God.

Our present place of worship is too small to accommodate many more than our usual congregation. We have thought very much the past year of enlarging it, but the difficulties attending such a course, and the advice of friends led us to ~~[illegible]~~ give up this idea and to think of taking measures for building another place of worship in another part of the city. We are hoping in this way to affect another portion of the population around us as well as to provide the means for laying out more labor in preaching here than we have hitherto bestowed. We were making arrangements for purchasing a piece of ground belonging to a Moorahman for the purpose of putting up a chapel; he had in fact agreed to sell it to us, when in consequence of the baptism of David, such prejudices were excited among that class of the population that the owner would not let us have the land at any price. Attempts were also made to get up a congregation at Tavedee, a small village about two miles from here where one of our converts resides. The head men of the village gave us a piece of ground for the erection of a small house in which we were to have a school on week days and regular preaching on the Sabbath. The ground which they gave us proved to be Government ground, and some of the villagers made so much opposition, and their petitions had so much influence with the Magistrate, that he advised us not to prosecute the work of erecting the house as we proposed. This was equivalent to denying us the ground and so it was understood by the people.

From these facts it will be perceived that efforts have been made to extend the privileges of religious instruction to others around us, but the door has been closed so that we could not enter in and labor as we desired.

Some efforts have been made by one of our number to give instruction in the streets of the city but not with any flattering success.

5. <u>Tours.</u> Considerable labor has been bestowed in touring the past year and a great amount of preaching has been performed in ~~[illegible]~~ the course of these tours.

Mr. Burgess made two tours during the last cold season in compa

with Mrs. Burgess. In one of these tours performed in December he visited a number of villages to the east of Ahmednuggur, going as far as 30 miles. In another tour in February of this year he visited several villages from four to ten miles distant to the North and North-East. Many of the females came out to listen to Mrs. Burgess' instructions.

Mr. Wilder made two long tours in company with Mr. Munger, the first to Sholapoor and the second to Aurungabad. On the first tour the brethren visited Pundupoor a great place of Hindoo pilgrimage. Being there at a time when pilgrims had assembled from all parts of the Deccan to worship the god Vithoba, they had a good opportunity of making known the truth to large companies of heathen - On this tour they distributed about 3000 tracts and portions of the S. Scriptures.

On the second tour, Mr. Wilder was accompanied by his family, and in going to Aurungabad he passed through Wadaley. He says in his report of this tour; "We had an interview with all the native Christians except one. With this exception we were rejoiced to find them all giving so good evidence of stedfastness, as also to witness the general interest and encouraging prospects in that region. Many females came out to Mrs. W. often uninvited, and the people generally listened to the truth with apparent interest." — In conclusion he remarks, "In regard to touring I will only add here that in accomplishing the tours mentioned, I was absent from the station about two months and visited 166 villages and travelled more than 500 miles, that the villagers ordinarily listened with respectful, sometimes with earnest attention, and that I became deeply impressed with the value of this department of Mission labor."

Mr. Fairbank made several short tours during the year, and in regard to them he says, "During the cold season while at Seoon for a change, I had the pleasure of taking a short tour with Br. French in the southern part of his field, being of course principally a learner. In one of my trips for the examination of common schools I was the companion of Br. Ballantine on a short tour as far as Khandumba, and again after the rains I accompanied Br. Ballantine as far as Wadaley. I found visiting the schools at times favorable for disseminating the truth."

Mr. Ballantine performed several tours last year – one in January with Mr. Fairbank for the purpose of visiting his schools, as mentioned by Mr. F. – They were absent from home on that occasion but few days. With regard to the other tours, Mr. Ballantine reports as follows;

"In February and March I took a tour with my family to Chandray, Newasse and Wadaley. We were absent 15 days, and had a very interesting time. Mrs. Ballantine had frequent opportunities on this tour of meeting with companies of women and addressing them on the subject of religion. At Wadaley she met with the sisters of the church and the wives of the church members, and was ~~[illegible]~~ much interested in her religious intercourse with them. While there I administered the sacrament of the Lord's supper to 22 native communicants and baptized 11 children of native Christians. On Monday the 1st of March we had monthly concert with our native congregation at Wadaley for the first time.

In September I took a tour with Mr. Fairbank to the same villages which we had visited in February. At Chandray we had a good opportunity for addressing the people on two or three different occasions. At Newasse we remained over the Sabbath and on Monday examined the different localities in the town with reference to suitableness for division premises. This was the particular object in view in making this tour. We went from there to Wadaley, from which place Mr. Fairbank was unexpectedly called to return home by the sickness of Mrs. Fairbank. We however visited Khoshen together, and were interested in observing the progress made in their house for prayer which they were putting up.

In January of this year I took a tour in connection with Mr. Hagen who came up from Seroo to accompany me. We visited the villages to the north of Ahmedungger and were absent from home 19 days. We visited Wambonee and Somay large towns to the north, 14 and 24 miles distant from here, and at the latter place where we spent our first Sabbath, we had several good opportunities of addressing the people. From there we went to Burhanpoor and Pimpul-gaum, where some of our converts and relatives of our converts reside, and where ~~[illegible]~~ we found the people very attentive to the exhibition of the truth. Thence we went to Newasse, where we met Mr. Wilder, then on his way from Wadaley to Ahmedabad with his family, and in company

with him examined again the localities about Newasse with reference to their suitableness for Mission premises. We then followed the Paira river up, visiting nearly all the villages on the bank of the river, some of which, ~~[illegible]~~ so far as we could ascertain, had never before been visited by a Missionary, and came to Bhendapoor the first village in the Zila about Wadaley where our converts reside. There are two families of Christians at this place, and here we found a good deal of interest manifest on the subject of religion among the relatives of the converts. From there we went to Karegaum and Khoken, both villages where Christians are living. At Khoken I baptized three children of native Christians. It was an interesting occasion, some of the people of the Kombee (cultivator) caste being present as well as persons connected with the Christian families. From Khoken we went to Wadaley and remained there over the Sabbath. Hunipant and Khundoba our native assistants were there. I administered the sacrament at that time to 27 native communicants. From Wadaley we travelled westwards visiting every village on our route to Kolhar, and in some instances having very large congregations. We found very numerous opportunities for addressing the people, one day we had nine different congregations. At one village two miles from Wadaley which none of us had ever visited before, and where no Brahmans reside, we had the whole population of the village at our tent for several hours while we preached to them the truths of the word of God. Two or three of the Mahars of that village seem to be in an interesting state of mind. At Kolhar we attended the pilgrimage which usually takes place there in January. I have never seen such favorable indications at Kolhar before, as were visible on this occasion, and never enjoyed more favorable opportunities of making known the truth. Crowds came around us while we preached to them of Jesus. Hunipant and Khundoba joined us there from Wadaley, and Hunipant gave great assistance in preaching. The only religious song sung on that occasion by native singers was one declaring that Jesus Christ was the only Saviour, that he died for men, that his hands and feet were pierced with nails and his side with a spear and that through his blood an atonement was made, and now

he is the only Mediator through whom men can approach God and become holy. This singer is a Brahman, a Kodkurnee or town-clerk of a village twelve miles distant from Kolhar who has received a great deal of instruction in Christian truth from Ananpunt as well as from the Missionaries here, and who although far from being a man of good character has yet obtained a knowledge of the way of salvation through Christ, which it is encouraging to see. At any rate to behold a Brahman coming forward and in the presence of a very large assembly of Hindoos, declaring the great truths of the Christian system while all the Hindoo singers were silent, was to me an interesting sight, especially when I compared it with former years. — The number of persons who performed the ceremony of hook-swinging was much less than on former occasions. —
From Kolhar we returned to Ahmednuggur having travelled about 130 miles and visited 35 villages on our route."

Such have been the efforts made from this station the past year to scatter the light in the region around.

6. Labors of the native assistants. Of the native assistants Ramkrishna has been employed in the Boys' Seminary at Ahmednuggur. While pursuing his own studies he has assisted in instructing the boys and in the general management and particularly the religious instruction of the Institution. His influence on the boys appears to be very good. It has been his duty nearly all the year to conduct the religious exercises on Wednesday afternoon in the chapel, and in preparing himself for those exercises he has expended a great deal of labor.

Ananpunt and Khandoba have been stationed at Wadaley. While there, they seem to have been earnestly engaged in the work to which they were sent, and to have carried on the business of preaching to the people of Wadaley and the vicinity in the midst of a great deal of opposition and some danger.

Bhagooba another of the native assistants has been fixed at Ahmednuggur, and has been engaged in giving instruction to those people who are constantly coming in from the villages around and putting up with their friends here. He has also made it part of his duty to visit the Mahars' quarters in the neighborhood of the different gates of the city and has given a good deal of instruction on such occasions. He has also been on two or three tours during the year, and among others accompanied Mr. Burgess on

his tour to the villages east of Ahmednuggur.

Yesooba another of the native assistants has been fixed at Lonee a village 18 miles east of Ahmednuggur, and spent several months of last year at that place. While occupying Lonee he often visited the villages in the vicinity and gave instruction as he had opportunity. While he was at Lonee, Shiveram a pious school teacher was placed at Hunga two miles distant from there, for the purpose of teaching the boys of the Mahar population, and reading the Scriptures to those who might be disposed to listen to the truth. On Sabbath, Yesooba and Shiveram were accustomed to meet together to assist each other in carrying on religious exercises. In consequence of the prejudices of the people of Hunga who had heard that Mangs were admitted to the Christian church, all the Mahar boys were taken from Shiveram's school and he left the place. Since October Yesooba has been placed with Mr. Munger and he accompanied him on all his tours during the cold season.

Sukharam and Lakhiram have been stationed at Ahmednuggur and have made tours to various places in the country around as directed. They have frequently brought back interesting reports of conversations which they had held with people of different classes. They have accompanied different members of the Mission on some of their tours.

Rugooba and Rama have been pursuing their studies in reference to becoming native assistants.

At the last meeting of the Mission Benjamin & Ram Krishna having been examined as to their theological knowledge and fitness for the work, received a regular license to preach the gospel. We feel that they are very well prepared for this work and well adapted to make known the truth to their countrymen.

7. Native Church. During the year 1847, twelve persons were admitted to the church in Ahmednuggur, besides one restored to the church who was excommunicated in 1845. Of these 12 persons, seven were men, and five were women, wives of native Christians. One young man received into the church was of the Koombee caste, one was a Mossulman who however soon after apostatized, the remainder were originally of the Mahar caste. There were two

excommunications during the year, that of the Mussulman convert just referred to, and that of a woman guilty of continued gross wickedness. One member of the church an old man died during the year. He seemed to die happy in the prospect of going home to heaven. The number of church members which at the beginning of the year was 85, at the end of it was 95. No cases of suspension occurred during the year, but two members previously suspended, still remain so.

During the year, 29 children of native Christians were baptized and seven of the children of the church were removed by death. The number of the children connected with the church at the beginning of the year was 71, and at its close was 93.

Conclusion. From this statement of occurrences the past year in connection with this station, it will be seen that while we have been making some progress and have on that account reason to rejoice, we have also had our trials and difficulties. Our number has been increased by the return of a former Missionary and the arrival of new Missionaries, but sickness has deprived us of the assistance of one of those who had but recently arrived, and thus crippled our exertions. We have had additions to the church, and for this we should praise the Lord. In the case of one of our converts especially we were hoping that his conversion would be the means of extending the influence of the truth in another direction by bringing many of those with whom he was acquainted within its reach, but suddenly our hopes were disappointed by his defection, and the door which we had hoped to see opened was more securely closed against us than before. — It is a great cause of joy to us that two young men who have long shown the power of religion in their own hearts have now after a careful trial of their capability and fitness for the work, been judged suitable to engage in the ministry of the word, and we cannot but hope for much from their efforts. Indeed this forms an era in the history of this Mission.

Such is the varied record of our successes and of our trials the past year, and while we have reason to mourn over all our unfaithfulness and deficiency in duty, we feel called upon to praise God for his continued kindness to us as a Mission and for so large a measure of his grace —

In behalf of the Mission

H. Ballantine

Mundnuggur April 12. 1848

Ahmadnagar 22 March 1848.

To the Rev. R. Anderson D.D.
Secretary of A.B.C.F.M.

Dear Sir.

We are directed by the Mission to submit the following Resolutions, and to state the reasons which have led to their adoption.

Having heard the reports of Messrs Munger and Wilder, who were deputed to visit Sholápúr and Aurungabad, and ascertain the advantages of those places as centers of Missionary operation, Resolved. That we recommend the Prudential Committee to occupy Aurungabad at once by one of the present number of the Mission, and to send out an associate for him at the earliest opportunity.

Resolved. That we strongly recommend the Prudential Committee to send out a reinforcement as soon as practicable with a view to the occupation of Sholápúr.

We will here state that Aurungabad has a population of some 40.000 souls. Considerably more than one third of this population is Musalman. There is however a Hindu population sufficiently large to supply all the schools which it may be desirable to establish in the city, and to give labor for all the strength which is likely to be embodied in one Mission. Aurungabad has long been a Military post, and is on the Mail route from Bombay to Calcutta. There is consequently a tolerably good, and much travelled road between this place and Ahmadnagar, and between this and Jálná. Letters mailed in Ahmadnagar in the P.M. are received the next day in Aurungabad. The contiguity of Aurungabad to the Ahmadnagar field is an advantage of considerable importance. Regarding the Godávari river as the limit of the Ahmadnagar field, Aurangabad is distant from it only about thirty miles, and Joké and Nivásé are actually nearer Aurangabad than they are to Ahmadnagar. A Mission here would therefore very essentially strengthen the northern portion of the

Ahmadnagar field. And so it might admit of a question whether Aurangabad should be considered the center of a new Mission, or the remote station of the Ahmadnagar Mission. Taken as the center of a new Mission, it will have Paitan, with a population of some 30.000, at the distance of about 36 miles, and Ládá at the distance of 40 miles, with a population of 25.000. In all this field the seeds of truth have been sown. Schools have created a demand for advances in knowledge which gives much encouragement in this department of labor.

It should be distinctly understood that we do not by this proposal abandon the idea of locating Mission families in the valley of the Godávari. But we are of the opinion that the occupation of Aurangabad will rather facilitate this purpose.

If respect be had in this thing to the feelings of the European residents at Aurangabad, then there is much to encourage. Several of them expressed very strong desires for the location of a Mission in that City, and assured us of their cordial patronage and support. Dr. M., a very intelligent and warm hearted Christian, kindly proffered his medical services without charge. There is every reason to believe that a Mission here would after a little receive contributions equal to the amount of expenditure for education.

There is now an opportunity for purchasing premises in all respects suitable for the use of a Mission, which can be held without the danger of ejection in case of a tumult of the people. There are a dwelling house and out houses complete for one family, and in pretty good repair, which can be had, it is believed, for a sum less than the cost of the timber — say 250 to 300 Rupees. The situation is in all respects desirable. This is the opinion of Dr. Miller, the Medical adviser of the Bombay Mission, who has seen the place. A gentleman has kindly offered to negotiate for these premises in his own name, and make them over to us in the way we may desire. There are other places in the city which can be had. There are two gentlemen now living in the city.

The objection to the occupation of Aurangabad on account

of the want of English protection, is very much obviated in our minds by the fact that there is a very general impression prevailing in this country that the Nizam's dominions, or at least this section of them, will before long come into the possession of the E. I. Company. It can scarcely be doubted that some change for the better will take place on the renewal of the Charter in 1854. Another fact presses hard upon our minds — the exceeding undesirableness of this field being occupied by any other Missionaries than those of the A. B. C. F. M. We should be very sorry for a necessity to relinquish it to the occupancy of another Missionary Body; and yet we may fear such necessity, unless we take an early possession of it. It is properly a part of our field.

And here we may say the same of Sholápúr. The chief part of the field of the Bhingár Station lies to the South, and so may be regarded as meeting the field of which Sholápúr is the center some sixty miles in that direction. The occupation of Sholápúr by us would of course preclude every other Missionary Body in the Maráthi Country in that quarter, as this is the only place which, from being a Military Station, is available for Medical aid. Sholápúr is in all respects a desirable field. We speak of the Collectorate. The city has a population of 40.000. It has many indications of unusual thrift and improvement. It has an extensive market for cotton cloths, which brings purchasers from all parts of the country. It is the center of a fertile and populous district. Pandarpúr which has a population of 25.000, is distant 40 miles. There is here an annual pilgrimage, which congregates from places near and remote tens of thousands of people. There is Mílastapúr some 30 miles N. E., which is also a place of pilgrimage for all Western India. Bijápúr is a large city some sixty miles South. In this whole field, Idolatry reigns with unbroken influence. The temples are kept in unusually good repair, and we saw two new ones in process of building, one of which it was said would cost 100.000 Rupees. The fact that no considerable Missionary labor has been expended in this field, may be regarded as an argument in favor of its occupation in two respects. The

duty of making known the gospel where it has not been preached, seems to press with peculiar claims; and where the gospel has not been often heard and rejected, we may expect less prejudice. And it may be remarked that the people seemed friendly and disposed to hear. We preached without any indications of displeasure in the very precincts of the chief temples; and, in one instance, by the invitation of a Brahman, in a house where several of his friends were assembled. We did not find, among the European residents at Sholápur, any persons of decided piety, and, of course, those who would extend the sympathy most desirable: but still those whom we saw gave us a cordial welcome, and manifested a kind interest in our work, and a readiness to aid it. There is a Chaplain at the Station, who is said to be a good man, and is interested in efforts to do good to the people of the land. It may be expected that a door of much usefulness might be opened both among the Europeans and the Indo-Britons residing at this place.

Sholápur is favorable in the matter of health. We had heard unfavorable reports of it in this respect, but were happy to find them untrue. A Physician who has had much experience of an Indian climate by residence in different parts of the Bombay Presidency, and by practice in the hospitals, gave a preference to this place overall others in the matter of health. There are eligible situations for Mission premises both within the city walls, and at a convenient distance without them. We did not see the Collector, but he was assured by the gentleman acting for him, that he would most cheerfully aid us in getting situations for Mission buildings. We may here add that Sholápur is distant from Bombay 246 miles - from Púná 176, and from Ahmednagar 120. A Military road is now in the process of building from Púná to Sholápur, and is nearly completed for one half of the distance. Should Rail Roads be introduced in this part of India, the route from Bombay to Sholápur will probably be among the first opened.

Such are the reasons which have led to the adoption of the

Resolutions which stand at the head of this letter. May we solicit for them an early consideration and reply. If you shall sanction the occupation of Aurungabad, you will not fail to procure the advantage of our knowing this soon, in order that we may secure the premises which are now offered for sale.

In the work of the gospel.

Very Sincerely Yours.
S. B. Munger.
R. G. Wilder

Rec.d June 2d, — "

ans.d July 19.

New fields & missions.

Two new inquiries mentioned.

~~Aug~~ Aurungabad.

Sholapur.

✓ Nor. Bapt. Conv.

To the Rev. R. Anderson D.D.

Secretary of A.B.C.F.M.

Boston.

Mass.

Report of Ahmednuggur Station for 1848.

Missionaries at Ahmednuggur;

Rev. H. Ballantine and Mrs. Ballantine;
Rev. E. Burgess and Mrs. Burgess;
Rev. R. G. Wilder and Mrs. Wilder;
Rev. S. B. Fairbank and Mrs. Fairbank;
Miss Farrar.

Native Assistants;

Anniphut, Licensed Preacher.
Ramkrishna, Do.
Bhagooba;
Khundoba;
Sakharam;
Lakhiram;
Rama.

Two of the native assistants formerly connected with this station, Yesooba and Rugooba, were transferred to the Bhingar station in March, and thus came under the charge of Mr. Munger.

1. Schools.

During the year four schools for boys were constantly in operation in Ahmednuggur and five schools in the villages. These nine schools have in attendance 502 boys. Of these 303 were present at the last examination and furnished gratifying evidence of their proficiency in study. In addition to these nine schools, a Mahar school was commenced in October at Shingway, a village about 12 miles from here on the road to Wudaby, by Shwaram a member of the church. The scholars, about 20 in number, are making good progress. One of the first indications for good noticed by the missionary in charge of the schools, was this. He rode into the town on the day of the Mooslemen festival of the Tabood,

a festival in which almost all the Hindoos join with the Mohammedans. Although the boys were not expecting to see the Missionary, he found them all studying, and not one of them had any thing to do with the plays and sports at that time. The teacher states that they continued to study also during the Holee, a Hindoo festival in which all classes seem to give unbridled license to every wicked propensity. During both these festivals it is usual for the boys in all our common schools to have a holiday, as it is impossible to retain them in school. The parents of the boys at Shingway are generally convinced of the truth of Christianity, and the boys are in doctrine Christians. We greatly desire to see their hearts affected by the truth.

During the first six months of the year in consequence of Mr. Fairbank's absence at Mahableshwar, Mr. Wilder had charge of all the common schools. Mr. Fairbank had charge of them all from the 1st of July until October, when the town schools were placed in charge of Mr. Wilder by the Mission.

In regard to the town schools, Mr. W. says, "To the religious studies prosecuted in these schools I have given much personal attention, and have usually met two of the schools every Sabbath morning alternately, for a catechetical exercise and religious instruction. On these occasions many strangers have often been present and in listening to the exercises of the children must have gained some knowledge of the truth for themselves. I have always been present at the monthly examinations of these schools, and by frequent visits when not expected have better ascertained the actual attendance of the boys, and have endeavored not without some success to secure more constant attendance and more earnest application to study. With the teachers of these schools I have sustained a weekly exercise on Saturday, spending an hour or two in hearing lessons previously assigned, giving suggestions in regard to teaching and governing their schools, and introducing general and religious subjects as seemed most profitable."

The Christian school was under the charge of Mr. Wilder the greater part of the year. To this school Mrs. Wilder has devoted much time and attention, hearing the Scripture lessons of all the boys on the Sabbath, and much of the time hearing the lessons of one class daily. Several boys were admitted to this school during the year, and eight left it ~~[illegible]~~ after completing the prescribed course of study, to enter the Seminary. The number at the close of the year was 25. These all, with one or two exceptions, are children of Christian parents.

The Seminary for boys continued under charge of Mr. Burgess assisted as heretofore by Mr. Wilder, until October, when on account of Mr. Burgess' ill health, it was placed temporarily under the care of Mr. W. — At the commencement of the year it contained 49 boys, of whom ten were the children of Christian parents. Of the whole number, 38 were receiving from the Mission the regular allowance for their support. At the close of the year there were 55 boys in the Seminary, of whom 37 were receiving full pay, an anna daily, and three were receiving half pay. The remaining 15 received no allowance. Three boys have been dismissed the past year for disobedience unpromising character and vicious conduct, and five have left the Seminary for service.

In October some changes were made by the Mission in the plan of instruction in the Seminary, which had for their object the diminution of the study of English and the increase of vernacular studies. The result of this change remains to be seen. — At the same time Ramkrishna who has long been the principal native teacher of the Seminary was removed from his connection with it in order that he might commence an out station at Nevaase. His place in the Seminary has been very well supplied by Rama Bhoe, a young man who has been a member of the Seminary for seven or eight years, and was received into the church in 1846. His faithfulness, and success in securing an influence over the boys, make us feel that it was a wise arrangement to

to release Ramkrishna from the Seminary and allow him to engage in other more important labors.

Much religious instruction has been given in the Seminary by both the Missionaries connected with it. Mr. Burgess has usually devoted an hour to religious instruction at the time of morning prayers, and both he and Mrs. Burgess have much of their time had regular classes in Scripture lessons. Mr. Wilder has had similar classes in the ordinary study of the Scriptures, and during three months of the year gave lectures three times a week on the evidences of Christianity. The Theological class to which these lectures were delivered, consisted of one of the licentiates and four or six other converts whom we hope yet to see engaged in making known the gospel to their countrymen. — Several of the boys in the Seminary have from time to time during the year manifested an encouraging degree of seriousness and concern for their salvation, but none have had the courage to confess Christ before men. We feel much the need of the reviving influences of the Spirit of God in connection with these labors.

The Girls' Boarding School continues under the superintendence of Mrs. Ballantine, and at the close of the year numbered 38 girls, of whom 29 receive an allowance from the Mission for their support. Most of the girls in the school are children of Christian parents. In the month of November last, one of the girls, ~~[illegible]~~ and two other young females who were long members of the school were received into the church. In Oct. Luxumee, the largest girl in the school and who has long acted as teacher also, was married to Sajeeba a Brahman convert.

Three Girls' common schools have been in operation during the year, as heretofore, under the care of Miss Farrar. Notwithstanding numerous obstacles and much to discourage, Miss F. continues her labors in this department with her accustomed perseverance and a good degree of success. The number of girls reported in

in these schools at the close of the year was 66. Most of these are high caste girls. Of course the whole attendance during the year would present a much larger number than those actually present at the close of the year; and the same is true of all our schools.

Classes of adult females, most of them ~~parents~~ Christians or the wives of ~~parents~~ Christians, are instructed by the different ladies of the Mission.

It gives us great pleasure to state that having determined to make an effort here to collect funds in aid of our schools in consequence of the low state of the funds of the Board, the English Residents at this place and other places near us, generously came forward and manifested their sense of the importance of our schools, by contributing for their support the sum of Rs. 1425. The principal labor of obtaining the subscriptions, & collecting and transmitting the funds to us, was performed by the Rev. C. Laing, English Chaplain at this station, who with many other friends manifested very great interest in our efforts to promote education among the natives. Besides the sum above mentioned 229 Rps. were given by the ladies of this station in monthly subscriptions for the support of the girls' boarding school, a sum rather under the average given to the school for several years past, but more than was given the previous year. — It may not be out of place to add here, that in addition to the sums above mentioned, we received during the year past Rs. 936½ from Christian friends in this country for the general operations of the Mission.

2. Book-making, translation of the Scriptures, &c.

During the year Mr. Wilder translated the Shepherd of Salisbury Plain into Marathee, and it has been sent to Press by order of the Mission. A small book of English tunes set to Marathee Hymns was prepared by Mr. Fairbank and lithographed. It consists of 68 pages and forms a very good text-book to teach music to the members of our congregation and schools. Through the instruction of Mr. Abbott in former years, and more recently

of Mr. Fairbank, our congregation succeeds very well in singing our Mahratta hymns to English tunes so familiar in the churches of our own native land. Uxbridge, Windham, Hebron, Rockingham, Balerma, Arlington, Lisbon, St. Thomas, Rock of Ages, Zebulon, Greenville &c. turn to good account here while singing our translations of some of the finest specimens of Watts' Hymns.

Besides the books above mentioned, a new Marathee Grammar in Marathee prepared by Mr. Burgess has been issued from the Press the past year.

The Epistles from 1 Timothy to Revelation were revised last year by Mr. Ballantine & Mr. Burgess in connection with other members of the Bombay Bible Society, and after revision were prepared by Mr. Ballantine for the Press, and were all printed before the close of the year. Romans was also revised by these two brethren, and after examination by other members of the Bombay Bible Society, it is expected will be printed. An edition of John 8vo. 2000 copies, was printed by the Mission for distribution.

It may be added that considerable labor has been expended the past year by different members of the Mission in preparing articles for the Dnyanodaya, and in revising lessons of History, and a Mahratta translation of Barth's Church History, which is published in numbers in the Dnyanodaya. The English work from which this translation is made, is published by the London Religious Tract Society; and the translation is made by a gentleman in the Govt. service in this country.

3. Preaching.

By brethren

The regular exercises in the chapel on the Sabbath have been continued without interruption. Each of the brethren at the station has shared in this labor as opportunity offered, though as pastor of the church the principal labor has devolved on Mr. Ballantine. The exercise on Wednesday afternoon has been conducted principally by Ramkrishna and Daniel, and

when they were engaged in towing, by Mr. Wilder. The meeting on the afternoon of the first Monday in the month for giving Missionary intelligence to our native congregation, continues to be one of the most interesting meetings we have, and all who attend are ambitious to throw something into the Missionary box, even though it be only a pice. We have collected here at our Monthly Concert 59 Rs. during the year.

Besides these stated exercises of preaching in the Chapel, much more labor than usual has been expended in preaching in different parts of the city to such companies of people as could be collected together. Mr. Burgess has devoted much time and strength to this kind of labor. He generally went out to preach in the city twice every Sabbath, speaking to such as he could find, and sometimes visiting the jail and addressing the prisoners. Near one of the gates he had frequent opportunities to speak to a collection of people more like a regular audience than we usually find out of the chapel. Towards the close of the year, however, the audience was not as numerous or as regular as before. The people there, who belong to the Mahar caste, agreed to assist in building a chowdee, (the usual name of a rest-house) for a preaching place and went so far as to put up the walls as their part; but in the end, for some cause or other, refused to have the building completed according to agreement, and so the matter rests.

Mr. Wilder also has engaged in the labor of preaching in the streets of Mundungpur with much interest, both on Sabbaths and on week-days. He has generally succeeded in getting from 20 to 30 or 40 hearers, who have usually listened respectfully, or engaged in controversy without abuse. On some occasions, however, the people have manifested much bitterness and assailed him with dirt & stones.

Mr. Ballantine has also visited different parts of the city at different times, principally one of the gates, the gate keeper of which is a constant attendant of our chapel, and seems to be in

an interesting state of mind. He frequently had companies of 50 to 100 persons assemble around him, and sometimes had interesting discussions. The Mahommedans, however, who are found in great numbers near that gate, are great opposers and often blaspheme the name of Christ. — From all the experience we have had in this kind of labor, we are all of opinion that it would be more agreeable and safe, and give promise of more usefulness, to have one or more stands in different parts of the city, where we could have regular appointments and feel ourselves on our own premises. Such stands should be quite open and built at little expense. The great difficulty, which we meet with in carrying out such a plan, is the opposition which is made whenever we attempt to procure premises for a preaching place.

While at Mahabulishwar from February to June, Mr. Fairbank preached every Sabbath to an audience of 40 or 50, and on Tuesdays to a company of poor people numbering about 150.

4. Poona.

In February of last year Mr. Fairbanks, having gone to Bombay with Mrs. Fairbanks on account of her health, made a tour in the Southern Concan in company with Mr. Hume of the Bombay Mission. They were absent about a month and a half, and had an interesting tour. They distributed some 4000 books, of which 1350 were sold for about 50 Rps.

In July, Mr. Wilder & Mr. Fairbanks made a short tour of nine days in the vicinity of Sheedenggur, their principal object being to visit the schools in the villages. They however, availed themselves of the opportunity to preach wherever they went. The first day they encountered crowds of pilgrims bound for Pundurpoor, (about 100 miles distant to the south from this place). They listened attentively to the truth, and many of them confessed their folly and promised to return home as soon as they could overtake their families & baggage. Whether they overtook them

before reaching Pundepoor is somewhat doubtful. At Jangaum, a large town belonging to Scindia, and where Missionaries have generally been treated with rudeness, they found the people very civil and on the Sabbath they had large crowds of hearers nearly all day. The reason, doubtless, of the people's greater civility was a flourishing school which the Mission had recently established there and which all seemed inclined to appreciate. During this tour they visited 22 villages and travelled some 70 miles.

Mr. Fairbank has made five tours during the last cold season, being absent from home as much of the time as the circumstances of his family would allow. His first tour occupied four days, his second tour 17 days; his third 16 days, his fourth 14 days, and his last tour 26 days. On one of these tours he was accompanied by his family, but Mrs. Fairbank was soon taken sick and he was compelled to return home. On three of these tours Mr. Fairbank visited Wadaly and the neighboring villages. Part of the time he was accompanied by Ferishpunt & Ramkrishna, but in general these two native brethren have toured alone. Mr. Fairbank found many very interesting audiences on these tours, but no special cases of marked interest.

Mr. Burgess took a tour of nearly three weeks in company with his family in December. They visited seven villages within ten miles of Ahmednuggur, remaining two or three days in each village. They had interesting audiences several times each day.

Mr. Wilder while residing on a hill near Ahmednuggur to secure the benefit of pure and cooler air for his sick family, performed a tour of 12 days, visiting some 20 villages and some of them several times. He often found large and interested audiences. During the abominations of the Holee festival, he was repeatedly gratified on approaching a village to see a large crowd suspend their revels, gather around him, and listen from one to two hours to the truths of the Gospel. Among these villages he found frequent and earnest applications for schools.

Mr. Ballantine made a tour in November & December

in company with his family to Aurungabad, Ellora, and Wudaley. His principal object was to afford his family the opportunity of a change, but a considerable amount of missionary labor was also performed. Many very favorable opportunities were found for preaching the gospel. In many places in the Nizam's dominions, large companies of women assembled to hear Mrs. Ballantine's instructions and in many instances appeared deeply interested. In some places the Brahmans and other principal men were highly enraged to see the women collect together for Christian instruction, and made efforts to disperse them. In many of these villages a European lady had never been seen before, and to the females especially the truths of the gospel of Christ were entirely new. In going from Aurungabad to Wudaley, they travelled through a part of the country which Missionaries have scarcely ever traversed, and of course found the native mind enveloped in thick darkness. As they approached Wudaley within ten or twelve miles a great change was observable. Some of the people were acquainted with the Christians at Wudaley, and could tell something of what they had heard about the Christian religion. Mr. Ballantine remained at Wudaley and in its vicinity on two Sabbaths, and on the last Sabbath he administered the sacrament of the Lord's Supper to 23 native communicants, and baptized five children of native Christians. He also visited Poottamba, a large town on the Godavery about ten miles distant from Wudaley. At this place there are rapids in the river, affording a fine water power. Were such a spot in New England, large ~~and~~ mills and manufactories would speedily be erected, and a large town would grow up around them. In this country no one thinks of making use of this water power. The science is wanting, and what is worse the capital is wanting, and the richest bounties of nature are thus undervalued. Situated in the midst of a fertile country, Poottamba with its water privileges ought to be one of the largest towns in this region. But although now very large and now surrounded by a high stone wall, formerly

intended to secure its inhabitants from the invasion of robbers, it is now gradually sinking to desolation. The stone built houses are going to decay, and the proud Brahmans, who are still to be found there, mourn over their fallen greatness. — After being absent from home 32 days, Mr. Ballantine & his family returned to Shuredungge.

From the above details it will be seen that more has been done in the way of touring during the past year than usual. Although a laborious still it is a delightful work, and there is an increasing conviction with us that it yields in importance to no other department of labor.

5. Native Assistants.

Ramkrishna was employed in the Seminary as in former years up to October, and since he was released from his duties there, he has been engaged in touring in company with Hunipunt. — Till October Hunipunt spent the greater part of his time at Mudaley. The other native assistants have been going round the country in different directions, making known the way of life to those who have long been sitting in darkness, and we have reason to believe that their influence is felt by large classes of people in the region around. Their accounts of conversations with persons whom they meet, are often very interesting. They distribute many tracts, and may in fact be regarded as our colporteurs. Efforts have been made with some success to sell our books and tracts. The people have but little money and comparatively little desire for books, still several hundreds have been sold.

6. Out-stations.

In the prosecution of our labors at out stations during the past year, we have met with great discouragements. At Mudaley, Hunipunt and Khundoba, who were stationed there, met with unusual opposition from the people of different classes. Every effort was made to prevent Hunipunt obtaining a servant there to assist in his family. The man who was employed by him, was

threatened with expulsion from caste, and he was at last induced to give up his employment by the fear of the persecution he would have to encounter. At one time being there without his family, Benjiprent had his food cooked by the family of a friendly Moosulman. The other Moosulmans of the place, excited by the Hindoos, threatened to expel their offending brother from caste, and actually refused to eat with him for some time. Not only this, large stones were thrown by some of the villagers into the apartments adjoining the Mission chapel, which were occupied by Benjiprent & his family, and their children who were running about, were at times in great danger. Benjiprent still continued to visit the people in the town endeavouring to conciliate them if possible, and often went to them in the evening and gave them instruction until the fear of what they might do to him under cover of the darkness induced him to desist from these efforts.
In addition to this, during the whole rainy season, while Benjiprent's family were there with him, they all suffered much from sickness. The whole family were sick and no remedy seemed to be of any avail. He has not yet entirely recovered from the ailments brought upon him at that time. He suffers a great deal from head ache, and although he has not been prevented from touring the past cold season, he has often when out on his tours been compelled to rush to his bed, instead of going out to preach the gospel as he wished to do. In consequence of these peculiar circumstances, he has not been required to return to Wudaley and reside there since October last

In April last, Dajeba a Brahman convert was sent out to Wudaley in company with Benjiprent to carry on the school there. The three or four Christian children belonging to Wudaley attended school regularly, as well as Benjiprent's and Khundoba's children, but none of the children of the town could be induced to attend, and such was the excited state of the people that little hope remained they would attend for

some time to come. It was at length concluded to discontinue the school, and since that time Sajeeva has been teaching in the girls' boarding school at Ahmednuggur.

At Khokan, which is only two miles from Wudaley, a school for the children of the Christians residing there has been in progress under the care of a Christian teacher named Mahadoo. It was attended by five scholars of good caste from the town, one of whom was a girl, as well as by the children of the Christians, and for a time it seemed to prosper. Of late some unhappy circumstances have occurred which have diminished the number of scholars, but we hope to see it prosper again. Some men come from the village to study with the teacher in the evening. The school is taught in a house built for religious worship by the Christians of Khokan with the assistance of the Mission.

At Newasse all our efforts to obtain a piece of ground on which to build a house, or to rent or buy a house already built for the accommodation of one of our native assistants, have proved unsuccessful. The most determined opposition is made by the people of Newasse to our obtaining a footing at that place. We first tried to rent a house, but as the bargain was about being struck some villagers frightened the owner who at once determined not to let us have it any rate. Then the Collector of Ahmednuggur sent an order to the village officers to take a house for Ramkrishna as he wished to open a school there. They sent back the lying answer that there was none to be had. We attempted to bid for a house sold by the native Judge, at auction. The villagers forbid a Christian to bid for it, and petitioned the Judge of Ahmednuggur to prevent our purchasing it. He decided against them and ordered the auction to proceed. It was then hurried off before our assistants could get there, and thus we were foiled. This is a specimen of the difficulties which we have had to encounter in our efforts to establish an out station at Newasse, but we do not yet despair of accomplishing our object.

In October last, the out station at Wudaley together with the

whole northern field, which had been hitherto under the charge of Mr. Ballantine, was placed under the charge of Mr. Fairbank, and in consequence of this arrangement the assistants Annipant, Ramkrishna, and Khandoba were put under his care.

7. Native Church.

3 Members

During the year, ten persons have been received into the church. One of these was a Brahman, and the rest originally of the Mahar caste. Three of them were males and seven females. Three of the females had long enjoyed the advantages of the girls' boarding school. The Brahman convert is a young man, who has long been in the employment of the Mission as a school-teacher. Another man who was baptized, belongs to a village about five miles from here. He was previously in no way connected with us, but was led by his love for the truth to come here frequently on the Sabbath and hear the word of God. His wife was also in an interesting state of mind, and seemed to love to come here for religious instruction. Shortly after his baptism, she was suddenly taken sick and died, leaving some reason to hope that she was indeed a child of God. The stroke was a severe one to the poor husband, but he ~~[illegible]~~ seemed to be sustained by the thought that it was the will of God. – Several other persons in the same village have manifested considerable interest.

Two members of the church have died the past year. One of them was quite advanced in years and the other had long been feeble. They were both females. They left pleasing evidence that they were prepared to die.

One person was suspended for improper conduct, but we have reason to think that he will soon be restored to church privileges. One person was excommunicated. It was a painful case, showing the influence of a heathen wife and other heathen friends in perverting the mind: The man was baptized in 1846 at Wadaley. He was a very intelligent man, a good reader, and seemed to be exerting a good influence among his people, constantly contending with his Hindoo acquaintances and proving to them the folly of Hindooism

and the truth of Christianity. His wife continued a heathen, and her mother, who was also a heathen, lived in the family. He had no sons, but daughters, and without a son his inheritance at the village where he was living would go to another family. His wife & her mother urged him to take another wife, in the hope that he might obtain male offspring to bear his name and receive his inheritance. For a long time he resisted their importunity, and repeated efforts were made by the brethren and the Missionaries here to induce him to stand fast in the Lord and not forsake the hope of salvation for the sake of obtaining any worldly end. But notwithstanding our repeated warnings and instructions, he at length yielded and married another wife. When Mr. Dallantine went to Wudaley in December last, this man came to see him, acknowledged that he had done what he ought not to have done and that he had chosen to serve Satan rather than God, but manifested no sign of repentance although shame was plainly depicted on his countenance. He was of course excommunicated. May the result be that his spirit shall be saved in the day of the Lord Jesus.

At the beginning of the year the number of church members was 95. At the close of the year it was 102. During the year 29 children of native Christians were baptized, and three baptized children died, so that the number of baptized children which at the commencement of the year was 93, at the close of the year was 119.

Conclusion.

The past year has been one of much personal trial, and at the same time of much mercy. Different members of the Mission have been brought low by sickness, but all are number have been spared, and our children also preserved from death. Mrs. Fairbank was compelled to try the benefit of a change, and the first six months of the year she spent partly at Bombay and partly at Mahableshwar. This change though it may have

done her good, seems to have afforded no very permanent benefit, and she is still suffering from disease. Mrs. Wilder has suffered from ill-health the greater part of the year and is still feeble. Mrs. Burgess was attacked in August last with serious illness which brought her so low that her life was despaired of, and we expected every moment to see her depart. In that trying hour she was enabled to rejoice in the thought that she should soon behold her Saviour. Quite unexpectedly to all, she passed the crisis of her disease in safety, and in a few weeks was restored to her usual strength. Her recovery seemed almost a miracle, and we cannot but feel that her life was given in answer to prayer. It was enough to make us feel that eternity was near, when standing by her bed side we heard her speak to us in solemn tones as from the banks of Jordan, and telling us in accents of love and tenderness what we ought to do for the brethren around us, and pointing us to heaven as the place of our reward, the joys of which she was expecting so soon to experience. May the scenes of that moment never be forgotten by us. May our spared lives be ever devoted to the service of Him who has redeemed us that we might be to the praise of his glory.

Rec'd June 20 1848

Rec'd June 12.

In behalf of the Shmedunggen station

H. Ballantine

Shmedunggen
April 13th 1849

Minutes of the Semi-Annual Meeting of the Ahmednagar Mission commencing Sept. 26. 1848. & held in Ahmednagar.

Mission met at Br. Ballantine's Sept. 26. 3 o'clock P.M. All the members of the Mission were present. Br Hazen being regularly chairman called to order & opened the meeting with prayer. Br. Fairbank was appointed Scribe. The minutes of the last Semi annual meeting were read.

The Seminary was examined on Thursday Sept 28 the Boys' Common Schools together with the Christian School were examined on Friday Sept 29. The Female Boarding School & Girl's Common Schools were examined on Tues. Oct 3.

A letter from the Rooms on Mission Policy specially relating to Education was read; also a letter from the Rooms negativing the proposition of the Mission to establish a Mission or Station at Aurangabad.

The Sacrament of the Lord's Supper was celebrated on Sab. Oct. 1st.

It devolved on Br. Burgess to preach an English Sermon, on Brs. Hazen & Fairbank to read plans of Sermons for Br French to read an Essay

These exercises, except the Sermon were performed on Thurs. eve 28th inst. The Essay was on the Subject of Missionary Success.

The following are such of the Resolutions passed during the meeting as it was judged expedient to send to the Rooms.

Tracts & Books.

1. Resd.; - that the translation of the Tract entitled the Shepherd of Salisbury Plain prepared by Br Wilder, be circulated in the Mission with reference to its being published & if approved, an edition of 1500 copies be printed at the expense of the Am. Tract Soc.

2. Resolved; - that we print an edition of the Epistles & Revelation as soon as the revision of these books is completed, in the same type & style as the edition of the Four Gospels & Acts by this Mission & that this edition consist of 1500 copies.

Seminary & Schools

3. Resolved that no scholar who shall hereafter enter the Seminary shall be permitted to study English, until he shall have passed a good examination in all the Marathi studies required in the first four classes of the Common Schools & also Intellectual Arithmetic, Written Arithmetic 1st part. 67 pages of the Geography. Hist. of Mahrashtra, Marathi Grammar & Summary of Scripture Doctrines.

4. Also, that of those who have sustained a good examination in the above mentioned Studies, the Superintendant of the Seminary make a Selection only of the more promising boys to study English, restricting the remainder to Marathi studies.

5. Also, - that Classes in English be formed only twice a year, viz at the Commencement of the terms succeeding the Semi-Annual examinations.

6. Resolved that the Christian School & Common Schools at Ahmadnagar be placed under the charge of Br. Wilder -

Out Stations & Native Assistants

7. Resolved, that the out Stations at Wadale & Newase be put in charge of Br. Fairbank.

8. Resolved that Br Fairbank be authorized to procure accommodations for Rāmkrishnā & family at Newāse, the amount of expense to be subject to the approval of the Ahmadnagar Station.

9. Resolved, that Rāmkrishnā's pay be (30 Rs) thirty rupees per month, from the time that he shall enter upon labors at Newāse & so long as he shall remain in that field, it being understood that when living in Ahmadnagar his pay be only 25 Rs -

10. Resolved that Karipant receive but (26 Rs) twenty six Rupees when living in Nagar.

11. Resolved that Yesābā's pay be 8 Rs per month.

12. Bros. French, Munger & Ballantine were ap-

pointed on a committee to report at the next meeting of the Mission on the Subject of a scale of pay for Native assistants.

Miscellaneous.

13. Resolved that the Sirur Station be put in charge of Br Hazen –

14. Resolved that Br. Fairbank reside for the present at Bhingar –

15. Res.d that Br Burgess with his family have permission to spend the coming hot season at the Mahābaleshwar Hills for the benefit of their health.

16 Res.d that Bro. Burgess & Hazen be a com. to propose alterations in the Constitution so as to provide for only one meeting annually & to consider the expediency of limiting the subjects to be brought before the whole Mission, & that they report at the next meeting of the Mission.

17 Res.d that Br Burgess have permission to erect a building for a preaching place outside the Shāliwāda gate at an expense not exceeding Rs 50.

18. Whereas the subject of cancelling a debt of four hundred rupees (Rs 400) against Br Burgess has been referred to us in a letter from Dr Anderson dated Jan: 27. 1848. Res.d that we do not think the question of the expediency of remitting such debts properly belongs to the Mission & respectfully refer the subject back to the Prudential Committee.

19. Res.d that Bro. Fiske, Ballantine, Munger & Burgess be a Com. to reply to the letter from the Rooms on Mission Policy, specially relating to Education.

Mr. Fiske's Sub.

Resolved that the Com. be instructed to propose alterations in the Constitution so as to provide for only one meeting annually & to consider the expediency of limiting the subjects to be brought before the whole Mission, & that they report at the next meeting of the Mission.

Statistics of the Ahmednuggur Mission Church, ~~1848-9.~~ Sept. 28, 1849.

(transmitted by Mr. Bond.)

Members baptized in the Mission —	133
Members received from Bombay — —	5
Whole No. of Members from the beginning — —	138
Members died — — — — — — — —	16
Members excommunicated — — (2 females)	10[a]
Members gone to Bombay — — — — — —	3
Present No. in the Church — — — —	109
Of those belong to Seroor — — — — — —	16
" baptized at Seroor — — — — —	8
Of the 138 there are females — — — —	44
Parents — — — — — —	86
both parents in families — —	23
One in other families — — —	40
Children baptized — — — — — — —	125
" died — — — — — — —	11
" gone to Bombay — — —	2
" members of the church — —	2
Church members supported by service in the Mission — — — — —	38[b]
" to individuals — — — — — —	24
Poor Fund — — — — — — — —	12
Private exertions — — — — — — —	35[c]
	107

a. Of those three give evidence of repentance. (1 female)
b. Of those three are students in the Seminary.
c. Of those one is a mason, two have children in school on pay, & the rest are in the villages most of the year.

Sep. 1840.

Rd. from Mr. Prentis

Ahmedungger, Nov. 9th 1848

Rev. Dr. Anderson

Secretary of A. B. C. F. M.

Dear Sir,

The Mission after a careful examination of your letter of Jan. 18th on the subject of Education, determined that a letter should be prepared in reply exhibiting the views and the policy of this Mission on the subjects referred to. The following letter was accordingly prepared and having been approved is now sent.

We will state in as few words as possible the facts which we have to mention pertaining to this subject, from which you will learn our policy hitherto, and be able to comprehend the difference between the plan which we have pursued and that of the Ceylon Mission.

1. <u>The Object of our schools and seminaries.</u>

The great object which we have had in view in the establishment of all our schools, is the extension of the knowledge of the truth. Our aim has been to instruct the young around us in those things which concern their everlasting peace, and to bring them under our influence to such a degree that they would listen without prejudice to those instructions from the word of God, to which otherwise little or no attention would be given. So far as this object has been attained in our school operations, we have felt encouraged, and so far as we have come short of attaining this object, so far we have been dissatisfied with the labor & expense bestowed on these operations.

In the first place common schools for boys and for girls were established. In these schools, the common elements of science

were taught, as not only necessary to induce the youth around us to attend, but also as useful and important in themselves and as tending to expand the mind and fit it for the reception of truths of higher and more lasting importance. These schools we still think very useful auxiliaries in carrying on the great work in which we are engaged. The boys and girls, who remain in these schools a few years, attain a good amount of Christian knowledge, and as they grow up are prepared to give information to others on the subject of the Christian religion and to exert an important influence in its favor in the community around them. This is particularly observable in the villages where boys schools have been established. In some of these villages, schools have accomplished a work which it would have required a long time for a Missionary to accomplish without that aid. A knowledge of Christianity is imparted to many individuals of adult age, and to the community generally in the vicinity of the school which we could not have imparted in any other way while living at a distance from them.

The schools for girls are important for the reasons just mentioned and for others of a peculiar kind. To remove the prejudices against female education, to raise the character of females, to bring this part of the community to a participation in the blessings of education & Christianity and thus to prepare the way for a more rapid spread of the gospel hereafter, these are objects which we have felt to be sufficiently important to justify considerable labor and expense. As it is only in youth that we can hope to obtain very free access to the minds of the female part of the heathen community, we feel that we can hardly do too much in the way of female schools, at least in the present state of this people. Both in these and in the

boys' schools as much time is given to purely religious studies and as much labor is bestowed on their religious instruction, as seems to us desirable or expedient.

These common schools for boys and for girls, although important auxiliaries to the missionary in the work of disseminating a knowledge of religious truth, have never, so far as we know, resulted in the conversion of any of the youth taught in them. The fact is, the children remain too much under the heathen influence of their parents and friends. Not being compelled to attend school regularly, they of course absent themselves when occasion occurs, to attend their heathen festivals and to observe their idolatrous rites, and do not therefore feel the influence of the Christian truth which they learn, so much as we might otherwise hope they would. On this account our boarding schools were established, first the boarding school for boys in Shwedaungyan, and afterwards the boarding school for girls; and then similar institutions at Tenson. The simple object in view in the establishment of these schools was to bring the youth of both sexes under a much more direct and longer continued religious influence, hoping in this way to accomplish what our common schools failed in accomplishing, the conversion of some of the young around us. The course of studies pursued in these schools was made more extensive than that in our common schools, because we were prepared to carry the scholars farther on in their studies, both on account of their learning faster and of their continuing longer with us. English was added to the list of studies in the Seminary for the purpose of increasing the number of hopeful scholars whose minds we might thus bring under our influence, and of furnishing a course of study which would lead them to remain longer with us. The great object both of our boys' and girls' boarding schools at Shwedaungyan and Tenson has been the conversion of the youth to God. When we have seen such conversions taking place, we have rejoiced and have felt that

our plans were successful, and when no conversions have taken place we have felt discouraged, and have looked on the great expense incurred on account of these schools as almost in vain.

It will be seen from this that whatever may have been the views of the Prudential Committee in the establishment of our Seminary at Ahmednuggur, the views of the Missions were principally directed towards the conversion of youth. So long as we had no native converts to train up for the ministry, our first aim was to obtain those converts, and to that object all our energies were directed. And from the first day of the establishment of the Seminary until now, our aim has been to make it primarily and directly subserve the great object for which we came to this land, the conversion of those around us; and then secondarily, if suitable converts were found, to train them up for the work of preaching the gospel to their countrymen. In fact, scarcely any efforts have been made for the training up of converts for the ministry apart from those efforts which were necessarily required for carrying out the primary object of the Seminary. During the last & present years, a course of Theological lectures has been carried on, part of the time, in connection with the Seminary for the especial benefit of those native converts who are looking forward to the work of making known the truth, but beyond this, nothing whatever has been done for carrying out the plan of raising up a native ministry, apart from the efforts made for accomplishing the first object.

Of the two young men recently licensed to preach the gospel, Ananipunt never enjoyed the advantages of the Seminary except in a very slight degree. His instruction was almost altogether private, both as respects his theological knowledge and his knowledge of English. Ramkrishna has been connected with the Seminary ever since his conversion, and has enjoyed all its advantages, but with the exception of the theological lectures mentioned above which he attended the principal benefit which he has derived from the Seminary,

is the knowledge of English which he has acquired and the discipline of mind which this has brought along with it. The same thing is also true of those three or four young men now members of the Seminary who are preparing to preach the word to their countrymen. The advantages which they enjoy in the Seminary are those which they enjoy in common with others who are brought into the Seminary with the hope that religious truth may make an impression upon their hearts and for whom these advantages were primarily designed.

These particulars are given to enable you to understand some things in our educational policy which we fear you do not fully comprehend. From these statements, in particular, you will be able to perceive our position as to the teaching of English. The disadvantages accompanying the system of giving instruction in English, which are stated in your letter we acknowledge and duly feel. But we adopted the study of English in the first place, because the knowledge of it was in great demand, and because we hoped by this means to bring many young men under religious influence whom we could otherwise never reach, and some of these we hoped to see brought into the church of Christ. At the same time we felt that the knowledge thus acquired would be very useful to those who might become converts and be trained up for the Gospel ministry. We have no desire to ~~[illegible]~~ undertake to educate natives for the Govt. service, but if in educating a large company of youth, some of them are converted to God and become ministers of the word, while others remain unconverted and become servants of Govt., we do not think our efforts would be wholly in vain. Did we know before hand just who would become converts, we would expend our money and labor perhaps on those alone; but having ~~in~~ this command, "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good," we do not think we ought to relax our efforts or feel discouraged if some of those we educate do leave us and engage in Govt. service.

There are some of our number who would discard English altogether from the Seminary. Such a measure, it is to be feared, would nearly destroy the Institution, and at all events would almost entirely defeat the object which we have hitherto had in view in carrying it on. We have determined at the late meeting of the Mission to limit the instruction in English, believing that it has been taught too indiscriminately and that it should hereafter only be taught to boys of promising character, who have made certain attainments in Mahratta and have thus given us an opportunity of ascertaining what they are, both as to intellect and morals.

Some of us believe that our native assistants of the higher classes should by all means have a knowledge of English, in order to enable them to refer to theological works and commentaries on the Scriptures in our language. Indeed a young man of active mind will need to have access to books in other languages besides the Mahratta, to afford proper food for thought and to keep his mind well furnished. It may be added that while other Missions around us give their candidates for the ministry almost their whole education both scientific and theological through the medium of English, it would be hazardous in us to deny to our young men all knowledge of this language, as they are naturally very anxious to obtain it and would feel that we were wanting in efforts for their best good did we refuse their request. At the same time we hesitate not to say that we are far behind any of the Missions on this side of India or in Southern India, in our attention to English. All our instructions to our Christian converts whether preparing for the ministry or not, are given in the vernacular language. Our religious exhortations and our explanations of Bible doctrines are all in Mahratta. The English has never been made the medium of communicating thought on the subject of religion to any extent here. In this we differ very greatly from ~~the~~ our brethren of the Free Church Missions and of the Church of England Missions in Bombay, Poona, Nassick, &c. As a consequence of the system

which we adopt, all our Missionaries obtain a good knowledge of the Mahratta as soon as they are able to do so, and all are able to preach extempore in the vernacular. Even the brethren of the latest reinforcements would have no hesitation now in carrying on two services every Sabbath regularly, preaching an extempore sermon on each occasion. — Of course our position on the subject of English is very different from that which appears from your letter to be the position of things in Ceylon.

2. Results of our educational efforts.

We have thus far been endeavoring to show the object which the Mission have had steadily in view in all their efforts connected with the education of youth. We will now inquire what have been the results of these labors. Have they corresponded in any measure with our plans or objects.

Results of our common schools. As was stated above the common schools have not resulted so far as we know in the conversion of a single one of the scholars connected with them. But they have been the means of bringing into connection with us several young men, who were employed as teachers, and who were thus brought under the influence of the truth and eventually converted to God. They have thus furnished more converts of the higher classes for our church than any other department of our operations. It will tend to assist to a full understanding of this subject to particularize individuals.

(1). Dajeba, (Purbhoo caste), brought into the church at Bombay, was teacher of a girls' school there when his conversion occurred. He afterwards removed to Ahmednuggur, and here his mother also became connected with the church. Both these conversions then may be traced to common school operations.

(2). Huripunt, (Brahman), was, first, teacher of a school, and afterwards a superintendant of common schools. While employed in this capacity his conversion occurred. His wife became a Christian in two or three years after. Both these conversions may be attributed to our system of school operations.

(3) Narayan (Brahman), brother of Huripunt, was a school teacher

(4). Ramkrishna (Brahman) was teacher of a common village school. After his conversion, his brother Vishnoo, attached himself to Ramkrishna to whom conversion therefore his connection with us may be attributed, and consequently it may be considered as a result of our common school operations.

(5) Marooti, (Wunzaree caste), was teacher of a common village school.

(6) Mahadoo, (Mahar caste), was teacher of a school for Mahar boys in a neighboring village.

(7) Dajeeba, (Brahman), was teacher of a common school.

At Seroor.

(8) Ramchunder, (Brahman), was teacher of a common school. His wife has since become a member of the church.

(9) Sidoo, (Kombee caste), was teacher of a common school.

Results of the boys' boarding schools.

(1) Vishnoo, (Brahman), now connected with the Church Mission at Nassick, was baptized while a member of the Seminary, though his first coming into connection with us is properly to be attributed to our common school operations, as mentioned above.

(2) Shewnath, (a son of a member of the church originally of the Mahar caste, was baptized while connected with the Seminary.

(3) Sudoo, a son of Christian parents originally of the Mahar caste, became a member of the Church while connected with the Seminary.

(4) Rama Bhoo (Kombee), was baptized while a member of the Seminary

(5) Amrita (Kombee) — — do. do.

(6) Sidoo, (Koombee), although teacher of a common school connected with the Seroor station, as noticed above, was formerly a member of the Seminary here and then of the boarding school at Seroor, and in the latter especially received considerable knowledge and deep impressions of Christian truth.

Results of the girls' boarding school.

(1). Ramkoor, (Koombee) wife of Ramkrishna, became a member of the church while connected with the girls' boarding school. Her mother, who was brought into connection with us in consequence of her daughter's attending school was baptized before her.

(2). Bhagee (Koombee), baptized while connected with the girls' boarding school, was excommunicated three or four years' ago, but gives evidence of repentance and desires to be readmitted to the church.

(3). Taloo (Malee), wife of Marooter, baptized while connected with the girls' boarding school.

(4). Sylee, the child of native Christians originally of the Mahar caste, was baptized while a member of the girls' boarding school.

(5). Tuchee (Koombee), the sister of Bhagee, baptized while connected with the girls' boarding school.

(6). Neela, the wife of a native Christian, long a member of the girls' boarding school, and baptized after her marriage.

(7). Lukshmee, long connected with the girls' boarding school, afterwards married to Vishnoo, with whom she removed to Nassick, where she was baptized by the church Missionaries.

(8). Gunga, (Koombee), a member of the girls' boarding school, who also removed to Nassick and was baptized soon after, and married one of the Brahman converts connected with that Mission. (Both this girl and the one mentioned above as No. 4, attended Miss Tanar's schools a short time before coming to the boarding school.)

In all, 26 persons are here enumerated who, (with the exception of the three children of Christian parents

three specified), were first brought into connection with us by means of our school operations, and most of whom received their knowledge of Christian truth while connected with our schools and were eventually, as we trust, converted to God. With the exception of four persons originally Chakmas as above specified, all these individuals belonged to good castes, and in fact with a few exceptions constitute all the members of the church who have been gathered from the higher classes. This we regard as no small fruit of our educational efforts, especially as in no other way could we probably have obtained such free access to the minds of this portion of the community, and in no other way could we have hoped to reach those youth from whom we must expect our best native assistants to come. At the same time we feel that with more faithfulness ~~[illegible]~~ on our part, and more zeal for the honor of our Master, the results of our school operations might have been greatly increased, and our desire is that such may be the case in future.

3. Dependence of Mission Church on the Educational system, and subordination of other efforts to it.

We have endeavored to show above the results of our school operations in the conversion of souls, and find that 26 is the whole number whose conversion can be traced directly or indirectly to our schools. Of this number, 23 were brought into connection with us in consequence of our school system; 19 only were converted while in connection with the schools. Of the 108 members now belonging to the Mission church at this station and Seron, only 18, or just one sixth part, were received into the church while connected with our schools as teachers or scholars. The remaining five sixths are almost entirely uneducated. This simple statement is sufficient to show that the whole movement of the Mission is not based on the educational system, and that it is not true with us,

that "the mission church appears to have no tendency to enlargement or multiplication except through the medium of schools". The present candidates for church membership are partly from the scholars of our boarding schools and partly from persons having no connection with us and also from the relatives of our native Christians. — We could have wished that we might have shown a much greater result from our school operations, but we are now dealing with facts just as they are.

Neither can it be said with truth that our preaching or other efforts have been made subordinate to our educational system.

In the first place, our school system has never interfered so far as we know with the study of the language and with the ability to speak it intelligibly and fluently on the part of the Missionaries. As we have mentioned above, all our number can preach extempore in Mahratta, and all so long as we have known the Mission, have made this their first object on coming to the country. Every thing has been made subordinate to this. Preaching through an interpreter has never been known among us. So far from being a hindrance to obtaining a good knowledge of the language, our common school system has, on the contrary, we believe, been the means of giving some of our number a much better knowledge of it and a more ready command of it than they could easily have obtained in any other way. The influence of the girls' schools upon the female members of the Mission all of whom are able to conduct religious exercises with the female members of the church in Mahratta, has been very marked, and some of them have felt that without these girls' schools, their opportunities for acquiring a good knowledge of the language would have been very few. Even the making of books for the schools has been of great use to our Missionaries in acquiring a correct knowledge of the Mahratta, while at the same time this kind of labor has been kept subordinate to other labor and made to yield to more direct efforts for the conversion of souls.

Secondly, We know not that our school operations have interfered with our preaching to any extent we desired. We plead guilty to the charge that preaching has not been to a

greater extent the work of all of us, but the causes of this are not to be found in our educational system but in other things. Public preaching is indeed but a small part of the duties of a Missionary while residing at his station, though all of us are engaged daily more or less in the work of religious instruction. In touring however, preaching is the constant employment of the Missionary. All of us engage in touring during the touring season, as much as circumstances will allow. Even the head of the Seminary has considered himself at liberty to tour in the neighboring villages, leaving the operations of the Seminary in the charge of the native teachers. And so with all our school operations; none of them stand in the way of our touring to any extent that seems on other accounts desirable or expedient. On the contrary, our school operations both here and in the villages furnish us many very favorable opportunities of addressing native congregations. So far then from preaching and other efforts being subordinate to our educational operations, those operations have been regarded as subordinate to preaching and touring in the villages. We have felt it to be deeply important to diffuse a knowledge of the gospel to as great an extent as possible in the region around us, and for this object we have expended a great deal of effort. These efforts have been constantly continued from the time the Mission was commenced in 1831, and although scarcely any direct results in the way of conversion have been experienced in consequence, we still do not feel disposed to diminish our labors of this kind.

Thirdly, The character of our congregations depends much less upon our school operations than in Ceylon, so far as we can judge of the state of things there from what is said in your letter. We will state as briefly as possible the character of our congregations and then you can judge as to the difference of the two systems. On every Sabbath we have one regular congregation at each of our stations and out-stations. In Ahmednuggur this congregation may be classed as follows. Students of the Seminary, 50. Boys of the Christian school, 20. – Girls of the Boarding School 40. – Girls of Miss Farrar's schools (present only at the morning service), 20 or 30. – Teachers of schools and assistants in the schools, 10 or 12. Native Christians and their families 50 or 60. Persons not Christians in the service of the Missionaries, 12 or 15. –

strangers from the town, number varying from one or two to 15, 20, and on peculiar occasions 40 or 50. Some of the boys of the common schools in town form part of this congregation. They are assembled by one of the brethren and addressed at another hour at the school houses. Our congregation assembles in the morning and again in the afternoon of every Sabbath, though some of those that attend in the morning do not attend generally in the afternoon. Our occasional hearers more generally come in at the afternoon service than in the morning. Now this congregation we regard as very important. It is in the presence of this congregation that the ordinances are administered. Here our most systematic efforts are made for the instruction of our church in the doctrines of the gospel. Here we wish our native assistants to attend, in order that they may be instructed in the truth itself and in the best mode of presenting it. It is here that the native Christians receive their knowledge of the truth more than in any other way; here they are consoled and exhorted and warned. Now we could no more give up this congregation than a pastor in a parish at home would give up his Sabbath exercises, whatever he might be disposed to do in the way of more private effort elsewhere. And this congregation affords the opportunity for the missionary to exert all the powers of his mind in the preparation of his ~~sermons~~ discourses, and in addressing an audience prepared to listen with intelligence to his appeals to their understanding and hearts. Neither is it an educated audience which he is called upon to address. He must bring his sermons down to the level of the lowest capacity, for the great majority of the native Christians who attend there as well as of the other hearers are uneducated persons. In fact the presence of the scholars and teachers of our schools has but little influence on the nature of our exhortations & addresses. Were our schools disbanded at once, we should still have a good congregation though smaller than at present, and we should feel the same interest in addressing it and would probably pursue nearly the same style of preaching that we now do. We do not think it expedient to give up this congregation or neglect the duty of preaching to it regularly for the sake of any other congregation that we can collect anywhere else. In fact, this is the place where we can hope to preach with the greatest prospect

of success. We should add, that the exercises on the Sabbath with this congregation have frequently been conducted by one of our native assistants.

The congregation at the out station at Wudaly meets also twice each Sabbath when the native assistant is there. It is composed entirely of persons independent of the Mission, principally of the native Christians at Wudaly and in the vicinity.

112 At Bhingar no effort has yet been made to collect a congregation, but the scholars of the school are assembled on Sabbath morning and religious instruction is given to them. The exercise continues for an hour, or an hour and a half. On these occasions people of the town and other strangers are often present.

The congregation at Seroor is very much like that at Nunedungyan. There are rarely less than 70 present on each Sabbath, not one half of whom are connected with the schools. — At the out station at Wadgaum connected with Seroor, the congregation is not at all dependent on schools, although it is true that for a few months, while a school existed at Wadgaum, the scholars generally attended.

In regard to Nunedungyan it is proper to state, that besides the labors in the Chapel with the regular congregation, and the labors in connection with the boys' schools, on the Sabbath, efforts have been made for several months past to collect assemblies of people in other places in the city by two of the brethren here, and that every Sabbath such assemblies have been collected and addressed by these brethren. Similar efforts have also been made during the winter. We would, however, wish you to understand what the character of these congregations is. They are not congregations under our control, where we can carry on a formal series of exercises, and expect that our hearers will join us in prayer & praise to God. Those natives whom we meet at such times are heathen, and of course generally opposed to the truth, or if not opposed, at least very indifferent to its claims. They go when they please and come when they please, and the mode of address is usually rather in the way of discussion or conversation than of formal discourse. Now all such efforts are necessarily very indefinite, and sometimes when excited discussion occurs very painful. Still we feel it important to use these means of imparting truth to the masses

around us, believing that in no other way will it ever reach the minds of many of our fellow men. We have made more efforts of this kind this year, as we have had more strength to carry out such plans than ever before. We have had ~~it~~ and still have it in view to build one or two small cheap buildings in different parts of the town, where we can collect and address audiences on the Sabbath, without being exposed to the rudeness and insults which we have to meet with in preaching in the streets or by the way-side, and where we may expect to have the audiences more under our command.

From all these statements you will perceive how little our educational system controls our plans for preaching.

4. Native Preachers.

The remarks made in your letter in regard to the licensing and ordination of native preachers seem to us generally correct. Our eyes are fully open, we think, to the danger of making too much of these external ordinances. At the same time, ~~[illegible]~~ young men of suitable character must be brought forward to take upon them the responsibilities of ministers of the word, even though some danger be encountered in doing so.

As to the need of native preachers, we feel that we could employ to advantage a much larger number than we have a the prospect of raising up for some time to come. We would employ them in preaching to the masses just as you wish your Missionaries to be employed, and it is probable that they would be as successful as we in such a work. We would establish native preachers if we had them in all the large places in the district, and let them work there in the midst of their idolatrous country men, and we see no reason why we might not hope for great good done by their means. This is the plan on which we are already acting. Amirpant is stationed at Wadaley and Ramkrishna to be stationed at Newasse. How the experiment will ~~[illegible]~~ succeed we know not, but if we had half a dozen young men more like them, we should be at no loss for stations at which to place them. We do not think

that all our efforts for raising up a native ministry are at all in advance of what is desirable.

In view of the facts presented above we cannot but draw the conclusion that our policy in regard to education has been such as the circumstances of this field demanded, and that it is not expedient for us to change our policy in any essential points. We are taking measures to make our boarding schools less expensive, and think we can reduce their expenses much below what they have been, and still preserve their efficiency. It shall be our object to conduct all these operations at as little expense as possible consistent with the greatest good. — It may be remarked that our school operations are regarded by the English residents here with great interest, and two or three months ago they commenced a subscription in aid of our schools, which in a few days amounted to 1000 Rps. — We hope to receive 1500 Rps. or more this year for our various school operations and we could doubtless raise a considerable sum every year for the same object were we to make the effort.

In behalf of the Mission,

Yours very sincerely

T. Ballantine

Received, Nov. 8th 1858

C.S. Rt. 11 1858

(Duplicate)

Ahmednagar, Nov. 10, 1848

Rev. R. Anderson D.D.
Secretary of the A. B. C. F. M.

Dear Sir,

The Mission after a careful consideration of your letter of Jan. 18th on the subject of Education, determined that a letter should be prepared in reply exhibiting the views and the policy of this Mission on the subjects referred to. The following letter was accordingly prepared, and having been approved is now sent.

We will state in as few words as possible the facts which we have to mention pertaining to this subject, from which you will learn our policy hitherto and be able to comprehend the difference between the plan which we have pursued and that of the Ceylon Mission.

1. The Object of our schools and seminaries.

The great object which we have had in view in the establishment of all our schools is the extension of the knowledge of the truth. Our aim has been to instruct the young around us in those things which concern their everlasting peace, and to bring them under our influence to such a degree that they would listen without prejudice to those instructions from the word of God, to which otherwise little or no attention would be given. So far as this object has been attained in our school operations, we have felt encouraged; and so far as we have come short of attaining this object, so far we have been dissatisfied with the labor and expense bestowed on these operations.

In the first place, common schools for boys and for girls are established. In these schools the common elements of science

are taught, as not only necessary to induce the youth around us to attend, but also as useful and important in themselves, and as tending to expand the mind and fit it for the reception of truths of higher and more lasting importance. These schools we still think very useful auxiliaries in carrying on the great work in which we are engaged. The boys and girls who remain in these schools a few years attain a good amount of Christian knowledge, and as they grow up are prepared to give information to others on the subject of the Christian religion and to exert an important influence in its favor on the community around them. This is particularly observable in the villages where boys' schools have been established. In some of these villages, our schools have accomplished a work which it would have required a long time for a Missionary to accomplish without that aid. A knowledge of Christianity is imparted to many individuals of adult age and to the community generally in the vicinity of the school, which we could not have imparted in any other way while living at a distance from them.

The schools for girls are important for the reasons just mentioned and for others of a peculiar kind. To remove the prejudice against female education, to raise the character of females, to bring this part of the community to a participation in the blessings of education and Christianity, and thus to prepare the way for a more rapid spread of the gospel hereafter, these are objects which we have felt to be sufficiently important to justify considerable labor and expense. As it is only in youth that we can hope to obtain very free access to the minds of the female part of the heathen community, we feel that we can hardly do too much in the way of female schools, at least in the present state of this people. Both in these and in the boys' schools, as much time is given to purely religious studies and as much labor is bestowed on these religious instruction as seems to be desirable or expedient.

These common schools for boys and for girls although important auxiliaries to the missionary in the work of disseminating a knowledge of religious truth, have never, so far as we know, resulted in the conversion of any of the youth taught in them. The fact is, the children remain too much under the heathen influence of their parents and friends. Not being compelled to attend school regularly, they of course absent themselves, when occasion occurs, to attend their heathen festivals and to observe their idolatrous rites, and do not therefore feel the influence of the Christian truth which they learn so much as we might otherwise hope they would. On this account our boarding schools were established, first the boarding school for boys at Shuedunggan and afterwards the boarding school for girls, and then similar institutions at Seoon. The simple object in view in the establishment of these schools, was to bring the youth of both sexes under a much more direct and longer continued religious influence, hoping in this way to accomplish what our common schools failed in accomplishing, the conversion of some of the young around us. The course of studies pursued in these schools was made more extensive than that in our common schools, because we were prepared to carry the scholars farther on in their studies, both on account of their learning faster and of their continuing longer with us. English was added to the list of the studies in the Seminary for the double purpose of increasing the number of hopeful scholars whose minds we might thus bring under our influence, and of furnishing a course of study which would lead them to remain longer with us. The great object both of our boys' and girls' boarding schools at Shuedunggan and Seoon, has been the conversion of the youth to God. When we have seen such conversions taking place, we have rejoiced and have felt that our plans were successful, and when no conversions have taken place, we have felt discouraged and have bewailed the great expense incurred for these schools as almost in vain.

It will be seen from this that whatever may have been the views of the Prudential Committee in the establishment of our Seminary at Mandumgger, the views of the Mission were principally directed towards the conversion of youth. So long as we had no native converts to train up for the ministry, our first aim was to obtain those converts, and to that object all our energies were directed. And from the first day of the establishment of the Seminary until now, our aim has been to make it primarily and directly subserve the great object for which we came to this land, the conversion of those around us; and then, secondarily, if suitable converts were found, to train them up for the work of preaching the gospel to their countrymen. In fact scarcely any efforts have been made for the training up of converts for the ministry, apart from those efforts which were necessarily required for carrying out the primary object of the Seminary. During the last and present years, a course of Theological Lectures has been carried on, part of the time, in connection with the Seminary, for the especial benefit of those native converts who were looking forward to the work of making known the truth, but beyond this nothing whatever has been done for carrying out the plan of raising up a native ministry, apart from those efforts made for accomplishing the first object.

Of the two young men recently licensed to preach the gospel, Ramiyant never enjoyed the advantages of the Seminary except in a very slight degree. His instruction was almost altogether private, both as respects his theological knowledge and his knowledge of English. Ramkrishna has been connected with the Seminary ever since his conversion and has enjoyed all its advantages, but with the exception of the theological lectures mentioned above which he attended, the principal benefit which he has derived from the Seminary is the knowledge of English which he has acquired and the discipline of mind which this has brought along with it. The same thing is also true of those

Turn 2 leaves

in this capacity his conversion occurred. His wife became a Christian in two or three years after. Both these conversions may be attributed to our system of school operations.

(3) Narayan (Brahman), brother of Bhiripant, was a school-teacher –

(4) Ramkrishna (Brahman), was teacher of a common village school. After his conversion, his brother Vishnoo attached himself to Ramkrishna, to whose conversion therefore his connection with us may be attributed, and consequently may be considered as a result of the common school operations of the Mission.

(5) Manoohar (Wanzaree caste), teacher of a common village school.

(6) Mahadoo, (Mahar caste), was teacher of a school for Mahar boys in a neighboring village –

(7) Dajeeba (Brahman) was teacher of a common school.

At Sewoor.

(8) Ramchunder (Brahman) was teacher of a common school. His wife has since become a member of the church.

(9) Sidoo (Koombee caste) was teacher of a common school.

Results of the boys' boarding schools.

(1) Vishnoo (Brahman), (now connected with the Church Mission at Nassick), was baptized while a member of the Seminary, though his first coming into connection with us probably to be attributed to our common school operations, as mentioned above.

(2) Shewaka, a son of a member of the Church originally of the Mahar caste, was baptized while connected with the Seminary.

(3) Sadoo, a son of Christian parents originally of the Mahar caste, became a member of the Church while connected with the Seminary

(4) Rama Thor (Koombee caste), was baptized while a member

Turn 4 leaves

the Church of England Missions in Bombay, Poona, Nassick &c.
As a consequence of the system which we adopt, all our Missionaries
obtain a good knowledge of the Mahratta as soon as they are able
to do so, and all are able to preach extempore in the vernacular.
Even the brethren of the latest reinforcements would have no hesi-
tation now in carrying on two services every Sabbath regularly
preaching an extempore sermon on each occasion. — Of course
our position on the subject of English is very different from that
appears from your letter to be the position of things in Ceylon.

2. Results of our educational efforts.

We have thus far been endeavoring to show the object
the Missions have had steadily in view in all their efforts
connected with the education of youth. We will now inquire
what have been the results of these labors. How they correspond
in any measure with our plans & objects.

Results of the common schools. As was stated above
the common schools have not resulted so far as we know in
the conversion of one of the scholars connected with them. But
they have been the means of bringing into connection with us
several young men who were employed as teachers and who
were thus brought under the influence of the truth, and con-
verted to God. They have thus furnished more converts
the higher class for our church than any other department
of our operations. It will tend to assist to a full understanding
of this subject to particularize individuals.

(1). Dajeba (Purbhoo caste), brought into the church
at Bombay, was teacher of a girls' school there, when
conversion occurred. He afterwards removed to Ahmednuggur
and here his mother also became connected with the church.
Both these conversions then may be traced to common school operations.

(2) Benjamin (Brahman), was first teacher of a school
and afterwards superintendant of common schools. While

There are some of our number who would discard English altogether from the Seminary. Such a measure, it is to be feared, would nearly destroy the Institution, and at all events would almost entirely defeat the object which we have hitherto had in view in carrying it on. We have determined at the late meeting of the Mission to limit the instruction in English, believing that it has been taught too indiscriminately, and that it should hereafter be taught only to boys of promising character who have made certain attainments in Mahratta and have thus given us an opportunity of ascertaining what they are both as to intellect and morals.

Some of us believe that our native assistants of the higher class should by all means have a knowledge of English, in order to enable them to refer to theological works and commentaries in the Scriptures in our language. Indeed a young man of active mind will need to have access to books in other languages besides the Mahratta, to afford proper food for thought, and to keep his mind well furnished. It may be added that while other Missions found us give their candidates for the ministry almost their whole education, both scientific and theological, through the medium of English, it would be hazardous in us to deny to our young men all knowledge of this language, as they naturally are very anxious to obtain it, and would feel that we were wanting in efforts for their best good did we refuse their request. At the same time we hesitate not to say that we are for taking away from the Missions on this side of India or in Southern India, our attention to English. All our instructions to our Christian converts whether preparing for the ministry or not, are given in the vernacular language. Our religious exhortations and our declarations of Bible doctrines are all in Mahratta. The English never has made the medium of communicating thought on the subject of religion to any extent here. In this we differ greatly from our brethren of the Free Church Missions, and of

than a few young men now members of the Seminary, who are preparing to preach the word of God to their countrymen. The advantages which they enjoy in the Seminary are those which enjoy in common with others, who are brought into the Seminary the hope that religious truth may make an impression upon their hearts, and for whom these advantages were primarily designed.

These particulars are given to enable you to understand things in our educational policy which so far you do not pe comprehend. From these statements, in particular you will be to receive our position as to the teaching of English. The disa tages accompanying the system of giving instruction in Engli which are stated in your letter we acknowledge and deeply p But we adopted the study of English in the first place, b the knowledge of it was in great demand, and because we hoped by this means to bring many young men under relig influence whom we could otherwise never reach, and some of we hoped to see brought into the church of Christ. At the s time we felt that the knowledge thus acquired would be useful to those who might become converts and be trained for the Gospel ministry. We have no desire to undertake educate natives for the Govt. service, but if in educating a l company of youth, some of them are converted to God, and be ministers of the word, while others remain unconverted and become servants of Govt., we do not think our efforts should ngarded as wholly in vain. Did we know beforehand just would become converts, we would expend our money and lab perhaps on those alone, but having this command, "In the m sow thy seed and in the evening withhold not thy hand, thou knowest not whether shall prosper either this or that, or whether they both shall be alike good;" we do not think 'we ought to relax our efforts or feel discouraged if some of those we educate do leave us and engage in Govt. service.

felt that without these girls' schools their opportunities for acquiring a good knowledge of the language would have been very few. Even the making of books for the schools has been of great use to our Missionaries in acquiring a correct knowledge of the Malabatta, while at the same time this kind of labor has been kept subordinate to other labor and made to yield more direct efforts for the conversion of souls.

Secondly, We know not that our school operations have interfered with our preaching to any extent we desired. We plead guilty to the charge that preaching has not been to a greater extent the work of all of us, but the causes of this are not to be found in our educational system but in other things. Public preaching is indeed but a small part of the duties of a Missionary while residing at his own station, though all of us are engaged daily more or less in the work of religious instruction. In touring, however, preaching is the constant employment of the Missionary. All of us engage in touring during the touring season as much as circumstances will allow. Even the head of the Seminary has considered himself at liberty to tour in the neighboring villages leaving the operations of the Seminary in the charge of the native teachers. And so with all our school operations, none of them stand in the way of our touring to any extent that seems on other accounts desirable or expedient. On the contrary, our school operations, both here and in the villages, furnish us many very favorable opportunities of addressing native congregations. So far from preaching and other efforts being subordinate to our educational operations, these operations have been regarded as subordinate to preaching and touring in the villages. We have felt it to be deeply important to diffuse a knowledge of the Gospel to as great an extent as possible in the region around us, and for this object we have expended a great deal of effort. These efforts have been constantly continued from the time the

this station and Seroor, only 18, or just one sixth part, were ne
into the church while connected with our schools as teachers o
scholars. The remaining five sixths are almost entirely uneduc
This simple statement is sufficient to show that the whole
movement is not based on the educational system, and th
it is not true with us, that "the Mission Church appear
to have no tendency to enlargement or multiplication exce
through the medium of schools." The present candidates for
church-membership are partly from the scholars of our boar
schools and partly from persons having no connection with
and also from the relatives of our native Christians. We d
have wished that we might have shown a much greater
result from our school operations, but we are now dealing w
facts just as they are -

Neither can it be said with truth that our preaching
other efforts have been made subordinate to our educational sy

In the first place, our school system has never interfere
so far as we know, with the study of the language and
the ability to speak it intelligibly and fluently on the p
of the Missionaries. As we have mentioned above, all our
number can preach extempore in Mahratta; and all,
as we have known the Mission, have made this their pri
object on coming to the country. Every thing else has be
made subordinate to this. Preaching through an interp
has never been known among us. - So far from being a
hindrance to obtaining a good knowledge of the language,
common school system has on the contrary, we believe, b
the means of giving some of our number a much better kn
and a more ready command of it than they would otherw
have obtained. The influence of the girls' schools upon th
female members of the Mission, all of whom are able to
conduct religious exercises with the female members of the c
in Mahratta, has also been very marked; and some of

mission. (Both this girl and the one mentioned above as No 4 attended Miss Farran's schools a short time before coming to the boarding school).

In all 26 persons are here enumerated who, (with the exception of the three children of Christian parents particularly specified), were first brought into connection with us by means of our school operations, and most of whom received their knowledge of Christian truth while connected with our schools, and were eventually as we trust converted to God. With the exception of four persons originally Mahars as above specified, all these individuals belonged to good castes, and in fact with a few exceptions constitute all the members of the church who have been gathered from the higher classes. This we regard as no small fruit of our educational efforts, especially as in no other way could we probably have obtained such free access to the minds of this portion of the community, and in no other way could we have hoped to reach those youth from whom we must expect our best native assistants to come. At the same time we feel that with more faithfulness on our part, and more zeal for the honor of our Master, the results of our school operations might have been greatly increased and our desire is that such may be the case in future.

3. Dependence of Mission Church on the educational system and subordination of other efforts to it.

We have endeavored to show above the results of our school operations in the conversion of souls, and find there 26 the whole number whose conversion can be traced directly or indirectly to our schools. Of this number, 23 were brought into connection with us in consequence of our school system, only one converted while in connection with the schools. Of the 108 members now belonging to the Mission Church at

of the Seminary.

(5) Amita (Koombee), was baptized while a member of the Sem

(6) Sidoo (Koombee), although teacher of a common school connected with the Seoor station as noticed above, was form a member of the Seminary here, and then of the boarding sch at Seoor, and in the latter especially received considerable kn and deep impressions of Christian truth -

Results of the girls' boarding school.

(1) Ramkoor (Koombee), wife of Ramkishna, became a member of the church while connected with the girls' board school. Her mother who was brought into connection with u in consequence of her daughter's attending school, was bapti before her.

(2) Bhagee (Koombee), baptized while connected with the girls' boarding school, was excommunicated three or four ago, but gives some evidence of repentance and desires to readmitted to the church.

(3) Salloo (Mahar caste), wife of Marootee, was bapti while connected with the girls' boarding school.

(4) Aylee, the child of native Christians, originally of the Mahar caste, was baptized while a member of the girls' boardi school.

(5) Sachu (Koombee), sister of Bhagee, was baptized while conn with the girls' boarding school.

(6) Nela, the wife of a native Christian, long a member the girls' boarding school and baptized after her marriage

(7) Lakshmee, long connected with the girls' boarding s was afterwards married to Vishnoo with whom she removed to Nass where she was baptized by the Church Missionaries.

(8) Gunga, (Koombee) a member of the girls' boarding who also removed to Nassick and was baptized soon after married one of the Brahman converts connected with the

Mission was commenced in 1831, and although scarcely any direct results in the way of conversion have been experienced in consequence, we still do not feel disposed to diminish our labors of this kind.

Thirdly. The character of our congregations depends much less upon our school operations than in Ceylon, so far as we can judge of the state of things there from what is said in your letter. We will state as briefly as possible the character of our congregations and then you can judge as to the difference of the two systems. On every Sabbath we have one regular congregation at each of our stations and out-stations. In Ahmednuggur, this congregation may be classed as follows. Students of the Seminary, 50. Boys of the Christian school, 20. Girls of the Boarding school, 40. Girls of Miss Farrar's schools (present only at the morning service), 20 or 30. Teachers of schools and assistants in the schools, 10 or 12. Native Christians and their families, 50 or 60. Persons not Christians in the service of the Missionaries, 12 or 15. Strangers from the town, number varying from one or two to 10, 20, and on peculiar occasions 40 or 50. Some of the boys of the common schools in town form part of this congregation. They are assembled by one of the Catechists and addressed at another hour at the school houses. Our congregation assembles in the morning and again in the afternoon of every Sabbath, though some of those that attend in the morning do not attend generally in the afternoon. On occasional hearers more generally come in at the afternoon service than in the morning. Was this congregation we regard as very important. It is in the presence of this congregation that the ordinances are administered. Here our most systematic efforts are made for the instruction of our church in the doctrines of the gospel. Here we wish our native assistants to attend in order that they may be instructed in the truth itself and in the way of presenting it. It is here that the native Christians receive their knowledge of the truth more than in any other way; here they are enabled

and exhorted and warned. Now we could no more give up this congregation than a pastor in a parish at home would give up his regular Sabbath exercises, whatever he might be disposed to do in the way of more private efforts elsewhere. And this congregation affords the opportunity for the Missionary to exert all the powers of his mind in the preparation of his discourses and in addressing an audience prepared to listen with intelligence to his appeals to their understanding and hearts. Neither is it an educated audience which he is called upon to address. He must bring his sermons down to the level of the lowest capacity, for the great majority of native Christians who attend there as well as of the other hearers are uneducated persons, and our effort is to make our instructions suitable to their understandings. In fact the presence of the scholars and teachers of our schools has but little influence on the nature of our exhortations and addresses. Were all our schools disbanded at once, we should still have a good congregation though smaller than at present, and we should feel the same interest in addressing it, and would probably pursue the same style of preaching that we now do. We do not think it expedient to give up this congregation or neglect the duty of preaching to it regularly for the sake of any congregation that we can collect any where else. In fact this is the place where we can hope to preach with the greatest prospect of success. We should add that the exercises on the Sabbath with this congregation have frequently been conducted by one of our native assistants.

The congregation at the out station at Wadaley meets also twice each Sabbath when the native assistant is there. It is composed entirely of persons independent of the Mission, principally of the native Christians at Wadaley and in the vicinity.

The congregation at Seron is very much like that at Ahmednuggur. There are rarely less than 70 present on each Sabbath, half of whom are connected with the schools. At the out station at Wadgaum connected with Seron, the congregation

is not at all dependant on schools, although it is true that for a few months, while a school existed at Wadgaum, the scholars generally attended -

In regard to Ahmednuggur it is proper to state that besides the labors in the Chapel with the regular congregation and the labors in connection with the boys' schools, on the Sabbath, efforts have been made for several months past to collect assemblies of people in other places in the city by two of the brethren here, and that every Sabbath such assemblies have been collected and addressed by these brethren. Similar efforts have also been made during the week. We would however wish you to understand what the character of these congregations is. They are not congregations under our control, where we can carry on a formal series of exercises and expect that our hearers will join us in prayer and praise to God. Those natives whom we meet at such times are heathen, and of course generally opposed to the truth, or if not opposed at least very indifferent to its claims. They go when they please and come when they please; and the mode of address is usually rather in the way of discussion or conversation than of formal discourse. Now all such efforts are necessarily very indefinite and sometimes, when excited discussion occurs, very painful. Still we feel it important to use these means of imparting truth to the masses around us, believing that in no other way will it ever reach the ears of many of our fellow men. We have made more efforts of this kind this year, as we have had more strength to carry out such plans than ever before. We have had and still have it in view, to build one or two small cheap buildings in different parts of the town, where we can collect and address audiences on the Sabbath without being exposed to the rudeness and insults which we have to meet with in preaching in the streets or by the wayside, and where we may expect to have our audiences more under our command. From all these statements you will perceive how little our educational system controls our plans for preaching.

4. Native Preachers. The remarks made in your letter in regard to the licensing and ordination of native preachers, seem to us generally correct. Our eyes are fully open, we think, to the dangers of making too much of these external ordinances. At the same time young men of suitable character must be brought forward to take upon them the responsibilities of ministers of the word, even though some dangers be encountered in doing so.

As to the need of native preachers, we feel that we could employ to advantage a much larger number than we have the prospect of raising up for some time to come. We would employ them in preaching to the masses, just as you wish your missionaries to be employed; and it is probable that they would be as successful as we in such a work. We would establish native preachers if we had them in all the large places in the district, and let them work there in the midst of their idolatrous countrymen, and we see no reason why we might not hope for great good done by them. This is the plan on which we are already acting. Brinjpant is stationed at Waddaley, and Ramkishnow is to be stationed at Newaree. How the experiment will succeed we know not, but if we had half a dozen young men more like them we should be at no loss for stations at which to place them. We do not think that all our efforts for raising up a native ministry are at all in advance of what is desirable.

In view of the facts presented above, we cannot but draw the conclusion that our policy in regard to education has been such as the circumstances of this field demanded, and that it is not expedient for us to change our policy in any essential points. We are taking measures to make our boarding schools less expensive, and think we can reduce their expenses much below what they have been, and still preserve their efficiency. It shall be our object to conduct all these operations at as little expense as possible consistent with the greatest good. It may be remarked that our school operations are regarded by the English Residents here with great interest. Two or three months ago they commenced a subscription in aid of our schools which in a few days amounted to 1000 Rps. We hope to receive Rs. 1500 or more this year for our various school operations, and we could doubtless raise a considerable sum every year for the same object, were we to make the effort.

(In behalf of the Mission)
Yours very sincerely
H. Ballantine

Received
Oct. 12 1848
Answered
Jan. 16 1849

(Copy)

Ahmednuggur, Jan. 26th 1849

To the ~~Committee~~ Committee of the
Church Missionary Society in Bombay

Dear Sirs,

On the 19th of February 1846, the Ahmednuggur Mission addressed a letter to your Committee in regard to the occupation of Astaganum, a small village in the vicinity of Ahmednuggur, as an out station of the Church Mission, the fact that it had been thus occupied having been brought to our notice by the Report of the Operations of the Church Mission in Western India for 1845, published about that time. In that letter we remarked as follows, "Knowing that the Church Missionary Society, in its general Operations in different parts of the world, was careful to avoid all interference with the Operations of other societies, in accordance with a rule or principle which we believe has been generally adopted and carefully acted upon by all the great benevolent Societies of Europe & America, we had little idea that this Society would commence Operations in a district of country where the Ahmednuggur Mission under the A. B. C. F. M. had so long been laboring, and the announcement in the Report therefore struck us with surprise. A few facts will show to the Committee of the Church Missy. Society, we trust, the inexpediency of thus commencing Operations at Astaganum. Astaganum is but 10 or 11 miles from Ahmednuggur, and about in a direct line between Ahmednuggur and Seroor, another station of the Ahmednuggur Mission now for many years in Operation. The two stations of Ahmednuggur and Seroor, being only 28 miles distant from each other, are well able to superintend all Missionary Operations in the region between the two places, and in fact the Ahmednuggur Mission have had in past

years several schools in the villages lying around Astagaum, and inquirers who look to this Mission for instruction. The evil consequences of having two different Missions, conducted on such different principles as the American Mission and the Church Mission, so near together as Shmedungyan and Astagaum, and the dangers resulting to the native churches gathered in such circumstances, dangers which all missionary experience has shown to be neither few nor small, such for instance as the distraction occasioned in the minds of native converts and inquirers, and the incitements furnished to hypocrisy and other unchristian conduct calculated to injure the cause of our common Redeemer and Lord, these and other evils which could not fail in time to result from the close proximity of these two Missions in this region, will we hope lead the Church Mission to feel with us that it is inexpedient for them to maintain a station or out station at Astagaum, especially while such large fields lie every where around, which the Shmedungyan Mission cannot cultivate, some of which are more convenient than Astagaum to the Operations of the Church Missionary Society."

To this letter we received a reply from your Committee, dated 14th May 1846 in which you proceed to explain the circumstances under which your Missionary proceedings commenced and have been carried on at Astagaum; "from which," you remark, "it will be obvious that the Corresponding Committee has manifested no desire to interfere with the field of ~~labors~~ evangelical labor occupied by the American Mission at Shmedungyan." After detailing the circumstances under which Mr. Brookes White commenced laboring there, you say in conclusion; "You will therefore, Dear Sir, see that the Church Missionary Society has not sought to establish any Mission at Astagaum.... The Committee, you will see, has merely assisted a number of their own Church

who applied to them for aid, and they feel that under the circumstances above detailed they cannot now disown these people nor cease to employ Mr. Brooke White."

As you declared in this letter that you had no desire to interfere with the field of evangelical labor occupied by this Mission thus acknowledging the principle of the impropriety of interference with the field previously occupied by another Mission, and as we doubted not that you intended to give us the impression in good faith that you would not interfere with the field which we had so long occupied, we determined to wait and see what course you would pursue, before addressing you further on the subject. We now learn from your published proceedings that in connection with Astagaum you have established a school at Kammugaum, one of the principal towns on the road between Shwedunggyan and Seron, where a school was long maintained by this Mission, and where persons reside who have received much Christian instruction from our Missionaries and native assistants. We have also learned that it has been in contemplation by the Committee of the Church Mission to place a Missionary permanently at Astagaum, and that at present being unable to carry out this plan you have designated a Missionary to the two stations of Mattigaum and Astagaum, who shall divide his time between them. Whatever may have been definitely determined upon by your Committee, there is no doubt from various indications that the continuance of your efforts at Astagaum will eventually lead to the establishment of a Church Missionary at that place, or what is more probable at Shwedunggyan. A system of operations has been already commenced which must soon lead to very serious interference with the labors of the American Mission in this field. If your Committee have not hesitated to sanction the establishment of a school at Kammugaum, you will not hesitate to establish ~~other~~ schools at other villages in the vicinity, thus occupying with your labors the region between

on two principal stations Nundeung gee and Serooa, upon which we have in years past expended a great deal of labor and which we are prepared still to cultivate to any extent that is desirable or expedient. If your Missionary appointed to take charge of Astagarm does what every Missionary will labor to do in the field to which he is appointed, he will of course tour extensively in the villages in the vicinity. He will endeavor to bring under his influence as many of the natives in the neighboring villages as possible. He will often meet with those who have been partially instructed in the truth by the members of this Mission, and will seek to draw them towards his own church. His labors will consequently give occasion for constant jealousies and heart-burnings between the two Missions. And not only so, persons who claim to be inquirers will go from Mission to Mission and endeavor to join the one or the other, according as they find their worldly prospects will be most promoted in this or that Mission. This will give occasion to hypocrisy and deceit and very many troubles. Even converts employed by one Mission, will when dissatisfied, break off their engagements and seek employment in the other Mission. And still more, the different sentiments of the different churches, especially as regards the mode of Church Government and the use of liturgical services in divine worship, will be constantly coming up and distract the minds of the converts, turning off their attention from the great truths of the word of God and the motives it presents to the performance of duty, thus ministering to strife and dissension, and not to edification. These and numerous other troubles have followed from the proximity of different Missions in the neighborhood of Calcutta, and in some cases flourishing churches have been almost destroyed in consequence, while the progress of the gospel has been invariably checked where such things were suffered to occur. We have no desire that the Church Mission should intermpt its benevolent exertions in behalf of the poor heathen

in this country. On the contrary we should love to see all its native churches greatly increase and prosper. But at the same time we could wish that that Society would carry on its operations in a field where there would be no danger of the evils mentioned above as likely to result from the near proximity of their efforts to those of this division. We hope that you will give a careful consideration to the suggestions we have offered in the spirit of Christian kindness, and that you will not adopt a course of procedure which will inevitably result in much trouble to us, much injury to the native churches under our care, and much trouble we fear to yourselves and injury to the cause of our blessed Master.

With sentiments of the highest respect
I remain, Dear Sir, yours very truly
T. Ballantine
On behalf of the
Ahmedabad Mission

Copy of letter to the Corresponding Committee of the Church Missionary Society in Bombay.

Rec'd June 20th 1849

(No answer to the above letter has been received up to the present time, nor any acknowledgement indeed of its reception, yet from private sources we know that it has reached the corresponding Committee of the Church Mission.
April 14. 1849 T. Ballantine)

(From the Report of the Bombay Auxiliary Church Missionary Society for 1848, received since the above letter was sent, I send you an extract referring to the Church Mission operations at Astagaum.).

"Astagaum, an inconsiderable village 12 miles from Ahmednuggur, where it has pleased God to raise a promising little Church, which resembles an Oasis in a dreary wilderness, a living witness to the truth of the Gospel amidst the mass of surrounding heathenism. At the close of last year, the congregation consisted of 12 baptized members. To these seven have been added during the present year, making the whole number to be 19, including one infant. Four of those that had previously been baptized, had discontinued attending public worship, three of them from fear of persecution, and one from an invincible attachment to a dissolute life. The rest of the converts are to all appearance in a satisfactory state of mind, and adorn the doctrine of God our Saviour by a becoming walk and conduct. Two of them are employed as Scripture Readers and they have pursued their calling with much joy, even in the face of persecution by their idolatrous countrymen. - - - The Committee would earnestly call upon their Christian friends to remember this congregation at the throne of grace, that mercy may be given them to be faithful to the end that they may be firmly established in Christ, that by a holy walk and conversation they may glorify God, and that the work there begun may not cease until the surrounding darkness of Hindooism be dispelled, and the entire district be enlightened by the blessed Gospel of Christ."

Extracts.
Rev. Dr. Duff
Rev. Dr. Duff
Rev. Dr. Duff

Minutes of the meeting of the Ahmednuggur Mission held Mar. 13th to 15th 1849

The Ahmednuggur Mission met at the house of Br. Ballantine on Tuesday the 13th March, 1849 & continued its sessions 3 days. Present Brn. Ballantine, Hinkbank, Hazen & Wilder. In the absence of Br Munger, it devolved on Br. Wilder to preside. Br Hazen was chosen clerk of the meeting. The minutes of the last semiannual meeting were read. It was voted to have no examination of the schools and there were no general exercises. The sacrament of the Lord's Supper was celebrated on Sabbath, Mar. 18th after the close of the meeting. It was

1st Resolved, that we print an edition in 8vo of 2000 copies of the mission version of Luke's Gospel.

2d Resd. That the Translation of the "Dairyman's Daughter" be circulated in the Mission with reference to its being published and if approved an edition of 1500 copies be printed at the expense of the Am. Tract. Soc.

3d Resd. That an edition of 1000 copies of the Treatise on Faith, translated by Br French, be published at the expense of the Am. Tr. Soc. if so authorized by that Society.

4th Resd. that we print an edition of the Marathi

Primer in Bālbodh of 2000 copies.

5th Voted to purchase "Aubei's Analysis & Supplement" for the Mission Library from Br French for the sum of four Rs

6th Resd. That a copy of each Book or Tract published by this mission be sent by its author to each Missionary and Editor in the Marāthi Country & that sufficient copies for this purpose be placed at his disposal & that the Marāthi Grammar, Natural Philosophy, Book on Repentance, the Geography & the Astronomy be sent in this way.

7th Resd. That Br Wilder prepare a report of the Mission for the year 1848 for publication in the O.C.S. & that fifty (50) copies of this be struck off separately with the list of donations

8th Resd. that the present standard of pay for boys in the Seminary be hereafter the standard for half pay & that to be entitled to full pay, they shall have ~~studied~~ completed Intellectual & Written Arithmetic, Geography, Marāthi Grammar & the History of Mahārāshtra, with the corresponding Scripture Lessons.

9th Resolved that the rule to reduce the pay of

Ramkrishna & Haripant while in Nagpur be suspended for the next four months & that they be allowed for a part or the whole of that time to devote their principal attention to study -

10th Resd that we ask for a special appropriation of (Rs 800) Eight hundred rupees for this year, to be devoted to procuring a place & providing accommodations &c for Ramkrishna at Newase.

11th Resd That the following be the estimates for the year 1850-

Allowances of H. Ballantine 2820 Rs, of E. Burgess 1920 Rs, of R.G. Wilder 1920 Rs, of S.B. Fairbank 1920 Rs of Miss Fanar 684 689 Rs of S.B. Munger 1200 & of A. Hagen 1920 = 12.384

	Nagpur	Bhingar	Seroor	
House Rent & Repairs	900	100	100	1,100
Native Assistants	1500	156	600	2.256
Boys' Schools	1500	200	300	2.000
Girls' Schools	400	—	—	400
Boys' Boarding Schools	1300	—	500	1.800
Girls' — —	900	—	220	1.120
Pandits	500	200	200	900
				21.960

Carried over

	Ah.	B.	S.	Total
Amt. Brot over				21.960
Tours	500	200	100	800
Travelling	400	—	100	500
Chapel Expenses	100	500	125	625
Incidentals	300	—	100	400
Out Stations	200	—	75	275
Medical Attendance	300	—	150	450
Printing Scriptures				850
— Tracts				500
— Books &c				1.000
Total of Estimates				27.360 Rs.

Approved Rs. Jan 20, 1845

Approved Rs. Jan 12

of this 27.360 Rupees 18.064 are for Ahmednagar

— — — — 2,556 — — Bhingar

— — — — 4.390 — — Sezoor

— — — — 2.350 — — Printing

12th Rs.d that the following Brethren be the officers for the current year Secretary S.B. Fairbank

Treasurer H. Ballantine

Librarian H. Ballantine

Financial Committee H. Ballantine, S.B. Fairbank, A. Hazen

The above minutes have approved

S.B. Fairbank Sec.

Ahmednuggur April. 10. 1849

Rev Dr. Anderson
Sec. A.B.C.F.M; Dear Sir;

Your printed letter of Nov 13. 1848. informing us of the amount appropriated for 1849 was duly recd. We now write to you enclosing the minutes of our Semi annual Mission Meeting which commenced Mar 13th & closed Mar. 15th

Since our last meeting, Br. French & family have sailed for America via London, leaving Bombay in the "Brown Glendower, Jan 17. 1849. On Feb 16th Br Bungess & family started for the Mahābaleshwar Hills, to spend the Hot season there. Br Munger started on a tour to the S.E. of Bhingar on Feb. 23 & did not return till after the Meeting. There were present at the meeting Brn. Ballantine, Hazen, Wilder & Hainbank.

The principal subject that occupied our attention was preparing the estimates for 1850 & we endeavored to reduce them as low as possible. The item for Scripts Books & Tracts may seem high. But we have probably named a less sum than it would be well to use. The Missionaries & Native-assistants have been much engag-

ged in touring for the last six months & have distributed a much larger amount of books than has been usual, so that our depository is almost emptied & should be well replenished before another cold season. This want must be supplied from the appropriations of the present year so far as possible & the rest by anticipation. There is an increasing demand for books in all parts of the Marathi country, but specially in the Konkan & it seems desirable that all books of value be known. Some of our books are but little known out of our own field. We have therefore (in Res. 6th) resolved to send copies to the Editors & Missionaries hoping to cause a wider circulation

The estimate for schools is less than the amount asked for, last year. We are gradually reducing the expenses of the higher schools. The 8th Res. bears on this point & we expect by raising still higher the standard to which the boys must attain before rec. the stipend which was once given to all or nearly all, to materially reduce the expenses of these institutions. But it can not be done at once.

Haripant & Rāmkrishna have been engaged in touring most of the time for several months & H.

is much worn by his labors - He was indeed unwell when the toiling season began & has rather grown worse. Besides this it has been the earnest wish of these young men to pursue their studies farther & it was thought best to form a theological class, admitting also some others who are in course of training & who we hope will become useful preachers of the gospel. This is a renewal of the Theol. class of last year but taught by a dift. member of the Mission. It is alluded to in Res. 9th

Before hearing of the necessity of carefully limiting our expenses we had gone so far in endeavors to procure residence for R.K. at Newase as to authorize the purch. sing a house at auction, the amt. not to exceed 500 Rs this was after repeated failures in endeavors to rent a house & after the unwilling conviction was forced on us that we sd be unable to rent one which would answer our purpose - We were foiled how. in our efforts to purchase & think it by no means certain that we shall be able to purchase a house there for a sum which would be prop. er & which we should feel authorized to give. We feel how. that it is very desirable that R.K. be located as soon as may be in Newase or some other place of influence away

from Nagar & such is the hostility of that class who hold property or who have an thority that we shall most probably be compelled to build a house & enclose premises for his accommodation. This will require at least the amount asked for as a special appropriation in his 10.th If the people would rent their houses tous as they do to each other it wd. be a cheap matter to settle a native assistant in a village. But when it becomes necessary to build, there is a comparatively large expense necessarily incurred. We hope

Rec. June 20, 1848

Rec. April 10 1848

S. Wilkeson
S. B. Fairbank
Sec

Rec. 12.

Ack. July 3

Ans. July 15/48.

Rev. Mr. Ferry
Rev. Mr. Cage

Boyd Shelton & Co.
Sec. of A.B.C.F.M.
Boston. Mass.
U.S.A.

that when this reaches the Committee the finances of the Board will be in so favorable a state that the 800 or 1000 would (we still hope) can be allowed us as a special appropriation to enable us to locate the native preacher R. K. in Newase or some other large village.

In behalf of the Ah. Mission
Yours most sincerely
S. B. Fairbank Sec.

Ahmednagar Oct. 13. 1849

Rev. Dr. Anderson

Sec. A.B.C.F.M. Rev. & Dear Sir;

Our letter containing the proceedings of our meeting in March (sent April 14. 1849) acknowledged the letters we had rec.d from the Board previous to that date. We have now to acknowledge your letter of Mar 13. 1849 rec.d May 26. 1849;

" J. R. Worcester's - May 1. - - Aug 7 -

& Yours of (Since your return the letter was rec.d with me. E.) Oct 3. -

We now forward to you the proceedings of our meeting in Sept. which was held contemporaneously with the Annual meeting of the Am. Board. All the members of our Mission were present at this meeting. In view of the expected departure of Br. Ballantine, (see Res. 16.th) his duties were assigned to other members of the Mission. The pastorship of the church in Nagar, according to our Constitution, devolved on Br Burgess, and the Catechists who have been under the charge of Br. Ballantine were placed under the charge of Br. Burgess. (Res. 11) - Br Hazen was appointed to fill the vacancy as Treasurer (Res. 17) Br. Wilder was

chosen to fill the vacancy in the Financial Committee (Res. 18). The action of the Ahmednagar Station in Nov 1848 placing the Seminary in charge of Br Wilder was confirmed (Res. 8.) - The Female Boarding School was put in charge of Br Burgess (Res. 9)

On motion of Br. Burgess a change was made in the system of allowances to the Girls' Boarding School, in hope that the expense may be lessened - (Res. 10)

It was resd. that we support Nāmāji at Sirur with a view to his being hereafter employed as a catechist (Res. 12). We are sorry to report that Haripant's health remains very poor. He has been mostly laid aside from his duties during the last four months. He is now at Sirur (Res. 15) with the hope that change of air may be of benefit to him.

We dont think of any other action which needs to be specially pointed out. We had an interesting meeting in connection with the native congregation on Thursday Sept 13. Addresses were made and prayers were offered by several of the Christians and the Native assistants. Three and a half hours were thus delightfully and profitably spent. The audience

is not accustomed to sit so long at one time but showed no signs of weariness.

Allow us to congratulate you that by the kind Providence of God, you have the prospect of restored health.

In behalf of the Ahmednagar Mission
Yours in the Cause of Xt,
S. B. Fairbank Sec.

I am happy to say that since the close of the rains Mrs. Fairbank's health has been decidedly improving. We pray, and think we have reason to expect, that she will continue to gain strength. The rains were very heavy and long, such as have not occurred for many years. But it is now delightful weather, specially to an invalid who has been confined to her couch, so long a time. With kind regards

I am Yours most truly
S. B. Fairbank.

Nagar Oct 13. 1869.

Rufus Anderson D.D.

Sec. A.B.C.F.M.

Minutes meeting in Jan
Oct. 13, 1849

Rec. Nov. 20/49

Ans. Nov. 28/49

Records of the Meeting of the Ahmednuggur Mission in September, 1849.

The Ahmednuggur Mission met on Tuesday, Sept. 11th at 3 P.M. and continued its sittings for six sessions. It devolved on Br. Ballantine to be chairman of the meeting, & he opened it with prayer - The minutes of the last meeting, & the reports of the members for the half year just ended, were read. The various schools in Ahmednuggur were examined. A special religious meeting for exhortation and prayer, in connection with the native congregation, was held on Thursday the 13th, and a prayer meeting was held on Friday ev'g. the 14th. The sacrament of the Lord's supper was celebrated after the close of the meeting on Sab. Sept. 23. A young man (Uma Thorat) of the cultivator caste, who was for several years in the Boarding School at Sewur, & for the last year & nine months, has been in the Seminary in Nuggur, was that day admitted to the church.

The following resolutions were passed during the meeting.

1. Res.d to print six hundred copies of "The School Boy" in Marathi, as revised by the Mission, and that Five Hundred of the First, & Five Hundred copies of the fifth chapter be printed and put up in separate forms.

2 Res.d that One thousand copies of the Marathi translation

Rufus Anderson D.D.

Sec. A.B.C.F.M.

Missionaries in Syria

Affirmative, Oct. 13, 1849

Rec. Dec. 20/49

Ans. Nov. 28/50

Records of the Meeting of the Ahmednuggur Mission in September, 1869.

The Ahmednuggur Mission met on Tuesday, Sept. 11th at 3 P.M. and continued its sittings for six sessions. It devolved on Br. Ballantine to be chairman of the meeting, & he opened it with prayer - The minutes of the last meeting & the reports of the members for the half year just ended, were read. The various schools in Ahmednuggur were examined. A special religious meeting for exhortation and prayer, in connection with the native congregation, was held on Thursday the 13th, and a prayer meeting was held on Friday ult. the 14th. The sacrament of the Lord's supper was celebrated after the close of the meeting on Sab. Sept. 23. A young man (Uma Thorat) of the cultivator caste, who was for several years in the Boarding School at Sewur, & for the last year & nine months, has been in the Seminary in Nuggur, was that day admitted to the church.

The following resolutions were passed during the meeting.

1. Resd. to print six hundred copies of "The School Boy" in Marathi, as revised by the Mission, and that Five Hundred of the First, & Five Hundred copies of the fifth chapter be printed and put up in separate forms.

2 Resd. that One thousand copies of the Marathi translation

of the "Child at Home", as revised by the Mission, be printed at the expense of the Am. Tract Soc.

3. Resd that the Marāthi translation of "Coffswell's Theological Class Book," prepared by Rāmkrishna, be put into the hands of Br Wilder, to be prepared for circulation in the Mission for examination.

4. Resd that the Marāthi translation of the tract entitled "Dairyman's Daughter," be offered to the Bombay Tract & Book Soc.

5. Also that the Mission Astronomy be offered to the Bombay Tract & Book Soc., provided they will take the present edition off our hands.

6. Voted to allow Br. Ballantine to take a copy of Molesworth's Dictionary, in exchange for a copy of the "Nagarta Prakash."

7. Voted, that we purchase for the Library, "Michaelis' Commentaries on the Laws of Moses, by Dr Smith (at Rs 28.10).

8. Resd that the action of the Ahmednuggur Station at a meeting in Nov. 1868, placing the Seminary in charge of Br Wilder be confirmed.

9. Resd that the Female Boarding school be placed under the charge of Br Burgess, from the First of Oct. 1869

10. Whereas it is thought advisable to reduce the ex-

penses of the Girls' Boarding School:— Rs.d that, instead of the present system, the allowances of the girls be one half anna, three quarters anna, and one anna, & that it be left to the Superintendant to apply the rule.

11. Rs.d that Bhāgūbā, Lākhārām, Sakārām, and Rāmdās, be placed under the charge of Br Burgess.

12. Rs.d that Nāmāji be supported by the Mission, at Serur, with a view of his being employed as a catechist, at a future day;— and that his pay be put at six rupees p. m. from Sept. 1. 1849.

13. Rs.d that the pay of Raghūbā (stationed at Bhingār) be raised to Eight rupees p. m.

14. Rs.d that the pay of Haripant and Rāmkrishna be fixed at thirty Rupees each p.m.

15. Rs.d that Haripant have leave to take a change with his family, for the benefit of his health, to Serur, or such other place, as the Ahmednuggur station may direct.

16. Br. Ballantine having req.d permission to visit America with his family;— Rs.d that, he have liberty to engage a passage on board an American vessel proceeding from Bombay to America, if an opportunity occur;— or on board of an English vessel to Liverpool, on such terms, as, after com-

sultation with friends in Bombay, may seem the most favorable.

17. On balloting for Treasurer, Br. Hazen was elected.

18. Br. Wilder was elected to fill the vacancy in the Financial Committee.

Ahmednuggur, Oct. 13, 1849

Rec'd, Dec. 20, 1849.

22

Amt. Chart. Fund

To be Mr. Wilder's letter of March 12.
Editorial additions should be made

Report of the Ahmednuggur Station for 1849

At the commencement of the year the strength of this station was as follows. Rev. H. Ballantine Rev. R. Burgess. Rev. S. B. Fairbank. Rev. R. G. Wilder & their wives & Mrs C. Farrar. In November, Mr Ballantine with his family, in order to embark for America. In December Mr. Fairbank left with the object in view. Mr. Ballantine sailed from Bombay, Dec. 10. Recent intelligence, from Mr. Fairbank now at Bombay, gives reason to hope, that Mrs F's health may yet be so far restored in this country, that a visit to America may be avoided. All the Mission families have suffered more or less from sickness, so that the strength of the station, though nominally great, has, in reality been small.

Native Church.

The number of members at the beginning of the year at Ahmednuggur and Ahmednuggur was 97 ✠. During the year one adult has been received by baptism, — two members have died, — and one has been excommunicated, — so that at the close of the year the number is 95. The whole number at the three stations, Ahmednuggur Shingar and Sirour is 112. —

✠ This number does not precisely correspond with that given in the last report. This discrepancy is mostly to be chargeable to the fact that the names of some individuals were retained on the list here, who had gone to reside at Sirour.

Ahmednuggur, Dec. 13 1849

The improper conduct of members of the church during the year has caused probably rather more than the usual amount of care and anxiety, and we have perhaps had more than usual reason to fear, that all the names found in our record below will not be found in that above. And yet while we have had occasion to mourn over the fall of some, & the coldness and weakness of others, we have not passed the year without occasions for joy and thanksgiving. It is true the number of members in the church is less at the close of the year, than it was at the beginning. But it should be remarked that, the exception of three or four individuals had been determined on, but their baptism, was, by some accidental circumstances delayed till the next year.

The care of the church rested with Mr. Ballantine till he left. It was then committed to Mr. Burgess.

Seminary.

This is under the care of Mr. Wilder. It has continued during the year much as heretofore. The boys have made commendable progress in their studies. At times they have manifested considerable religious interest. In September one boy of good caste was baptized.* Immediately all the caste boys living in the Seminary compound left the compound, and those who had appeared most interested became more wary and reserved. Some of these, however, still appear to manifest some interest and anxiety respecting their salvation.

The number of scholars at the close of the year is 50 — Of these 28 have the full allowance of one anna (about ~~5~~ three cents) per day, for food — 12 have half a an ~~anna~~ anna — the remainder have no allowance —. Of the whole number of scholars only five — children of Christian parents — reside in the Seminary Compound. The others live with their parents and friends and attend as day scholars.

---

* We are sorry to add that since the close of the year, this lad has left us to go to his heathen friends, and that too in such circumstances as nearly preclude all hope of his ever returning. There is, in fact, strong evidence to show, that he has from the first acted the part of deep duplicity, and been living in heinous sin ever since he was numbered among the followers of Christ. ~~Christ~~. Since the above was written, complete evidence of the guilt of the young has come out, and he will forthwith be formally excommunicated.

Girls Boarding Schools.

This school, till October, was under the care of Mrs. Ballantine, ~~[illegible]~~. ~~Mr. Ballantine~~ It then came ~~[illegible]~~ under the care of Mrs. Burgess. The number of pupils has varied during the year. At the close it is 36 — During the year quite a number of the larger girls have left to be married, and their places supplied by smaller ones. — It is much to regretted that, almost uniformly, the girls are taken away from school, when coming to an age at which they are best able to profit by their advantages. The number of ~~caste~~ girls of good caste has considerably diminished during the year. ~~This now only~~ — As the school fills up with christian children — and those for the most part originally of the Mahar caste, girls from the higher castes are more and more reluctant to attend. The inducement for that class of scholars to attend the school will be still farther diminished by the fact that the daily allowance to the girls has lately been reduced. We should not omit to mention that four or five of the largest girls have for some months been asking for baptism. They are appear as well as most candidates for admission to the church and some of them, at least, it is hoped will ere long, be thought worthy to be numbered among the followers of Christ.

Boys Common Schools.

The number of these schools is twelve — viz eight caste schools ✠ and four for Mahars. Of the former four are in Ahmednuggur, and four in the villages. Of the latter three are in the villages and one in Ahmednuggur. The schools in Ahmednuggur have been under the superintendence of Mr. Wilder. These schools are doing well. ~~The superin~~ Mr. Wilder when in Ahmednuggur, usually meets two of them alternately and Sab

---

✠ The term caste schools is quite common in India. It designates schools that are attended by the higher castes, those who are tenacious of the distinction of caste. Mahar schools, which are open to all, are called ~~[illegible]~~ appellation.

-both mornings, and the teachers with those of the girls common schools are formed into a Bible class under his instructions. They likewise meet him every Saturday for ordinary instructions in the studies they are required to teach. The schools in villages have been till March close of the year under Mr. Fairbank's care. Owing to the distance of the schools and ill health in his family Mr. Fairbank has not been able to give them that careful superintendence that is given to those in the city. They are not in a very prospering condition and in regard to one or two of them, the question has arisen whether they should not be discontinued; but owing to the earnest entreaties of the teachers and the villagers, they have not yet been broken up. The whole number of scholars in these twelve schools, is 516 - those for Mahar's numbering 80 and those for good cast boys 436 - The Mahar schools and boys expense more than the others, and we shall probably think it best to increase their number. A number of villages at the north, where our native christians are living, are asking for teachers who may instruct their children and read to them the Holy Scriptures.

Girls Common Schools.

These are under the care of Miss Tanor. For most of the year the year they have been fewer number. Lately, however, one has been dismissed on account of the inefficiency of the teacher. In fact such is the prejudice against educating females, that it is very difficult to obtain suitable teachers. But there is no occasion for recounting in this place, the obstacles that stand in the way of female education in India. We may say, however, that notwithstanding these obstacles, encouraging progress is made. Besides the absolute knowledge imparted on both worldly and religious subjects, we can see that prejudices are giving way. The girls have not that fear of coming to the house of the

Missionary, or called for on the Sabbath, the excitement the chapel, that prevailed there a few years ago, and stories are not more circulated, at least not believed, as formerly, that our design is to carry the children to Europe or America. Still it is emphatically a day of small things with our girls schools. Miss Farnas deserves the highest commendation for the zeal and perseverance she has manifested in this difficult and discouraging department of Missionary labor. The number of scholars in these schools is 80—

Christian School.

This school is in the Seminary compound. The teacher is a member of the church. The boys attending it are with one or two exceptions, children of Christian parents. For such boys the school is preparatory to the Seminary. The whole number on the list is twenty eight. — but the average attendance is only about eighteen. Of these only six have a daily allowance for food. It is mostly owing to this fact that the irregularity of attendance is so great.

The following is a general summary of the Schools —

	No. of Schools	No. of Scholars	No. of Scholars in the church	
Seminary	1	50	3	
Girls Boarding school	1	36		
Boys Common schools	12	516		
Girls Common schools	4	80		
Christian School	1	28		
Total —	19	710	3	

While supporting our labors in the department of education it should be mentioned that besides the instructions given in schools, the ladies of the Mission spend no small amount of strength in teaching adults — especially the female male members of the church. As a result of these labors most of the class of persons, who reside near us, are able to read the word of God.

3rd Sabbath

Preaching.

The usual exercises of the Sabbath have been maintained during the year. All the brethren at the station have taken their part in this labor. Though generally speaking the one have the particular care of the church has preached at least one half the time. The audience on the Sabbath varies from 100 to 200 seldom falling below the former or rising above the latter number. Occasionally there may be present as many as 250 — Our audience is mostly made up of members of the church, scholars and teachers in our schools, & servants in the Mission families and those who are in some way connected with us. There are generally however, a few persons present who are not under obligation or inducement to attend from any connections they may have with the Mission. But this number is small, seldom exceeding six or eight individuals. Indifference, prejudice and hatred to the truth, operate most effectually, to deter the population of this city from listening to the gospel. If we would communicate to them the glad tidings of salvation, we must seek them in the streets, in the shops, — in the markets — and in the idol

tempt. And this we have endeavored to do as strength and opportunity have permitted. Most of the brethren at the stations have gone more or less out sabbath & during the week into the city to preach the gospel. Often good and attentive audiences are obtained. Yet the Missionary seldom fails to have painful encounters with cavillers and blasphemers. A person of delicate sensibilities cannot but shrink from such from such labors. They are trying, harassing and often discouraging, and it would not be strange if we sometimes excuse ourselves from engaging in them more than we ought. However this may be, a considerable amount of street preaching has been performed during the year, and as a result, we have increasing evidence that the truth is becoming more and more known in the city.

Native Assistants.

The Native Assistants at this station and at Mudaly are seven, viz Hurripunt, Ramkrishna, Bhagoba Lakhirem, Sukaram, Kundoba & Ramdas. Kundoba has resided during the year at Mudaly. ~~His labors in~~ Hurripunt is nominally stationed at Mudaly, but, on account of ill health, he has resided there but very little during the year. He has spent two or three months at Bombay from where he has lately returned, with as we have reason to hope, ~~with~~ improved health.

Ramkrishna, has for the greater part of the time spent three or four hours daily in teaching in the Seminary. On Wednesday afternoon he generally preaches in the Chapel. The time of vaca-

cation in the Summer, he usually spends in preaching in the surrounding villages. The other native helpers we endeavor to keep travelling among the villages the greater part of the time. When, on account of the season, or from other causes, it is advisable for them not to go out, an ample field of usefulness is found in Ahmednuggur. In fact Bhagoba has become so infirm that he goes out but little except to the nearest villages. During the year our Mahar native helpers have visited a large portion of the villages within 15 or 20 miles, and some of them a number of times. It is true, that these men, ~~especially those originally from the Mahar caste~~, when they go out alone, labor under disadvantages in regard to obtaining access to the people, yet they often bring back encouraging reports, and we regard them as doing a good work.

2. Out Station at Mudaly.

The field in this vicinity, has ~~during~~ been, during the year, under the superintendence of the Fairbanks who has spent in it as much time as the circumstances of his family would permit, and other members of the mission have itinerated in that direction. Still not as much labor has been expended there as in former years. Humphrey, as has already been remarked, has visited there but very little. The station as far as native helpers are concerned, has been occupied by Kundoba. His labor consists in giving instruction as opportunity presents, at Mudaly and

the surrounding villages.) There is a small school at Medaly, ~~taught by a member of the~~ the teacher of which is a member of the church. There is likewise a school at Khokur, two or three miles distant from Medaly. These schools, with one or two exceptions, are attended only by the children of ~~parents~~ Christian parents.

In our tour in this ~~field~~ region we see evidence that the Christians here are exerting a good influence in their villages, and that the knowledge of the truth is extending through their instrumentality. Some 12 or 15 persons in this region have asked for baptism, some of whom we cannot but hope will soon be thought worthy of being admitted to the church.

Newafse. It is known to the Committee that we have for two or three years, been making efforts to establish a station at Newafse. These efforts have been continued the past year, but without success. Two or three months ago the object of securing a place for mission premises seemed about to be accomplished; but unexpected difficulties arose and negotiations were broken off, and thus the matter rests for the present.*

---

* Since the close of the year negotiations have been renewed, the premises in question purchased, and Ramkrishna has gone to Newafse to reside. The operations of the station have been commenced under as favorable auspices as could be expected in the circumstances

Printing and Book making.

Owing to the fact that works commenced in one year, are often not completed and printed till the next, it is not possible to state very definitely the amount of labor performed in this department. Suffice it to say, that three or four useful books & school books have been prepared and, ~~in part~~ printed, wholly or in part, ~~school~~ and portions of the Holy Scriptures have been revised in connection with the Bombay Bible Soc. In regard to this latter item we feel that a good work has been completed, in as much as the revisions of the New Testament commenced some seven or eight years ago, has been brought to a close

It seems desirable that every Missionary should have on hand some literary labor to occupy those hours not absorbed by other duties. In fact in some portions of the year, literary labors must occupy no small part of his attention, unless he would keep the time in such a state of inactivity as will be very detrimental to the health of the mind.—

Conclusion

In conclusion we would say, while the past year has been one of rebuke and chastisement, it has likewise been one of mercy. Our number has been sadly diminished, yet death has not been permitted to lay his hands upon us. — The number of our little church has decreased rather than increased, yet we ~~have~~ are not without much evidence that the Lord is accomplishing his glorious purposes through the instrumentality of his unworthy servants, and when we think of our unworthiness, and unfaithfulness, we wonder that He has blessed us so much, rather than complain of his rebukes and chastisements. The knowledge of the gospel is extending among this people & blind prejudice is evidently giving way before ~~the~~ the light of truth. If our plans are often frustrated, it is because they do not accord with those of our Divine Master. If our hopes are ~~often~~ disappointed, it is because we do not base them on the right foundation. So that even amid the failure of plans, and disappointment of hopes, we trust we are gaining a rich experience which will hereafter result in greater success.

The field in which we labor is one of great interest, — it is white to the harvest. But

how few the labourers! Will not the friends of the cause, pray the Lord of the harvest to send forth labourers into his harvest? and will not young men now looking abroad upon the world for a field of labor direct their attention to the necessities of this Mission and come down as soldiers?

In behalf of the Station

E. Bingham

Received
at the Ind. Conference
at Madison, Ind. 1848.

Ind. Mag. 8/59

Chillicothe, Ohio, June 13, 1848

Rev. E. Bingham

Dear Bro.

Your letter of the 5th inst. has been received. I am glad to hear from you, and hope you will write often. We need a good man in your place, and I hope you will be able to stay there. The work is very hard, but I trust you will be able to bear it. The brethren here are all well. Sister Bingham is not well at present, but I hope she will be better soon. We have had a good time at our Conference. The brethren are all well. The work is prospering. We have had a good time at our Conference. The brethren are all well. The work is prospering. We have had a good time at our Conference. The brethren are all well. The work is prospering.

Ahmednuggur March 20: 1850

Rufus Anderson D.D. Sec. &c.

Rev & dear Sir,

In the good providence of God we are permitted to forward you the minutes of another semi-annual meeting. We have great reason to speak of "goodness & mercy" for some of the sick among us are gaining in health, & we have good reason to hope that Br. Fairbank & family who left us two months since, expecting to sail for Am. will soon be able to return & regain us in our labors. We hear encouraging reports of them from Bombay where they are now residing.

Since our meeting in Sept. we have received from you the following letters viz. One dated July 12: 1849 received Oct. 3: 1849
" " Aug. 15. " " Nov. 3. "
" " Dec. 11. " " Jan. 29 1850

We feel the restriction you have found it necessary to put upon us in the matter of our expenses, as all our operations require enlargement. Still we feel the propriety of the strictest economy & shall endeavor to practice it to the utmost of our ability in every department of our labors.

We would thank you most cordially for all your kind & fraternal advice, & hope that as a Mission & as individuals we may profit by it.

You have given us permission to occupy another station. We rejoice in this as an indication of future good, but we deeply regret that it finds us so sadly reduced in strength. You are aware of our weakness & of course will not be surprised that your permission leads to no im-

-mediate action. Our hearts ache as we look abroad up-on the wide desolations around us, but present duties in our immediate spheres of labor press us to the extent of our power; so that our only hope for these perishing thousands in adjacent fields is that in the good providence of God you may be able to send others to our aid.

Our field in the vicinity of Ahmednuggur never gave higher promise or demanded more ardent & unremitting labor. We have just succeeded in occupying Newase as an Out Station. This has been a favorite object for which we have been striving more than three years. It has cost us much anxiety & effort, but we look for precious results. If we are able to hold our position there, it will bring a most happy influence to bear on all that region. Our temporary success has already produced a deep impression both upon our friends & enemies. Among the villages of that region are some 15 or 20 persons who have recently requested baptism & admission to the christian church, & we cannot but feel that if our efforts are properly followed up in that field we have abundant reason to expect that a "wide & effectual door" for the truth will soon be opened there.

Here then in our respective fields, Nuggur, Bhingar & Sirur, every physical, mental & spiritual energy we have is demanded. What then can we say for Aurungabad & Sholapoor & the wide desolation around? These two cities are not the only places which present pressing claims for Mission labor. Some 120 miles to the North is Dhoolia an eligible station to occupy which we have received earnest invitations from an Eng. Gent. residing there. Some 30 miles from Aurungabad is Yeumer, holding the same relation to A. that Sirur does to Nuggur.

In nearly the opposite direction 40 miles from A. is Sahnah, one occupied by this Mission. Farther North & East are many eligible stations, & with the solitary exception of a small Scotch Mission at Nagpore, the whole region is unoccupied by Missionaries to the farthest bounds of the Murathee country.

The same is true on the South. Sholapoor is the centre of influence 130 miles from Ahmednuggur, & between & beyond to the farthest limit of the Murathee country no one is found to make known the name of Christ. Some 40 miles from Sholapoor is Bunderapoor, the great shrine of Vithoba, where hosts of Pilgrims congregate twice a year from all parts of the Murathee country. Midway between Sholapoor & Ahmednuggur is Hurmul-ga a large native town, in every respect an eligible & desirable station except that there are no Eng. residents. The same may be said of many more native towns within 50 or 60 miles of Ahmednuggur. Most gladly would we see all these places occupied & occupied at once. But where is the strength? Where are the men?

Our hearts have been greatly comforted & encouraged by the reports of your last meeting in Pittsfield — a blessed, blessed convocation, for the Spirit of God was there. But one fact stands out in your Report which we confess gives us much anxiety. Only seven volunteers when thirty-eight are urgently demanded. From the hosts of pious youth in those favored churches of our beloved Am. are there but seven ready to enlist in this service?

But seven! Is it possible! What spell has come over the youth of our happy land? What blighting influences are withering the generous sensibilities of those favored ones, trained up by pious fathers & mothers amidst the thrice blessed institutions of happy New England? Do they cling to those institutions & fear the death chill of this idolatrous land? Let them stay then, for they would be of no service here. But let them claim no affinity with Paul or Jesus of Nazareth. Is it loved friends & the associations of home - blessed home, with all those bright hills & happy valleys - the dear old church whose "Sabbath knell rings holiest" waking the thrilling memories of childhood, & hard by those graves hallowed by many tears - is it these from which they find it hard to tear themselves away? Aye speak not of these. Our own poor hearts are weak, & the tender chords we sundered have not yet ceased to palpitate - often bleed afresh. But these shall all be healed, for faith points upward to a "better land" & holier friends, & those same dear ones too shall meet us there with these precious souls whom God is giving us as "crowns of our rejoicing." Do they fear these consuming toils & exposures? Consuming they are we grant. We feel their ravages in our own failing strength. But is not our Master with us? Shall we not follow where he leads? Are there not precious, eternal interests at stake? Shall these millions of idolators be left to perish never hearing the name of Jesus? O tell those pious youth for us that the struggle here is hard & we want their helps. Tell them that our enemies are many & powerful & our strength failing, & we must have their helps. Tell them too that our toil is our glory & we hope to die in it. Tell them that precious jewels are won here which will shine in Heaven. Tell them that where the contest wages fiercest the enemy has already begun to flee, & glorious victories are soon to be won here. And if their faith still trembles for fear they may fall in the conflict, tell them that heaven is not far even from dark & wicked India - that many a faithful soldier falling with his armor on has gone straight thither, & others are waiting to follow, animated with like precious hopes.

In behalf of the Mission yrs. faithfully R. S. Wilder

1850

Minutes of Ahmednuggur Mission Meeting Sept. 10th

Mission met Sept. 10th – present Messrs. Burgess Hazen Munger & Wilder. It devolved on Mr. Hazen to act as chairman. Mr. Wilder was chosen Clerk. The minutes of the last meeting were read & Mr. Munger was chosen to fill the vacancy of Fin. Com. occasioned by the absence of Mr. Fairbank. Mr. Wilder was chosen Secretary. Thursday was devoted to special religious services in which the Native Brethren took part, & the evening to special prayer. The business meeting was adjourned on Friday the 13th to Oct. 1st. The examination of the Seminary took place on the 16th & 17th & of the girls schools on the 18th. The Lord's Supper was administered on Sabbath the 15th.

The Mission met again Oct. 1st & continued until the 9th. Dr. Burgess was appointed to reply to Dr. Anderson's last letter.

Of the resolutions passed during the meeting the following were directed to be forwarded to the Prud. Com.

I. Books & Tracts

1. Voted that we order 500 copies of the Marathi translation of "Barley the Porter" at the expense of the Am. Tr. Soc. if approved by them, also 500 copies of the "First Book for Children, which has been approved by that Society.

2. — that we reprint the tract entitled "Poor Joseph" in connection with the Brethren of the Bombay Mission, & take 1000 copies at the expense of the Am. Tr. Soc.

3. — that the tract written by Ramkrishnapunt, entitled "The way to Heaven (पंथ स्वर्गाचा) be circulated for examination & 1000 copies printed as shall be approved by the Mission.

II. Schools

1. Voted that the allowance of Daji, Teacher at Bhingar, be raised from eight (8) to nine (9) Rs. per month.
2. — that the allowance of Tubba, Teacher at Mhedale, be raised from three & a half (3½) to four (4) Rs. per month.
3. — that Marooba be made Superintendant of the Free Schools in charge of Mr. Milder.
4. — that Suddoo be made Teacher of the Christian school on a pay of four (4) Rs. per month.

Seminary & Boarding Schools

1. — that the scholars in the Seminary & Boarding Schs to be supported from the funds of the Mission, be Christian children & youth, & other persons of promise which the Mission may approve, the number of scholarships for those not christians to be limited. Those thus elected shall live on the premises & be under the control of the Mission
2. — that in accordance with present practice it be allowable to admit youths of promise to the Semy for the sake of study, no money to be expended for their support.
3. — that the studies of these schools be confined to the vernacular
4. — that there be an English Department in the Semy to which boys of good promise may be admitted to study, but have no allowance in money.

5. — that the preceding four Resolutions be submitted to the Prud. Com. for their sanction.

On the passage of these five Res.s the votes stood
Messrs. Hazen & Munger = yes
Mr. Burgess = non liquet

Mr. Wilder objected to all but the fourth, for reasons which he will mention in a private letter.

6. — that the number of scholars on pay in the Seminary be limited to twenty five (25).

7. — that the number of scholars on pay in the Boys' Boarding School at Sevoor be limited to twelve (12).

8 — that the standard of examination for admitting boys to the pay of half anna per day in the Seminary be made applicable to those not christians in the boys' Boarding School at Sevoor.

9 — that the rate of full pay in the boys' B. School at Sevoor be three fourths (3/4) annas per day & that the standard of examination for full pay be the same as in the Seminary.

10. — that the scholars hereafter admitted to pay in the Sem.y & B. Schools, be required to live on Mission premises.

11. — that Mr. Wilder be allowed to employ a Teacher in the Seminary on a monthly pay not exceeding twelve (12) Rs, to supply the place of Dhuko Joshe who has just left.

III. Native Assistants

1. Voted that the allowance of Namaji at Sevoor be raised from six (6) to seven (7) Rs. per month.

2. — that the allowance of Ramdas at Nuggur, be raised from six (6) to seven (7) Rs. per month.

3 — that preliminary measures be taken to locate Aumipunt at some large village distant from Nuggur.

Messrs. Munger & Wilder = yes
Mr. Burgess — No.
Mr. Hazen — non liquet

4. — that Sunnipunt & Ramkrishnapunt be informed that we regard the work of making known the truth from village to village, especially during the cold season, as devolving upon them.

Messrs Munger & Hazen — yes
Mr. Burgess — non liquet
Mr. Milder — no.

5. — that Brahman Nat. assistants be allowed ponies when on tours, this having been from the first the uniform custom of the Mission.

IV. Miscellaneous

1. Voted that Mr. Hazen have permission to loan twenty (20) Rs. to the Mahars of Shinsgaon to assist them in building a preaching place.

2. — that Mr. Milder have permission to loan twenty (20) Rs. to the Mahars of Wadgaon to assist in building a preaching place.

3. — that Mr. Hazen have permission to spend the coming hot season at the Mahabuleshwar Hills with his family & that he be authorized to rent a house there at as reasonable rate as he can obtain.

4. — that the Ahmednuggur Station action placing Mr Fairbanks Mission duties, viz. the care of the village school & the Out Stations in the Northern field under Mr. Milder from the 1st of Jan. 1850 be confirmed.

5. — that whereas there is nothing in the by-laws authorizing the customary allowance for night watch on Mission premises, there be added to clause (3.) Sec IV. of the constitution the following, viz "Also an allowance for night watch not exceeding four (4) Rs. per month.

6. — that the letter as far as prepared & submitted by Mr. Burgess be approved.

A true copy R. G. Milder Sec

Ahmednuggur
Oct. 14. 1850

A list of the names of idols and of their annual income which they receive from the Government treasury in Ahmednugger

In the city of Ahmednugger

Names	Rupees	Ana
Shri Sowmayshwar Mahadev	264	
Shri Ahdwaithanund Swami	288	
Shri Shooclayshwar Mahadev	150	
Shri Kalayshwar	110	10
Shri Goree Shunker	9	12
Shri Vital Chist alley	6	3
Shri Amrooteyshwar Mahadev	27	10
Shri Luxmi Narayen	12	
Shri Vital Bhungar	24	
Shri Vital in the temple of Amrootayshwar	12	
Shri Gunputee Goozar alley	6	
Shri Vital Yeeknath	6	
Shri Vital Thopikhana	6	
Shri Vital Shazapoora	6	
Shri Dhulatney Swami	6	
Shri Vital Goozar alley	9	12
Shri Purzeny shwar Mahadev	8	12
Shri Shiday shwar	13	
Soonday Shwar Marootee Mumalwar gate	8	12
Shri Marootee Nepitee gate	18	
Shri Marootee Malcevad gate	8	12

Number	Names	Rupees	Ana
22	Soonday shwar Marootee	13	
23	Shri Kurpooreyshwar Mahadev	8	12
24	Jooma Musid	15	
25	Musid Petchpooree	7	8
26	Musid Padshahi	7	8
	Peer Bagnizam in the fort	38	8
	Musid Choodayvaley	45	
	Total in the city Rupees	1131	7

In other parts of the Nuggur collectorate

Number	Names	Rupees	Ana
1	Chandkha Peer	1	8
2	Choovasath Peer	3	.
3	Chandkha Peer	1	8
4	Shri Pandoorung	65	.
5	Shri Amrootey shwar Mahadev	36	
6	Shri Martund	12	
7	Shri Ramzee	5	
8	Shri Moorlidhur	5	
9	Shri Kaleyshwar Mahadev	5	
10	Shri Gungadhur	5	
11	Shri Shidayshwar	14	8
12	Shri Maha Luxmi	5	.
13	Shri Martund	5	.
		163	8

14	Shri Devi	5	"
15	Shri Narayeneyshwar Mahadev	5	
16	Shri Martund	5	
17	Shri Ramjee	5	
18	Shri Nagayshwaree	14	8
19	Shri Khistolayshwar	14	8
20	Shri Gunpuree	5	
21	Shri Martund	5	
22	Shri Vital	5	
23	Shri Ramchundra	5	
24	Shri Marootee	3	
25	Ugni Hotree	5	
26	Shri Raynooka Devi	120	
27	Shri Ghoourdhun Dharee	159	
28	Shri Martund	96	
28	Shri Shuling Sumadhi	12	
29	Shri Kaleeca Devi	24	
30	Kartieshwar Mahadev	12	
31	Shri Chundray Shwar	48	
32	Shri Gunpuree	18	
33	Shri Chundrashwar Mahadev	18	
34	Shri Mroodayshwar Mahadev	18	
35	Shri Luxmi Narayen	48	
36	Shri Mudnayshwar Mahadev	12	
37	Shri Ramjee	19	8
38	Shri Vital	10	
39	Peer Booranodeen	6	
40	Chandkha Peer	24	
41	Shri Gunpuree	234	
42	Shri Vital Ruchmai	48	
43	Radha Krishna	18	
		1021	8

44	Trimbuckeyshwar Mahadev	108
45	Shri Shidhashwar	195
46	Shri Luxmi Narayen	149
47	Shri Bhirevnath	25
48	Shri Tokeyshwar Mahadev	115
49	Shri Ramayshwar	67
50	Wokaraysshwar Mahadev	41
51	Shri Curpoor Ghowree	6
52	Shri Vanoo Gopal	41
53	Shri Kanooba Dev	24
54	Shri Gram Devata	6
55	Shri Sultanjee Appajee	12
56	9 gods in the fort	6
57	Shri Buckleyshwar Mahadev	77
58	Shri Bal Krishna	864
59	Shri Wadayshwar Mahadev	287
60	Shri Gunga Moortee	27
61	Shri Til Bhandayshwar	39
62	Shri Woona Mukayshwar	53
63	Shri Verahayshwar	288
64	Shri Saishai	69
65	Shri Cunaleyshwar	28
67	Shri Ramayshwar	48
68	Shri Nilcunteyshwar	18
69	Shri Vital Punchwater	46
70	Shri Bhudra Calee	23
71	Shri Gunpuree Sothay	17
72	Shri Suraswatee Kasee	12
73	Shri Soondar Narayen	81
74	Shri Avtardev	28
75	Shri Chitragut Devi	24
		70

8	Shri Swami Narayen	24	
75	Shri Ranooka Devi	24	
9	Shri Gunga Mootee	357	
5	Shri Ram Punchvatee	1344	
5	Shri Trimbuckeyshwar	11514	
7	Shri Trimbuckeyshwar	166	8
1	Shri Ahilaram	360	
	Dudundin Peer	13	8
1	Shri Balkrishna	462	
4	Mohoniraj	264	
6	Shri Yenketes savley Gosavee	48	
12	Shri Marootee	24	
6	Shri Gunputee	9	
77	Shri Mahadev	20	4
864	Handkha Peer	2	4
28	School Temple	2.	4
27	For ~~Religious~~ Religious gifts	6.	0
39	Shri Ramjee	30	
53	Shri Woordhashwar Mahadev	17	8
288	Shri Gunputee	58	
69	Namia Peer	49	
28	Nach Bibi Peer	18	
48	Shri Gunputee Bhuekt Hun-		
18	unt Baba	348	
46	Shri Vital	84	
23	Shri Ramayshwar	24	
17	Shri Ramchundra	5	
	Shri Nurshiah	60	
12	Shri Vital Ruckmai	42	
81	Shri Vital Ruckmai	30	
28	Shri Mudnayshwar Mahadev	10	
24	Shri Ramjee	26	
70	~~Original discount~~	15412	4

108	Shri Geneutes	34	
109	Shri Ramjee	5	
110	Shri Punchmookhi Marootee	5	
111	Peer Nasur	2	
112	Mohuram Taboot	14	8
113	Peer Ruyabuckus	1	
114	Shri Sooclayshwar Bait	3936	
115	Shri Govurdhun Dhari	576	
116	Shri Vasooder	1152	
117	Shri Kutchayshwar	696	
118	Shri Gungabai	480	
119	School Temple	6	
120	Musulman Peer	6.	
121	Pur Durga Dhandurphul	1	8
122	Shri Putaee Devi	84	
123	Shri Gunputee	12	
124	Shri Marootee	12	
125	Shri Bhuwray	3	
126	Dunga Peer	1	8
127	Shri Luxmi Narayen	96	8
128	Shri Ramayshwar Mahadev	9	
129	Shri Rambaba	6	
130	Shri Vitoba	6	
131	Shri Yenketes	12	
132	Shri Ramjee	6	
133	Shri Chitlayshwar	12	
134	Shri Kundayeer	12	
135	Shri Yeeknath Shuster	192	
136	Shri Shudayshwar Mahadev	21	
137	Shri Luxmi Narayen	192	
138	Shri Gunputee	29	
139	Shri Pandoorung	24	
		7645	

140	Shri Shamb	48	
141	Shri Anant Swami	5	
142	Shri Devi	10	
143	Chandkha Peer	6	
144	Shri Wayzashwar Mahadev	62	8
145	Shri Ramjee	60	
146	Shri Vitoba	50	8
147	Shri Gunputee	14	8
148	Shri Devi Sipitshrewnjee	60	
149	Shri Devi	84	
150	Shri Maha Lucmi	30	
151	Shri Telbhandayshwar Mahadev	41	
152	Shri Ramjee	10	
153	Shri Devi	53	
154	Shri Gopalkrishna	6	
155	Shri Gopalkrishna	216	
156	Chandkha Peer	22	
157	Chandkha Peer	31	8
158	Shri Yenketes	62	
159	Shri Yenketes	62	8
160	Shri Ramjee	19	8
161	Shri Ramjee	42	
162	Shri Telbhandayshwari	11	
163	Shri Yenketes	148	8
164	Shri Yenketes	1107	8
165	Shri Vital Ruckmai	24	
	Shri Bhugvati	12	
		2299	
	Total in ~~other part of the~~ Ahmednuggur collectorate	34728	11

This sum total 34728 rupees is annually paid by the Government of this City. Circumstances has compelled me to send this account to Government & that it is correct. It shows some of the details of this wicked system.

Oct. 14/50

N. G. Miller

Oct. 14/50

Recd. Dec. 13, 1850.

Written by Rt. Hon. Sir Robert Grant

Report of the Ahmednuggur Station for 1850

Near the beginning of the year under review, we were deprived of half our strength by the departure of Messrs. Ballantine & Fairbank with their families, & Mr. Wilder has continued to suffer from ill health the entire year, having been absent from the Station some eight months on that account. This has unavoidably interrupted the labors of Mr. W. to some extent. Still we have abundant reason to speak of goodness & mercy. The other individuals connected with the Station have been blest with more than their ordinary health & strength, & have had the joy of prosecuting their missionary labors without interruption.

Native Church

The number reported as members of the church at the close of 1849 was 97. This report however included the six at Shingar. During the year 1850, eight persons have been admitted to the church on profession of their faith in Christ. Of these, five have their permanent or temporary residence at Nuggur, & three in the villages near the Out-Stations. Seven of them were of the Mahar caste, & one a young Brahman whose case was reported in Nov. During the year three members of the church have died & one has been excommunicated, leaving the present number 101. Twenty two (22) children of Christian parents have been baptized.

The Pastor of the church has been able to perform the Sabbath preaching in the chapel with few exceptions, & the weekly meetings of the church have been sus-

-tained as usual.
We would gladly see more marked triumphs of grace - stronger christian sympathy - more love, more spirituality more earnest desire for the glory of God & the salvation of souls on the part of these "feeble ones" gathered from the ranks of paganism around us - But we praise God for the evidence we have that so many of them are walking in the truth, & that our labor in their behalf is not in vain in the Lord.

Several strangers & persons disconnected with the Mission are usually present in our Sabbath audience, & the congre-gation averages about 150.

Schools

Our efforts to secure an influence over children & youth, by proffering the advantages & means of a good education, have been continued without any abatement.

The Seminary has suffered somewhat from the unavoidable absence of the Br. who has it in charge on account of his sick family & labors at the Out Stations, but the native teachers have performed their duties with fidelity, & the progress in study & general deport-ment of the scholars has been commendable.

The number permitted to have a trifling allowance for their daily food was reduced to 25 & some left on that account. The stricter regulations have also operated to prevent some from applying for admission, so that the number of scholars has become reduced to forty (40). Of these, ten (10) live on the Mission premises.

The Christian School numbers twenty three (23) This school is taught by a christian & we regard it with much interest, on account of its strictly christian character.

The Girls' Boarding School numbers thirty seven (37) "all with three or four exceptions children of christian parents." Mrs. Burgess devotes much time to the instruction of the girls & speaks of their progress as encouraging. "She has a weekly exercise with such of them as profess to have a concern for their salvation. Those only are invited who wish to become christians. Nine or ten are in the habit of attending. Of these four or five give pleasing evidence that they are under the teachings of the Spirit, & two or three really appear like those who have been born again"

The Boys' Free Common Schools connected with the Station & Out Stations are fourteen - the number of boys about 545. Of these, ten are good caste schools, embracing some 445 boys. The four low caste schools are taught by christians & show an irregular attendance of over one hundred (100) boys. One of the good caste schools recently established is put upon the stricter principle of requiring the scholars to pay for all their books. The school is large & prosperous & we regard the principle involved as indicating very encouraging progress.

The Girls' Free Schools are four, with an average attendance of eighty (80) pupils. Miss Farrar continues in charge of these schools, & meets the difficulties & discouragements connected with them with commendable perseverance. The prejudices of the people still render these schools a difficult branch of labor. But a brighter day is at hand - a day of brighter hopes for Hindu females. Prejudice is giving way. Female

education is becoming more & more valued. The interesting movement in Bombay, by the students of the Elphinstone Institution, establishing some eight or ten female schools & voluntarily engaging in the work of teaching them, shows a rapid advance in public sentiment, & is full of promise for the future.

In all our schools we feel deeply interested. The Eng. Govt support many schools, but they exclude the word of God. They feed the intellect but leave the soul to perish. The youth of India are our main hope. They must be regard-ed as the object of our special labors. If a nation's char-acter is capable of being determined by the ballads furnished the young, surely we must neglect no efforts to give the youth of India a xtian education.

We have been gratified the past year by evidence that our schools are appreciated, both by the European & native community. In Eng. we were invited to examine the Govt Eng. & vernacular schools & award their prizes. A week of severe labor was devoted to this examination & evidently with valuable results. The pupils were called down Mission premises for examination, & thus the oblivion of coming to the Missionaries or attending their schools was diminished. The examination of our own schools immediately followed & thus the two systems were brought in close contrast. The examinations were attended by many Europeans & intelligent natives, & from both, the contrast elicited much & marked commendation to our Mission schools.* Past experience has impressed us

* It would be wrong to convey an impression that we were invited to examine these schools in our proper Missionary character. I was requested to examine them as an individual probably from the incidental circumstance of my being a little better acquainted with the Committee of the Govt schools. But our private & public character are inseparable, & all the good influence of the event accrues to our cause. W.

with the value of this department of labor & we feel that we cannot safely neglect it. The influence of these schools in destroying confidence in false science, & the false religion blended with it, can hardly be overestimated. They are one of our best agencies for giving a jog to the stereotyped dullness of the Hindu mind, & the result in this respect, indicated by the increasing demand for education & books, is one of the encouraging signs of the times. Sadly as the strength of the Mission has been reduced the past year, our issues of books show an advance of 45,580 pages on the issues of the previous year. And an encouraging item in this connection is that a larger proportion than formerly have been put in circulation by sales.*

Preaching Tours

It has "pleased God by the foolishness of preaching to save them that believe" Preaching - oral communication of the truth, is God's chosen agency, for the salvation of men. Infinite Wisdom has indicated it to be the wisest & most effective human agency & all experience is in strict accordance. This is our conviction & we aim to act in accordance with it - to preach Christ, in the church & out of it, at home & abroad, in the public "rest house" & by the road side, the crowded city & the lonely hamlet. A good proportion of labor has been expended in travelling from village to village engaged in this way. Both the Missionaries at the Station have shared in this labor to some extent, & one Br. has been out at all seasons of the year, having spent some four months in this way, mostly in the vicinity of our Out Stations. He has met with much to impress him painfully with

* I have received 66$ for circular tracts & books the past year, & other Brn have rec'd some

the deep depravity of this people & their determined hatred of the name of Christ, but he has met with much too to quicken his faith in the power of divine truth. The field of his tours is a limited one & has received much labor in years gone by - labor which we feel confident will not be in vain.

Native Assistants - Native Preachers & Out Stations

The four Native assistants connected with the Ahmednuggur Station are employed in making known the truth in the city & villages & wherever they can find hearers. The one at Mudaly has remained at his Station & his influence is felt for good there & in the surrounding villages. He sustains the Sabbath services with the christians in that vicinity & such as are willing to join them in observing this holy day. Several persons at this Out Station are asking for admission to the church.

Sunnipunt, one of our native Preachers, was formerly stationed at Mudaly, but for more than two years has been entirely disconnected with it. He has spent the year mostly at Nuggur, engaged in miscellaneous preaching, imparting biblical instruction to the teachers & pupils of the Free schools, & in other miscellaneous duties. He has spent some five weeks on preaching tours in the villages.

Ramkrishnapunt, the other native Preacher, removed to Newase in Feb. & has remained there during the year with the exception of a month's leave.

Our success in establishing this Out Station (Newase) has been reported in letters & need not be repeated. We feel bound to mention it, however, as cause of devout gratitude to God that the evil devices of wicked men were so

signally defeated in this event. For more than three years the persevering efforts of the Mission to establish this out Station were successfully baffled by the Brahmans, & when at length their devices failed them, their rage seemed incapable of control. But a few weeks of peaceful intercourse with the people, & some providential circumstances among which was the discovery of fraud practised by some of the Govt. officials who were our bitterest opposers, & leading to their removal - has been followed by a year of tranquillity, in which the Station has become firmly established, a good school sustained & a friendly feeling very extensively induced. The Native Preacher stationed here is a man of very respectable abilities, & makes his influence felt by the highest & most intelligent part of the people. But we are sorry to say that he does not "condescend to men of low degree" as we would be glad to see him, & the evident want of sympathy between him & the poor christians originally of low caste, together with some recent developements of disaffection on his part towards the Mission, cause us very much anxiety. The acquisition of a valuable building for Mission premises at Ne-wase, free of expense, has been mentioned in a recent letter. We trust it will result in an increase of labor & a stronger christian influence at this Out Station.

Conclusion

Such is our record for another year. But we do not forget that there is a more perfect record on high. We might have recorded many things here omitted -

Many errors & shortcomings - Many trials & discouragements in our labors - deep sorrow & weaning anxiety from the long continued sickness of one, causing us to fear that our number may soon be still farther diminished - But all - all is on record above.

We have recorded eight admissions to the church. May their names be found in "the Lamb's book of life".

We have spoken of the death of three - May they have died to live with Christ.

And in conclusion we have to say "Brethren pray for us" - that the spirit of God & of grace may rest upon us - that our bodies may be strong to labor & our souls to endure in this "fight of faith" - Pray too for these "feeble ones" who have believed through our words. Pray for these hundreds of interesting youth in our schools, that they may heartily embrace the truth of which many of them are already intellectually convinced. Pray for these Native Helpers & Preachers who have taken upon themselves the solemn responsibility of christian teachers, & labor to make known christ to their countrymen. They need a double portion of the Holy Spirit to rest upon them, & the attainment of it is our only hope of their being greatly useful. We bespeak your prayers to God for us & those for whom we labor. In behalf of the Station, Yours faithfully

A. G. Wilder

Ahmednuggur
March 20: 1851

Rec'd May 27 1857

Printing done at the Am. Mission Press, Bombay in A.D. 1850.

For the Bombay Mission.

Name	Language	Form	Size	No. separate pages	No. Copies	Whole No. pages.
Youth's Book of Nat.l Theology, finished, in	Marátthi	Book	12mo	132	500	66.000
Honesty	"	Tract	32mo	34	5000	170.000
First Lessons in Mod character	"	"	18mo	56	2000	112.000
do Balbodh "	"	"	32mo	32	1000	32.000
Child's Picture Book	"	"	32mo	34	2000	68.000
Parley the Porter	"	"	18mo	48	2000	96.000
Other Worlds	"	"	18mo	35	500	17.500
African Girl & other Stories	"	"	32mo	34	2000	68.000
Arithmetic 1st part	"	Book	12mo	107	750	80.250
Barth's Church History, finished	"	"	Royal 8vo	36	300	10800
Addition to the Hymn Book now used	"	Sheets	18mo	10	250	2.500
Dnyánodaya for 1850. (with Ah. Miss.)	English & Marátthi	Bi monthly	Roy. 8vo	456	1000	456.000
Christian Almanac for 1851	English	Tract	18mo	37	500	18.500

For the Ahmednuggur Mission.

Book on Faith	Marátthi	Book	18mo	120	500	60.000
The School Boy	"	"	18mo	184	500	92.000
Barth's Church History finished	"	"	Roy 8vo	36	500	18.000
Marátthi Primer	"	Tract	18mo	54	4000	216.000
First Book for Children	"	"	18mo	24	1500	36.000
Other Worlds	"	"	18mo	35	500	17.500
Arithmetic 1st part	"	Book	12mo	107	750	80.250
Selections from O. Test. Scripture	"	"	"	121	1000	121.000
Gospel of Matthew	"	Pamphlet	8vo	72	2000	146.000
" Mark	"	"	"	48	2000	96.000
Epistles 1. Corinthians to Revelation		Book	12mo	252	1500	378.000
Easy Lessons & Vocabulary in pages	English & Marátthi	"	"	144	1000	144.000
English Grammar & Idiomatic Sentences	" "	"	12mo	144	750	108.000

For the Bombay Tract & Book Society

Evidences of Christianity	Marátthi	Book	18mo	128	1000	128.000
School Boy	"	"	"	184	1000	184.000
Barth's Church History finished	"	"	Roy 8vo	36	300	10.800
Youth's Book on Nat.l Theology finished	"	"	12mo	132	500	66.000
Book on Faith	"	"	18mo	120	500	60.000
Pilgrimages & Cholera	"	Tract	"	52	2000	104.000
Shepherd of Salisbury Plain	"	"	"	60	1000	60.000
Way of Wisdom	"	"	"	33	2000	66.000
Flower Gatherers	"	"	"	54	2000	108.000
Poor Sarah	"	"	"	36	1000	36.000
Wrath to Come, abridged without cuts	"	"	16mo	8	10000	80.000
First Book for Children	"	"	18mo	46	6000	276.000
Dialogue on Religion	"	"	"	60	2000	120.000
Dairyman's Daughter	"	"	"	67	2000	134.000
In Whom Shall we trust?	"	"	"	29	3000	87.000
Good Tidings	"	"	32mo	34	6000	204.000
Honesty	"	"	"	34	2000	78.000
African Girl & other Stories	"	"	"	34	6000	204.000
Idols Destroyed	"	"	"	34	6000	204.000

Printing done at the Am. Mission Press in Bombay. A.D. 1850, continued

For the Bombay Tract and Book Soc. con.d

Name	Language	Form	Size	No Separate pages	No Copies	Whole No of Pages
Good Tidings	Gujarátí	Tract	32mo	34	4000	136.000
Child's Picture Book	Hindusthání	~	32mo	34	2000	68.000
Voice from Heaven	Hindí	~	~	34	2000	68.000
Letter to a Pársi Parsi	Gujarátí	~	~	34	1000	34.000
First Lessons without cover	Marátthí	~	32m	32	10.000	320.000
Common Errors	Portuguese	~	18mo	57	500	28.500
The Priest & the Bible	~	~	12mo	31	500	15.500
Letters to Indian Youth, fin.d	English	Book	12mo	112	500	56.000
Forms of Receipts	~	Slips		1	300	300
~ Notice	~	letter	folio	4	200	800
~ Subscription Paper	~	~	~	2	100	200
Report of Soc for 1849	~	Pamphlet	8vo	58	500	29.000

For the Bombay Bible Society.

Report for 1849	English	Pamphlet	8vo	64	300	19.200
Gospel of John	Marátthí	Book	12mo	62	1000	62.000
Epistles 1 Cor. & Rev	~	~	~	252	1000	252.000
Matthew in 5 lang.s Eng. Marátthí Gujarátí. Hindustanis & Sanscrit.		Book	8vo	176	500	88.000

For the Board of Education

Lewis' Arithmetic	Marátthí	Book	8vo	280	2000	560.000
Moral Class Book	~	~	12mo	282	3000	846.000
Lewis' Algebra. in progress	~	~	8vo	152	575	87.300
Bodh Kathá	~	Tract	12mo	37	3000	111.000
Candy's Hints to Translation	Eng & Marátthí	Pamphlet	8vo	17	250	4.250
List of Publications in several languages		~	~	24	2000	9.600
Dodsley's Fables	Gujarátí	~	12mo	57	3000	171.000
Essay on Female Infanticide	~	~	8vo	52	1500	78.000
Gunn's Astronomy	~	Book	8vo	208	2000	416.000
Catalogue of Books on large sheets		Sheets	large	1	920	920
Tickets in Gujarátí	Gujarátí	tickets		1	750	750
Report of Grant Medical College	English	Book	8vo	115	600	69.000
~ of Board of Education	~	~	8vo	204	400	81.600
Introductory Lecture Gr. Med.l College	~	Pamphlet	12mo	36	300	10.800
Circulars &c	~	letters	folio	73	335	4.150

For Various Societies & Individuals

Ps. of David in metre Ch. Miss.	Marátthí	Book	8vo	228	1500	342.000
First Book for Girls Stu. Sci. & Lit Soc	~	Pamphlet	12mo	37	4000	148.000
Book of Common Prayer Ch. Miss	~ in prog.	Book	12mo	96	1000	96.000
Sketch & Map of Baroda Railway	~	Pamph.	8vo	26	500	13.000
Marátthí & Eng. Vocabulary	Mar. & Eng.	Book	8vo	16	500	8.000
Circular of Oberlin Institution	Marátthí & Gujarátí	Pamph.	8vo	18	200	3.600
First Book for Children. Stu. Lit & S. Soc.	Gujarátí	~	12mo	39	3000	117.000
Idiomatical Exercises fin.d	Eng. & Gujarátí	~	12mo	122	1000	122.000

Printing done at the Am. Miss. Press in Bombay A.D. 1850 Continued
For various Societies & Individuals con^d.

Name	Language	Form	Size	No separate cut off	No copies	Whole no pages
Prof. Brown's Idiomatical Exercises in pers.	Eng. & Gujarati	Book	8vo	40	2000	80.000
Chemistry by Hormasji Mehta	" "	"	12mo	264	300	79.200
Acts for the Registry of Seamen	" "	Pamphlet	Royal	43	500	21.500
Report of Dakkan Vernacular Soc	Eng. & Marathi	"	8vo	48	300	14.400
Oriental Christian Spectator	English	Monthly	"	554	250	138.500
Overland Summary of Do.	"	"	4to	96	200	19.200
Church Missionary Record	"	"	Roy 8vo	240	800	192.000
Bombay Temperance Advocate	"	"	"	240	300	72.000
Journal of Bombay Br. R. Asiatic Society Papers	"	Book	8vo	148	350	58.000
Report of the Church Missionary Soc	"	Pamphlet	8vo	66	900	59.400
" - Poona Scotch Free Ch. Mission	"	"	"	34	200	6.800
" Bombay " "	"	"	"	37	300	11.100
" District Benevolent Soc	"	"	"	25	150	3.450
" Scottish Orphan Fund	"	Letter Sh.	4to	3	300	900
" Sailor's Home	"	Pamph.	12mo	20	300	6.000
" Pensioner's Fund	"	"	12mo	45	1100	49.500
" Oriental Bank	"	"		1	200	200
Balance Sheet of Commercial Bank	"	"	8vo	27	400	10.800
Report of Chamber of Commerce	"	"	"	84	125	10.500
Report of Baroda Railway	"	Book	8vo	120	400	48.000
" - Rates of Assessment &c	"	Pamph	8vo	54	75	4.050
" Bombay Steam Nav. Company	"	"	"	15	150	2.250
Address to Candidates for Holy Orders	"	"	"	14	500	7.000
A Sermon: The Mis^n Warrant	"	"	"	16	150	2.460
Students Miscellany	"	Book	"	58	500	29.000
Treatise on Artillery	"	"	Roy 8vo	32	375	
Trade Statement	"	Monthly	Roy 8vo	402	90	36.180
Statement of Exports & Imports into Bombay	"	Weekly	"	416	35	14.560
Six Catalogues of Books Furniture &c	"	Pamphlets	8vo	111	1000	19.250
Medical Retiring Fund Reports circulars &c	"	" + Sheets	8vo folio	224 729	5730	1.350.520 145.350
Policies of Insurance	"	Sheets	letter sh.	114 38	13596	190.344 13.596
Bills of Lading	"	"	"	138 23	46.200	92.400 15.400
Circulars	"	letters	lt or plat	150 101	30.625	34.875
Prices Current	"	"	lt fol.	1332 192	5483	65.796 14.560
Receipts, Bills, Blank forms of Sigs from Imperial Sheet to Slips & Cheques.		Sheets		309	117.280	314.580 157.290
Custom House Forms. generally large sheets	"	Sheets		1156 176	13394	1.429.272 238.212

Reckoned to 12 mo pages

Abstract of Printing. 1850

	No. Copies	No. consecutive pages	Whole No. pages
Books in Native Languages	24.275	3.811	4.190.600
Tracts & Pamphlets in do	111.250	1.833	4.062.350
Scripture Portions do	8 300	926	1.041 200
English Books & Pamphlets	12.130	3410	967.000
" Circulars &c	322.308	3433	3.463.537
Totals	478.263	13.413	13 724.687
Printed previous to 1850			89.516.500
Whole No. from the Beginning			103.241.187

Bombay Feb 17. 1857. S B Fairbank Superintendent of Press

Statistics of Printing.

Rec'd April 11, 1857.

and. May 20 –

Dr. The Am. Bible Soc. in acct. with the Ahmednuggur Mission 1850. Cr.

	Rs.	A.	P.
To Printing the gospel of Matthew 8vo. 2000 cops. (72 pp)	311.	"	"
" do. the gospel of Mark 8mo 2000 " (47 pp)	205.	10	"
" do. Epistles Rom. to Rev. incl. 12mo 1500 " (239 pp)	800.	4.	"
" Binding 500 copies Matthew. 8mo.	22.	8.	"
" do 200 " do. 12mo	7.	"	"
" do 200 " Mark 12mo	7.	"	"
" do 79 " Acts (Mod) 12mo	4.	15.	"
" do 50 " Acts 12mo	3.	2.	"
" 100 copies Dictionary from Bombay B.S.	6.	4.	"
" 100 " I Samuel do. do.	6.	4.	"
" 100 " II Samuel do. do.	6.	4.	"
" 100 " Genesis do. do.	3.	2.	"
" 100 " Matthew (Mod) do. do.	6.	4.	"
Rs.	1389.	9.	"

By Balance remaining unexpended on acc. closed Dec. 31, 1849. Rs.	379.	4.	11
Expenditure above appropriations	1010	4.	1
Rs.	1389.	9.	"

E. & O. E.

(signed.) N. Hazen Treasr.

Mahabulishwar,
May 9, 1851.

Having examined this acct. of our Treasurer, I hereby certify that I find the excess of expenditure as stated by him, viz. one thousand & ten Rupees, four Annas, & one Pice,

19th. May 1851.

S. B. Munger,
R. G. Wilder, } Financial Committee.

43

with Ann. Bill. Lancey

1850

Rec'd July 31/50.

(copy)

Dr. The Am. Tract Soc. in acct. with the Ahmednuggur Mission 1850. Cr.

	Rs.	A.	P.
To printing 1st Book for Children 18 mo.	37.	8.	"
" do. Childs Book on Faith. 500 cops. (120 pp)	62.	8.	"
" do The School Boy 184 pp. 500 "	89.	2.	"
" do Other Worlds. (Ch 5 of School Boy) 33 pp 18 mo. 500 cops	15.	12.	"
" do Dairymans Daughter 66 p. 1000 "	56.	2.	"
" Binding 1st Book for Children	29.	8.	"
" do Book on Faith	40.	15.	"
" do The School Boy	93.	12.	"
" do Other Worlds.	10.	"	"
" do. Dairymans Daughter	20.	"	"
" do History of our Savior 58 cps.	21.	12.	"
Rs.	476.	15.	"

By Balance of appropriations remaining unexpended Dec. 31, 1849	422.	1.	9.
Expenditure above amt apprtd.	54.	13.	3.
Rs	476.	15.	"

E. & O. E.

(Signed.) A. Hazen Treasr.

Mahabulishwar,

May 9, 1851.

Having examined this acct of our Treasurer, I hereby certify that the excess of expenditure is as stated by him, viz. Fifty four Rupees thirteen Annas & three Piee.

Bhingar May 19, 1851.

S. B. Munger, R. G. Wilder, } Finance Committee

44

with Aus. For. Minty.

1850

Rec. July 31/50

(Copy)

Ahmednuggur Nov. 13th 1850

Rev. R. Anderson D.D.
Sec. of A.B.C.F.M.
Missionary House Boston.

Dear Sir.

Your long letter to our Mission dated April 18th was received June 24th. As the subjects brought to our notice in it are of the highest importance we thought it best to delay a reply till our meeting in September, And now after having given the letter much consideration in our Mission Meetings and in private conversation, we forward a reply. We assure you we appreciate the importance of these enquiries, and shall endeavor to give you all the information, ~~and our opinions~~ we can respecting the subjects to which they relate.

We would here premise that, on most points brought to view in your letters our opinions are in general harmonious. — On some, however, we differ. In these circumstances we have thought best to frame a general letter in which we could all unite, and leave individuals to express in private letters any different views they may think proper to communicate.

We begin with a few preliminary remarks of a general nature.

We believe the conversion of the world is to be accomplished by making known the gospel under the guidance and blessing of the Holy Spirit, — and that in this work all means are legitimate which are adapted to make known the gospel in a manner consistent with its pure precepts. But those measures are always to be preferred, the influence of which is most direct

for producing the desired results.

The Instrumentalities employed by Protestant Missions, can for the most part be classed under the three following heads, viz Preaching, Schools and the Press. The relative importance of these means is not always the same, and hence no rule can be laid down which will apply in all cases alike. It is sometimes remarked that Preaching is the great of the Missionary. In a general sense this is true — and still in some cases the strong language used needs modification. — Is a Missionary located in a field where the people are disposed to listen to the preached word, — where all his energies can be employed in formally proclaiming the truth, to large, regular and attentive audiences, — where schools are maintained efficiently by the people themselves, and education receives a proper degree of attention, — where the Press is throwing out a healthy literature Christian Literature, &c. then he may confine himself mostly to Preaching. But where has it been the fortune of a Missionary to be located in such a field among the heathen?

But to make another supposition, — Is a Missionary located in a field where formal preaching to regular hearers is out of the question, except to a few domestics and dependents, — where schools do not exist, — and the language even if written is rude, containing no literature and science, or only that, whose influence is pernicious to the moral welfare of the people? — and he will feel constrained to devote a part of his energies to schools and the press — and the necessity of doing this, will be greater or less, just in proportion as the subjects of Education, Literature & Science do, or do not receive from the people among whom he is laboring their proper share of attention.

But although the relative importance of these different instrumentalities, varies according to the nature of the field of labor, yet their actual importance cannot be question.

If any fact is established by the past history of the church, one fact is this, That a general state of ignorance is not consistent with the best interests of religion, — or in other words, the best progress of the gospel, and the purity of religion, require a due attention to the subject of general education.

Another general remark is this: Without attempting to determine what will be the precise state of the world when it can be said of it "it is converted", or when it can be said that those passages of scripture have been fulfilled which relate to this subject, we may safely say, the object of Missions in any country will have been accomplished when the inhabitants thereof have become so far enlightened, that they can and will, without foreign aid, maintain the ministrations of a pure gospel, in a manner commensurate with the actual wants of the whole population. — If such be the object to be accomplished by Missions, it ought to be the object aimed at in conducting them, and no missionary should rest satisfied with a train of operations which is not adapted to produce this result. And those operations should always secure the most attention, of which the influence towards this result, is the most direct and powerful. The missionary should not rest satisfied with a train of operations that have little or no tendency to reach the great mass of the people and the most influential portions of society. His influence must be felt in the royal palace, his voice must be heard by those of Cæsars household, — the leaven must pervade the whole lump and not be confined to the outer and superficial portions. It is true, he will seldom be able at first, to bring his influence to bear as directly as he could wish upon that class which constitutes the strength of the nation — which gives character to society, Still this should be his constant aim. While the lowest classes should not be neglected, he constantly aims to bring the highest under his influence. — For, although, we would institute no comparison as to the relative value of souls, yet we

may safely say, that as far as accomplishing the object we have in view is concerned, the conversion of a single individual in the ranks of society may be of more importance than that of hundreds of the lowest of the people.)

But even supposing these principles true, there is a wide field of debatable ground. In the course of missionary operations the questions will be constantly recurring, is this or that, a proper object for which to expend the funds of the church — will money expended in this or that way, be productive of the greatest and best results. And it will often happen that what in one stage of operations is a proper object of expenditure, ceases to be so at another. No rules can be laid down before hand which will apply to every particular case. But the Missionary should always keep in mind that the great object of missions is to enlist the wealth and talent of the people ~~on the side of Christ~~ among whom he is laboring, on the side of Christ. — At first he must do everything. — He must establish schools and support them. — He must set up printing presses and work them. — If he employs native labor he must pay for it. — But this state of things is not always to continue. and it will not continue, if the gospel has its proper influence upon the people. The time will come when they will support their own schools, manage their own printing and sustain their own preachers; — and in order that this time may be hastened the responsibility of supporting educational & religious institutions must be devolved upon the people as fast as they acquire the liberty to assume it.

It is not necessary to stop here, to make a particular application of these principles. We would however, notice a remark that is sometimes made that the Missionary must labor for present results

to secure present or he will not be able to carry with him the public faith of the churches. The principle ~~here~~ indicated by this remark is important, and it is as important to the missionary as for the churches who support him. He needs to be cheered by present results. — But is laboring for the greatest present results, necessarily inconsistent with the idea of so shaping missionary operations as to accomplish the great object we have in view in the shortest time. We think not. Even laboring for the greatest number of present conversions is not necessarily inconsistent with the idea of endeavoring to place the operations of the mission on the most permanent basis.

We come now to a particular consideration of the points in ~~the~~ your letter respecting which you wish us to give your opinions. — In doing this it may be as well to follow with some slight deviation, the order of your enquiries. — And for convenience sake, we transcribe the interrogatories in the commencement of your letter.

You say, "The more I become acquainted with Missions, the more do they seem to be a Science, and it is especially so with India Missions. — How shall they be conducted? — ~~How~~ What shall we do, and what shall we not do? — What relative place among our means to be employed shall we give to the formal preaching of the gospel? — How best obtain our stated congregations? — On what principle locate our stations? — How far employ the Schools as an auxiliary to preaching? — How far employ the existing Schools of the country with their heathen teachers? — How far the isolation and discipline of the boarding school? — How far the literature and Science of the West? — How far the English language? — When commence our higher Seminary? & begin to give a long & thorough training to those whom we would make native preachers? and what should be the precise nature of that training?"

Other questions of importance might be added to the above yet proper answers to these, with a little amplifying will give

a pretty good practical view of the whole subject. —

We premise at the outset, however, that on many points respecting the best way of conducting Indian Missions we are still in doubt. You remark, that "India Missions seem to be a science". Unfortunately the facts collected, and the principles educed, have not yet been so arranged that we know as well as we could wish the precise relative bearing of all that have been hitherto been regarded as legitimate operations. Yet we believe that some progress has been made in determining the principles of missionary science.

Your first Interrogatory that requires a particular reply is, "What relative place among our means to be employed shall we give to the formal preaching of the gospel?"

Our opinion is, that in our Mission the formal preaching of the gospel should be made as prominent as it can be. Still, we are free to say, that we do not think all the duties of the missionary can be summed up under the head of preaching technically so called, and as the word is defined in your letter. This cannot be done in regard to the labors of Pastors in New England. — Much less can it be done in regard to the labors of Missionaries in India, who, single handed, have to commence and carry on the various operations so essential to the purity and progress of Christianity. — If in New England, a vast amount of ministerial talent must be devoted to teaching, — to the general purposes of education, and the press, — and that too though there be thousands of intelligent and even highly educated laymen engaged in the same work, how much more must the Missionary in India, where educated laymen are not known, and intelligent ones are very few, give a portion of his time to other duties than the direct preaching ministry of the word. — The structure which the Mis-

~~have which~~ - society is endeavoring to erect is designed to be one of symmetry and permanence, and that it may be symmetrical and permanent, he should give proper attention to all its parts.

Still when asked what relative place we would give to formal preaching of the gospel in this Mission, we answer, we would make it as prominent as we can. We wish we could make it far more prominent than we now do. That we do not make formal preaching more prominent is not because we undervalue it, or place other means before it, but because we lack opportunity. The truth is, the people will not hear. They hate the name of Jesus. — We cannot obtain regular audiences. — The people will not come to our chapel — and if we go to seek them in the streets, — in the shops & in the idol temples, we find audiences, it is true, but they are not regular in any sense of the word. If we go statedly, once or twice a week to any particular place in the city, we seldom see the same individuals on successive occasions. — A few idlers stop, for a few minutes, to hear and see, dispute and cavil, and it is seldom, especially ~~that~~ here in Ahmednuggur, that the Missionary has an opportunity of pursuing for 15 minutes a connected discourse on any religious subject, to even a small company of attentive hearers. He is subject to constant interruptions. He has an opportunity only to speak of two or three prominent facts in the Christian System, without being able to exhibit any considerable portion of Scripture truth in its connection. — The whole exercise generally assumes the form of the most desultory conversation. Sometimes it rises to the dignity of a debate, in which the Hindoo must have the opportunity of defending his religion. — but very seldom can it be called preaching according to the usual acceptation of the term, and as you have defined it in your letter. After half or three fourths of an hour passed in unsatisfactory talk and painful ~~[illegible]~~ disputing the Missionary rises to leave,

and he is fortunate if he is permitted to do so without being assailed with shouts of abusive epithets, and perhaps a shower of dirt and stones.

We repeat it, (we would make the formal preaching of the gospel as prominent as it can be made, among the means we employ, — and it is a matter of great pain and discouragement that now, after the Mission has been established near twenty years, there is so little opportunity for employing the preaching talent of the Mission in these formal exercises. We have at Ahmednuggur only one chapel for preaching. — In that we usually have an audience of 150 or 200. but in this assembly there are scarcely half a dozen regular attendants, who are not under inducement to attend on account of some connections with the Mission. In these circumstances we feel called upon to give other means a greater relative importance, than we otherwise should do. — Our object is to gain access to the people in circumstances favorable for bringing them under the influence of the truth. If we cannot do what we would as preachers we must try other expedients. — We must establish schools, — train school masters, — make books and print them, — in short, do any thing that will ~~will~~ accomplish the object we have in view, — enlist the wealth and talent of the people on the side of Christ.

But we hope the ~~time~~ it will not always be so. — We hope the time is coming when we shall preach of the first, second and third churches of Ahmednuggur, and large regular & attentive audiences of Brahmans & Koonbees assembling each successive Sabbath and during the week to listen to the story of the cross. — Or if we cannot hope in our day to behold such a prosperous state of things, we do ~~not~~ hope that the time is not distant when we shall, at last, have various preaching places in retired parts of the city where we can meet a few regular attendants upon the ministry of the word. When every member of the Mission can gratify to a greater extent than is now possible, his earnest desire to engage in the pleasant labor of formal preaching to regular hearers.)

Your next enquiry is, "How obtain our stated congregations?"

Perhaps you did not expect a formal reply to this question. Yet as it suggests an important topic, we make a few remarks upon it.

From what has just been said on the subject of preaching, it is evident that we have not yet been able to establish such a connection or relation with the mass of the people as is desirable, — or rather, as is necessary to the rapid progress of the truth. What we want to see is, a willingness among the people to hear the gospel, — A willingness to assemble at stated periods to listen to the voice of the living preacher. — Books, tracts, and the printed word, if read, exert great power. They are sometimes the means of securing salvation. But in order that the word may have free course and be glorified, there must be the living preacher and the listening audience. But how obtain this audience? — We know of no other way than simply to provide a place, and invite the people to come and hear us. There should be no compulsion, — no unnecessary motives, to induce them to place themselves under the influence of the truth. — At least such means can not be resorted to here in this. In order to be most profitable by the preached word, the audience must be free to hear or not to hear. It is true that in Literary institutions in our country generally, & perhaps in some manufacturing establishments, attending divine service is obligatory by the rules of the institution or establishment. And many who thus attend, by compulsion as it were, are benefitted even to the saving of the soul. — And we have a rule in our Mission, that all persons in our service, — all connected with our schools, must attend upon stated religious exercises. — And we trust that some, in such circumstances, have been brought to a saving knowledge of the truth. In fact, our present Sabbath audiences, at our several stations, are mostly made up of such dependants. This state of things is very unsatisfactory. And while we regard it as affording

an opportunity to do good which should not be neglected; we hope it is not long to continue. We hope it will, not only give way, but will actually lead, to that more elevated and enlightened condition which is essential to the progress of Christianity — a condition in which the people uninfluenced by worldly motives will, ~~of their own free will~~, attend upon the ministrations of the gospel. For it is only in such a state of things, that the relation of the mission to the people, can be considered as on the most desirable and proper basis. But what can we do to hasten on this desirable state of things? We know of no other means than those we are now pursuing. We think the present imperfect state of operations, is adapted to bring on that which will be more perfect. — A knowledge of the truth is being disseminated among the people, and the number of those who put themselves in the way of hearing the truth is, we think, increasing.

We repudiate the idea of establishing schools for the purpose of securing regular audiences. Yet we confess, that the impossibility of obtaining regular hearers by the ordinary legitimate means, is one reason, in our minds, why we should have schools. They afford an opportunity for bringing the truth to bear upon a small portion of the population in favorable circumstances. — They constitute a point of contact between the Mission and the people, which is of great importance.

Our audience of scholars, teachers & servants, is to a good degree a regular one, — a stated congregation, yet it is not such a stated congregation as we wish to see. It is not an audience that indicates a very advanced state of operations. Missionaries obtain more promising stated congregations, in China, in South Africa, — in Turkey, — and even in some parts of India. In fact an audience of 25 regular hearers from the higher and middle classes of Society, entirely independent of the Mission would indicate a more promising state of things than our present one of 150 or 200 dependents.

These remarks prepare the way to consider your two enquiries respecting schools. viz. "How far employ schools as an auxiliary to preaching? How far employ the existing schools of the country with their heathen masters."

We have already expressed the opinion that the subject of education should receive a share of the Missionary's attention — especially in India. — How great this should be, depends on circumstances and conditions which are not always the same. The principal of these conditions are, — the actual state of education among the people; — the strength of the Mission; — and the opportunities for formal preaching independent of schools.

Admitting that the agency of schools in promoting the progress of Christianity, is as important as their most sanguine advocates maintain, still it is evident that the amount of pecuniary responsibility in support of them which Missionary Societies of the present day can assume, must be quite limited. The calls for pecuniary aid from semi christian lands, and destitute portions of our own country, are every year becoming louder and more urgent. This is a reason why the funds of the church expended for purely educational purposes in heathen lands should be less than they have been when these calls were not heard.

Again a moderate outlay of funds on a few schools, well superintended, will effect comparatively greater results, than a larger outlay, upon a wider field of effort & a necessarily less efficient superintendance. A few good schools will show what schools ought to be. — They will show likewise the value of education. And through their influence the people will be induced by degrees, to take the work of education into their own hands.

But while expressing the opinion that the educational department of a Mission should not be expensive, — should be so small that it can be superintended with efficiency, we likewise express the opinion that such a department is an important appendage to a Mission in this country. It forms an important point of contact with the people. It affords an opportunity for bringing young men of

promise as scholars and teachers under the influence of the Mission, in the most favorable circumstances for being affected by the truth. It presents the Missionary in the character of benefactor to the people, and helps to secure to him their confidence; and last though, perhaps, not least, it furnishes a legitimate sphere of labor in which he becomes interested to exercise his inventive powers, to devise measures of improvement, — and affords an opportunity to turn to good ~~to good~~ account, time, which could not be appropriated to a better purpose, in preparing books, and thus helps to keep the mind active, and prevent him from sinking into habits of idleness and inefficiency. and all this without necessarily intruding in the least upon that time and strength which he can devote to the formal preaching of the gospel. This last argument in favor of a system of schools we regard as quite important. We think it better for a Missionary to make books and establish ~~schools~~ and superintend schools, though the direct results may not be commensurate with the expense of time and money, than to sink into habits of inefficiency and become discouraged from a feeling that he has not a field of labor that affords proper scope for his talents or a fair opportunity to expend his strength.

To the question, "How far employ the existing schools of the country with their heathen Masters?" We reply as far as we probably can. We would exert over them all the influence we can, by visiting them and furnishing books. — But unfortunately the schools we find existing, after excepting Government schools which have come into existence since Mission schools began to be established — hardly deserve the name. — There are few of them, especially in this part of the country, and those few might almost as well not be. —

But your question probably refers to the employment of heathen teachers in schools supported by the Missions. as this is a prominent subject in a subsequent part of your letter. From your remarks, we suspect your ideas of these schools are, in some respects enormous. But whether this be the fact

or not, we can not answer your enquiry, or furnish the information you wish, in a better manner than by giving a brief description of them. And (1) In these schools both scholars and teachers are heathen. We could not employ Christian teachers in them if we had them. Few scholars, except of the very lowest castes, as Mahars and Mangs will attend upon the instructions of a christian. (2) We have in these schools, a regular course of study in the common branches of elementary education, including a proper proportion of Scripture and Religious lessons in each part. — Each class has its particular studies assigned it. — A Monthly examination is held, and the teacher is paid according to the progress of the school. For scholars in the higher classes he receives more than for those in the lower. Hence there is an inducement to exertion. If scholars do not learn the lessons of the month, he suffers for his neglect or their idleness. — (3) According to this system, the teacher is expected to teach Arithmetic, Geography reading, writing &c. but he is not expected to teach, in the same sense, the Bible and Christianity. We do expect that he will see that the scholars learn their Scripture and Religious lessons & read religious tracts and books. But we do not expect him to teach Christianity. This is to be done by the Missionary himself, or the Native Catechist in his daily or weekly visits to the schools, & on the Sabbath. It is not, of course expected that the heathen teacher will at first, refrain from exerting an unfavorable influence in favor of heathenism, or from opposing Christianity. Yet we have cases of teachers, who either from respect to us, or from conviction of the truth, cease to oppose by reviling Christianity and trusting heathenism. Some five or six have, as we trust, actually yielded their hearts to the influence of those truths, which they at first despised. —

Our opinion is that the number of such schools should not be larger than can be efficiently ~~supported~~ superintended, and that the amount of money expended in support of them should not be great. With such limitations and conditions, some of us, are decidedly of the opinion that they constitute an appropriate department of Missionary labor, and constitute an appropriate object for which to expend the funds furnished us by the church. — that they are a means of usefulness which should not be neglected.

We pass to consideration of the next inquiry. "How far employ the literature and science of the West?" This question was, by you probably, intimately connected with the following one. But you will permit us to make a few remarks upon it separately.

It is not necessary to go into any lengthy ~~xxx~~ discussion to show the importance of a correct science and healthy literature to the prosperity of true Religion. (The United voice of the Protestant Church, — the Protestant Pulpit, and the Protestant Press has long since settled the point that a knowledge of the sciences is a most powerful means of elevating and liberalizing the human mind. It is through the sciences that we obtain a proper view of the wisdom and excellency of the works of God. A man extensively acquainted with the various sciences has views of the divine character which he could not have without this knowledge. And even a limited acquaintance with them exerts a great influence upon the mind, and renders vast assistance in forming opinions upon religious subjects. This is especially true respecting the great systems of religions now prevalent.) It is true, that a Philosopher may be a hypocrite — may be a rejecter of Christianity, but he can never be a full believer in Hindooism, or Buddhism, or Islamism or any such superstitious system. —

These remarks contain nothing new, but they seem to us to embrace an important principle that should never be lost sight of in conducting Missionary operations. — Science must be taught, and what science is there, but that of the West? There is nothing that deserves the name of science among the Hindoos, or any nations of the East. — Or should we dignify some Eastern learning by the name of science, still their treatises are ~~xx~~ immeasurably behind corresponding treatises of Europe — and the Missionary from Europe or America cannot but regard the former as worthless in comparison with the latter. —

Again, it is the glory of Christianity that she ~~does~~ not only does not shrink from the severest scrutiny of Science, but is itself its greatest patron. This relation of Science and Religion has been eminently serviceable to both. This influence is such that some of the most devoted followers of Christ are among

the greatest lovers of Science. They regard Science as a part of Religion, and Religion as one of the greatest sciences. Such being the acknowledged relation between Science and Religion — the Christian Religion, we say the Missionary should keep the former as much as possible into the service of the latter. He is not to put Science before the gospel — or in the place of the gospel, but he is ever to show, by his efforts to advance it, that he understands it, and appreciates its worth. A New England Pastor is generally supposed to be the most learned man in the Parish, and is expected to take the lead in all matters relating to education. — And so in all parts of Protestant Christendom, the Ministers of Christianity stand forth as the champions of education and advancement of science. And shall the Missionary belie this character? Shall he give occasion to the enemy to charge him with bigotry & narrow mindedness, — as disregarding the temporal interests of the people and seeking only to propogate his peculiar faith and sectarian views?

The question how far Western Literature as an auxiliary to the gospel or the Missionary work, will be decided by the same kind of reasoning. A healthy literature is as important as a pure science. and the windows are about as destitute of the one as of the other. It is true, that much of Western literature is not well adapted to the social condition of Eastern Nations. Still as the fundamental sciences apply to all parts of the world, to all conditions of men and of things. — So there are fundamental parts of literature which are alike adapted to promote the elevation of every people of every clime. — Literature which has been consecrated by the church, and is as important to her welfare and best prosperity in India and China, as in Europe or America.

The subject of employing the Literature and Science of the West is intimately connected with that of schools and general education. And while we thus speak of their importance in a Missionary point of view we would ever make our labors in that department, properly subordinate to that of preaching the gospel.

The above remarks respecting Western Literature and Science are not made with any ~~importance~~ reference to the importance of teaching the English Language.

The next enquiry is, "How far employ the English Language?"

It will take but little time and space to exhibit our practice and theory on this subject.

We make a distinction between teaching English and teaching <u>in</u> English. From almost the first, English has been a study in our Seminary, — but it has not been made a medium of communicating instruction; unless we make an exception in reference to one or two cases where English text books have been used, because there have were no suitable ones in Marathi. And in these cases generally, it could not be said that instruction was given in English. The pupils were made to comprehend the subject taught in their own tongue. Religious instruction is invariably given in the vernacular language. We should consider it working to immense disadvantage, to attempt to impart a knowledge of the living truths of Christianity, in any other than the vernacular language of the hearers. — Whatever may have been the views of those who introduced English into the Seminary, the place we assign it, is that of <u>a study</u>. The importance of its being made a study, may be stated in a few words. (1) There has been such a paucity of Marathi text books, that English was important as necessary to help fill up the course of study. (2) There is a great desire among the Natives to learn English. The former of these reasons does not now exist to so great an extent as formerly. The latter is constantly increasing in importance, and it appears, (to some of) us (at least), that we ought not to disregard it in our labors in the educational department. —

We would remark that we concur, in general, in the views expressed in your letter on the subject of employing the English Language in the Missionary work. — You will see from the what is said above, that a quite a ~~large~~ portion of your remarks do not apply to our Mission. —

We pass to the next Inquiry. viz. "How far employ the isolation and discipline of "boarding school."

The establishing of boarding schools was one of the first things that engaged the attention of those who commenced this Mission, and this kind of schools, has, we believe, been regarded by Missionaries in India, generally as a very important and ~~important~~ promising department of Missionary labor. It has been the idea that to take children into a boarding school, and keep them as much as possible under the control of the Mission, permitting them to have little intercourse with their heathen friends was the most sure way to secure their conversion, and prepare them to exert and influence on the side of Christ. With this idea, two boarding schools, one for boys and one for girls, were early established at Ahmednuggur, and subsequently, one for boys, at Sevoor. At first all children ~~of sex~~ were taken almost, both boys and girls which could be procured — and it was with great difficulty that a moderate number, ~~of~~ from even the middle classes could be persuaded to attend. Hence there was not an opportunity, at first to exercise as much discrimination as was desirable, ~~to exercise~~ in reference to the intellectual character of the children. And now after twelve or fifteen years, the results have not been what was hoped for at the beginning. Whether the hopes and expectations indulged, were well grounded, is a question which we wish not now to discuss. But we are frank to say that we think the system needs considerable modifications, though our opinions differ as to the precise nature of the modification required. We can say however, that in the present circumstances of the Mission and of the treasury of the Board, we think we should not spend so great an amount of funds in this department. We are coming to the conclusion that Boarding schools, supported by the funds of the Mission, should consist only of select pupils, who give reasonable promise

that they will one day be directly useful in Missionary labor.— We would not limit the privileges of such schools to children or youth who are hopefully pious,— or the children of Christian parents, but would admit others of promising talents.—

On our present plan all the children of the native members of the church are admitted to our boarding schools, and thus secure their support from the mission. For if we support heathen children, why not those of Christian parents?— And it is now regarded ~~as the~~ by the members of the church, to a great extent as the settled policy of the Mission that their children are to be supported in school as long as they wish to keep them there. But although the course hitherto pursued by the Mission has afforded ground for this idea, it is evident that the system must have a limit. In past days, the circumstances of those who became christians, the difficulty of their supporting themselves, was a reason for rendering them aid in this way; and as before remarked, if we supported heathen children, how could we refuse the same favor to christians. But the time has come when this system of indiscriminate support must be modified. Yet the whole subject is attended with difficulty, and we shall not be able to bring this department of our labors, at once, into the desirable basis. But we should certainly look forward to, and endeavor to hasten, the time when those christian parents will assume the pecuniary responsibility of educating their own children.

The importance of Boarding schools on the above principles is such, that the same reasons generally exist for establishing them at all the stations, the more especially as the people at one station cannot without difficulty avail themselves of the privileges of a boarding school at another. But we would have the higher seminary only at the principal stations.)

The next Interrogatory is, "When shall we commence our higher Seminary, and begin to give a long and thorough training to those whom we wish to make Native preachers? and what shall be the precise nature of this training?"

Such are our views of the importance of bringing forward the educational department of a Mission, that we would commence the high School or Seminary, as soon as there are scholars to enter upon the studies appropriate to such an institution, and when commenced we would endeavor to elevate it as fast as the ~~materials~~ circumstances will admit. As far as such institutions partake of the character of boarding establishments, our views respecting them will be found in the preceding remarks. But they are not necessarily boarding establishments, or institutions wholly sustained by Mission Funds. We would have Institutions where young men qualified and anxious to pursue a course of study, can have the opportunity of doing so. We would not delay establishing such institutions, till we have pious young men prepared to enter them. We should expect they would afford the most effectual means we could employ, to bring youth under the influence of the Mission and the power of the gospel. If we mistake not, they ~~they~~ have been powerfully instrumental in doing this in other Missions of the Board. We certainly, cannot think of ~~more favorable circumstances~~ a young man's being placed in more favorable circumstances for being affected by the truth than while a member of such an institution.

With regard to our own Seminary, that fact that it has not better answered the hopes entertained respecting it, is not so much that it was established too soon, as that those hopes were unreasonable, considering the materials with which the commencement must be made. When commenced, it was commenced, as was thought, on the only principles upon which it could be started, and as a general thing, it has probably been pushed forward as fast as it could have been. It may however be questioned whether the principles upon which it was founded have

have not been retained longer than was necessary, and whether all modifications made at different times, have been of the right kind. But these are points upon which our opinions differ. One mistake respecting this institution was the calling it a Seminary. The name gave rise to hopes higher than were warranted from the circumstances of the case.—

As to the other part of the inquiry, "When shall we commence giving a long and thorough training to those whom we wish to make native preachers?" We remark, We think that such young men of promise as we hope some day formally to invest into the office of the holy ministry, should have their studies arranged with a view to their going through as thorough a course as the circumstances of the Mission will permit. At the commencement of a Mission this course can not be as regular and thorough as it can be made at a more advanced stage of operations. When the number of candidates is small, the Mission cannot devote strength to arranging and carrying forward a thorough course of instruction and the young men themselves are wanted for actual labor. — In such circumstances it is impossible, if not undesirable, to have a three or four years course like that at Andover or New Haven. Yet such are our ideas of the importance of education in the Ministry, that we think, as soon as candidates exist in connection with a Mission, a course of instruction should be commenced with them, and that this course should be made as thorough as the circumstances of the Mission will permit. We would have Theological Classes as soon as we have students — Though it may be a long time before we have Theological Seminaries & Theological Schools in the proper sense of those terms. — Our present Seminary is not such an institution. — And we might remark, that we do not think it would be desirable to form institutions of this class upon the model of Yale or Andover.—

In regard to the precise nature of the training to

be given to our Native preachers our opinions differ. Some of us think that candidates for the Ministry should be taught English, others ~~think~~ not. Individual members of the Mission will communicate their views in private letters.

We would however make a remark respecting the education of Native helpers generally. It seems to be called for by a remark of yours on this subject. The remark is this. All our experience goes to show that a native helper in the Missionary work, other things being equal, — is the more efficient and useful for having education. — We have no experience to show that what is properly called <u>education</u> has any tendency to detract from a man's usefulness in any part of the work in which we are engaged. — We have native helpers that are not educated, and those that are educated, to some extent. — The former are useful men, — they are doing good. — but the latter are capable of being as much more useful and valuable, as their ~~xxx~~ education is superior.

It is true that our uneducated helpers, may do some things, which the educated would not do. — but it is not because they are better able to do them — but because the educated men are engaged in more important work. We know of no part of the Missionary work devolved upon our native helpers, which can better be performed by uneducated than educated men. though some parts of it may be performed by the former (as their salaries are less) at a less expense than by the latter. Hence we say uneducated men are useful, but they never can, to a great extent, — not even in the commencement of a Mission, — occupy the place of those who are educated. — Our educated men have vastly clearer conceptions of the great truths and principles ~~and truths~~ of Christianity, both separately and connectedly, than the uneducated can have. Their knowledge and discipline of mind, enables them to compare Christianity with other systems, which gives them ~~immense~~ great advantage over their uneducated brethren.

We may as well notice in this place your enquiry respecting the principle on which the salaries of our Native hel-

pers, are based. contained in another part of your letter. You ask. "On what principle are the ~~salaries~~ wages of your native helpers based? Are they limited with reference to forming habits of expense adapted to the prospective ability of native churches, when the time shall come for them, or any of them, to support their native preachers? Are they higher in any case, than they would be, if the helpers were unacquainted with the English Language? What are these wages?"

It is difficult, if not impossible to give explicit & satisfactory answers to all the enquiries embraced in this sentence. We cannot state definitely what were the precise views of the Mission in its earlier history on these points. Nor would the task be much easier to define the principles which have guided more recent legislation respecting it. And even should we attempt to define the principles upon which we are acting at the present time — com — at the present meeting, we fear we should not succeed either to our own satisfaction as that of the committee. — The fact is, this matter of fixing the pay of our native helpers has caused us more trouble than any other subject. We have never been able to fix upon a single principle or set of principles that will free the subject from difficulty and place it upon a satisfactory basis. If we were to state the more important principles by which the Mission has been guided, as we think, and is still guided, in reference to this subject, we should say we are influenced by a regard to the previous standing of the individual in the community, — his actual abilities, and his actual necessities. — Perhaps in some cases we are somewhat influenced by the examples of other Missions near us, and by the practice of Government in paying individuals of corresponding abilities. Although we would not take the practice of other Missions, or of Government as a standard, yet it is evident we cannot take the ground of entirely disregarding it. — We know not that any estimate of the prospec-

— p. 23.

(Continued from bottom of p. 23.)

As to the question. Are the wages of our Native helpers in any case, higher than they would be if the individuals were not acquainted with the English Language? We reply that, although such qualifications have never been distinctly taken into the account in fixing the wages of any, yet probably, in regard to Hurripunt and Ramkrishnapunt, the question must be answered in the affirmative. The knowledge of English would enable these persons to command higher pay were they to leave the Mission. And some of us think that this knowledge renders their services more valuable in the Mission

---

I wish to remark in this place, that I think that our Native Preachers should possess such a knowledge of English that they will be able to consult with ease Commentaries and Theological works in that Language. This is the more important, from the fact that there are absolutely no Biblical helps in the native language. Even not all the Bible is yet put into readable Marathee. The arguments which I have heard advanced in maintaining the contrary opinion, based on the consequent necessity of giving higher pay &c. appear to me unsound & unsatisfactory. It might be maintained with equal soundness and validity, that candidates for the Ministry in New England should not prosecute their studies beyond the common school, or common academy, because higher qualifications will expose them to the temptation of being seduced into other professions, or under higher salaries necessaries, or consume valuable time in the acquisition. Again, the discipline of mind acquired in studying English is of great value. — In regard to our Native helpers, I think that any increase of wages that may be given is more than counterbalanced by the greater ability they possess, to be useful. —

R. Burgess —

tive ability of the churches which we hope will arise, has ever been taken into the account. — Nor does it appear to us practicable, to form any estimate from what we now see, that would materially assist us. The present state of christians is different from what it will be when christianity shall have, to a considerable degree, affected the mass of the people. And we do not think it would be proper to make any ~~thing be said &c, the basis for estimating~~ estimate we can now form of the ability of prospective churches, a guide at the present time. This is one view of the case. Yet we might further remark, that when we consider the natural resources of the country, the great expense of the present religion, we cannot see why these villages, when christianized, will not be able, easily, to sustain pastors on ~~at~~ far greater salaries than we now allow to any of our native helpers. It is true, that, our present feeble despised band of disciples, nearly one half of whom ~~are~~ are scarcely ~~able~~ able to support themselves, could not assume the support of our smallest salaried catechist. But it will not ~~always~~ be so, when these cultivators of the soil, — these mandars — and jagirdars and these shop keepers become christians, — when these temples shall give place to churches, and these immense sums, now wasted on the idols shall be cast into the treasury of the living God. If this country can support heathenism with its crushing burdens, it will easily assume the support of christian institutions on a scale of expense vastly higher than we have placed them in this mission. But before this time shall come, the struggles and the trials of christians in this field will be great; missionary operations will undergo many and important modifications, difficulties now existing will vanish, and others will spring up to try the patience and test the wisdom of the servants of Christ in this hard field of labor. In these circumstances the most correct principle seems to be, to act in view of present emergency rather than that of future contingency.

(See back one p.)

Village Congregations

The prominent place you have given this subject in your letter shows that you wish our opinion upon it.

We have been deeply interested in this department of labor in our Missions in Southern India, & have thought favorably of it. From what we know of it, we have supposed that it indicates a degree of progress considerably beyond what we have attained to in this field. We think we should be taking a step decidedly in the advance, if we could locate a native catechist in any neighboring village of moderate size with the consent of any considerable portion of the inhabitants, with this promise to listen to his instructions, though they should not enter into any engagements to abstain from practicing idolatry. But this we have not been able to effect. This time, we have three or four small Mahar Schools, taught by Christian teachers. But it is not possible for us just now to obtain a footing for catechists and Christian teachers in villages, on such favorable terms as our brethren at the South seem to be securing with their village congregations. That system is doubtless imperfect, and we suppose the brethren there regard it so, and are earnestly looking forward to the time when those villages will assume the entire support of their teachers and preachers. They doubtless think this instrumentality the most direct and powerful for accomplishing the object they have in view. It appears so to us, and with the understanding we have of the system we should not hesitate to adopt it if we could. You have given a very good & just view as we think of the advantages ~~and~~ of the system in your letter. We think these advantages are more than commensurate with the expense incurred. Though we would recommend to seize every opportunity to diminish the expense without too much danger of diminishing the efficiency of the system.

The subject of Touring or Preaching the gospel in the villages may properly be noticed in the connection. This

This kind of labor in our field, may be viewed under two or three different aspects. First The most desirable system of touring would be something like the following. The Missionary should have a circle of villages of such an extent that he could visit the whole at regular intervals of time. The people understanding this regular arrangement are to assemble to hear. In order that the most good may be accomplished, the circuit should be so small that each village can receive a visit at least once a month. It would be still better if the people could hear a sermon once a week. It would seem that such a system would promise better results than going over so large a field that each village can be visited but once or twice during the year. And if we understand the system of village congregations in the Madura Mission, it seems to render such a system in some degree practicable. When the Missionary cannot go himself the Native Assistant can go in his place. — But how is it in this ~~place~~ field? We have not been able to excite such an interest in a circle of villages as to secure regular and frequent at successive visits of short intervals. — At the first visit a good number will come to hear the Sahib out of curiosity — At the second, the interest will be less — at a third still less, — and often the respect and curiosity first exhibited, give place to abusive language, and perhaps to acts of a more exceptionable character. — We have sometimes adopted the plan of spending a number of days at a village, instead of stopping only for one day, or a part of a day. Occasionally we have been cheered by seeing quite an audience assemble for a few successive evenings, — but generally, we see very ~~very~~ few at the tent after the first day. And we feel that it is better to go on to another village than to stop longer.

On the same principle, we have thought that more good would be accomplished by visiting a larger number of villages once ~~at a time~~ during the season than a smaller number three or four times. On this plan the Missionary comes in contact with more people and the truth is heard over a greater extent of country.

Again, it should be remarked, it is sometimes necessary to endeavor to secure ~~xxxx~~ of the advantages of travelling, to a greater extent than the Missionary can do, if he confine himself to a comparatively small circuit and visit every village in his way — Touring or travelling, to be beneficial to health, must be attended with certain conditions. — There must be bodily exercise, — relaxation of mind, — and freedom from exposure to the sun. But these conditions cannot be properly secured if the Missionary confine himself to a small field, visiting every village, and availing himself of every opportunity to talk to the people. For these reasons, our tours have sometimes been more extended than they would otherwise have been. But even when health is a a prominent object, much preaching is accomplished. —

Touring, whether in a wider or narrower circuit, if the Missionary exert himself to preach and talk to all he meets, is laborious work, such as none but the strongest can endure, without serious injury to health.

On the subject of choosing locations for Missionary Stations — (to which one of your enquiries relates) — we know not that the views of the Missions have undergone any ~~change~~ material change since 1847, when our opinions were freely given to the Committee. The grand principle then expressed was that such is the nature of this climate, and of the diseases to which foreigners are subject in this country, that is in vain to think of establishing a Missionary permanently where he can not have access to medical aid. — and that we had better locate other stations where such aid is available — especially, so long as such places exist. There is nothing in the circumstances of those military stations where English physicians are located, as a general thing, to render them more unfavorable places for Missionary labor, than other places of the same amount of pop-

ulation. Could the Board send us a physician we could occupy large towns in the Ahmednuggur field. But the occupancy of such towns would not in our opinion secure any palpable advantage over other places, more distant,— where we could depend on permanent medical aid from Government Physicians.

You remark, while on this subject. "Perhaps the question of a residence for a time in some important villages, where you need to incur small expense for temporary dwellings &c. should again be considered."— On this point our opinions differ and you will learn the views of individuals from private communications.

We would add however, in noticing a remark in your letter that we have seen nothing as yet to induce us to think that the Stations of Shingar and Sevoor were injudiciously selected. Were we now called upon to select places for stations in the immediate field of Ahmednuggur. We should first select those very places. Though, if the question were between Shingar and Aurungabad or Sholapoor, the opinion of some at least would be different. But when Shingar was selected we had no such ~~opinions~~ power of choice.—

With regard to the wants of this field, and the subject of a reinforcement we have nothing to write in addition to the letter which was forwarded with the minutes of our meeting in last March.

Your remarks upon the subject of Caste do not appear to call for a particular reply. And as this letter has already become long we pass it in silence.

On "Secular Matters" you ask.

1 For a Statement Serialim of the several elements composing our Salaries.— They are as follows—

Mr. Burgess	(Personal Allowance)	Rs 125.	(two children)	30 Rs	(Conveyance)	20	= total	Rs 175	per m.
Mr. Hazen	(do	do)	125	do	do	30	(do)	20	..	175	..
Mr. Munger	(do	do)	80				(do)	20	..	100	..
Mr. Wilder	(do	do)	125	one child	15		(do)	20	..	160	..
Miss Farrar	(do	do)	41				(do)	20	..	61	..

Salaries.

In addition to these, each member of the Mission has an allowance for house rent and repairs of buildings sufficient to cover the actual expense of the same. The limit for house rent is fixed at Rs 40 per.m.— a night watch is likewise allowed at an expense of Rs 4 per.m.— Of the houses now occupied three are owned by the Mission and one is rented (i.e. those at Bhinger & Ahmednuggur)— The premises at Sevoor are Mission Property— The premises occupied now by Mr. Burgess and the Girls Boarding school are rented at Rs 40. per.m.— The matter of renting houses is under the control of the Whole Mission.

2 On what principles are based the wages of our Native helpers. &c. What are those wages?

The first part of this enquiry has already been considered (see pp. 21. 22.) The following table will give the information required in the latter.—

Ramkrishna		Rs 30 per.m.	Lukhiram	Rs 15.	Yesooba	Rs 7.	Bhinger.—
Hurripunt		27 ...	Bhagooba	9.	Raghooba	7	
Dajiba	Sevoor	22 ...	Sukaram	8.	Namajee	7	Sevoor
Ramchundra		16 ..	Ramdass	7.	Shwaram	6	

3. You wish. "for deliberate opinions and statements" from us "as to the kind of houses it is expedient to have for dwellings at our" stations and the expenditure for them it is expedient to incur."—

We do not exactly know with what degree of particularity you wish us to reply to this enquiry. We suppose however the following remarks will afford the information you ask for.

The chief requisites for a dwelling for Europeans and Americans Residents in the Deccan are, large rooms with high ceiling and facility of ventilation. These qualities are more important here than in New England. This is owing to the fact that for about one fourth of the year the heat is so great, that we must shut up our houses and remain in doors for 8 or 9 hours in the middle of the day. In such circumstances it

must be evident that if the space in a house is deficient, the ceiling of the rooms low, with imperfect means for ventilation the health of a family must ~~materially~~ suffer. The health of families in this mission has sometimes suffered materially from residing in unsuitable houses. To make our statement more definite, we think that for a family of a given size, ~~&~~ ~~have~~ a larger amount of space is necessary than in New England, and it is more important here than in New England, that this space should be conveniently arranged.

In regard to the amount of expenditure necessary to be incurred, we remark that the building should be of the cheapest kind consistent with durability. — The Ahmednuggur Mission have built two houses. The cost of one was about Rs 4300. The expense of this, was considerably increased by the fact that the building spot was so situated that a part of the house must be two stories in order to secure the proper amount of space. This house was designed to afford accommodations for a small family and a single female. The other house built by the Mission — that at Shingar, cost about Rs 4000 ~~this~~ This house would afford fair accommodations for rather a large family. The house which Mr. Wood is building at Satara will cost about Rs 3500. — In the sums above named the expense for out houses is included. The expense for out houses is usually Rs. 300 or Rs 350.

~~With these facts and ideas as to the cost of a house and out houses for a moderate sized family, we have a fair prospect for [illegible]~~. From particular contingencies the expense of building may be one or two hundred rupees more or less. The cost ~~for~~ of materials is not always the same. — The other house and premises owned by the Mission were purchased from an English Gentleman in 1836. for Rs 1500. He had purchased them a few years previous for Rs 3500, as you will see by the accompanying documents.

Mr. Hazen will inform you as to the cost of the Mission premises at Sangor.

4. You ask for "an exact account of all the property belonging to the Board &c."

Accompanying this you will find the documents relating to this subject, which we hope will be found to be satisfactory. #

In conclusion, we assure you we are rejoiced to hear that your health is improving, and that you find so much to encourage you in your arduous labors. We hope and pray that you may long be spared to labor in this good cause which is evidently increasing every year in interest and importance.

Please accept our united regards for yourself and Colleagues, with the assurance that you have our earnest prayers that you may be guided in all your deliberations by wisdom from above.

In behalf of the Ahmednuggur Mission

Yours very truly & sincerely

E. Burgess

These documents are not ready for the present Mail. — We find we cannot forward the evidences of legal possession without a reference to the Governor in Council. — For without a direct sanction from that body — which the Mission has not — we — or the Board cannot be said to hold any landed property legally. — All needed explanations at another time — It is but lately that we have become aware of the precise tenure by which the Mission property is held. — There does not, however appear to be any danger in regard to the safety of the property. —

Rev. E. Burgess,

Ahmednuggur, Nov. 13/50.

Recd. Feb. 17, 1851.

I. Aug. May 8/51

Theory of Missions. p. 3.
Scope for the inspirations. p. 8.
Schools — teacher training, 12, 13.
Use of the classes, 14. 15.
English language, 16.
Branding school system, 17. 18.
Education Shalfers, 21.
Salaries of native helpers, 22, 23.
Village congregations, 24.
Stations, 26. 27.
Salaries in Christian, 27. 28.
Cost of buildings, 28. 29.
Tenure of the buildings, 30.

For the Prudential Committee of the A.B.C.F.M.—

It is now more than 11 years since I first landed in India. At first, my views of the nature of the work to be accomplished, & the best way of accomplishing it were indefinite — especially did I have very indefinite ideas of the difficulties to be encountered. Before I came to India the Committee took special pains to inform me of the situation of the Marratha Mission. They had even entertained the idea of giving up the mission altogether. The committee expected that much would be accomplished by our reinforcement towards rectifying disorders & putting the mission on a desirable basis — How far these hopes were realized by the committee I will not attempt to say — Nor will I ~~say~~ attempt to say particularly how far my own hopes & expectations have been realized. I will say however that the results of eleven years have not been as satisfactory as I indefinitely hoped they would be. Why these results are not more satisfactory has been with me a subject of deep constant & painful thought for the past two or three years. Your letter of April 18. found me engaged in arranging my thoughts with a view to communicate them to you; — and the lengthy mission letter with private letters does not cover the whole ground — though the facts & principles stated in these come in, in part, as a foundation for this supplementary chapter on what I shall term The Political Economy of Missions

As sound Political Economy is based on facts, I shall proceed to state a few facts, & proceed to draw inferences from them. — First. It is a fact patent to almost all the world, that the old Marratha Mission for 25 years previous to the reinforcement of 1839, existed in a very inharmonious

state. The difficulties in the mission itself could not but exert a powerful influence in neutralizing the efforts of individual members. Harmony was by no means restored by the arrival of that reinforcement.— In 1844 the Prudential committee very wisely divided the Maratha Mission. The result of this on the Bombay branch, I will not attempt to describe but the effect upon the Ahmednuggur branch was most happy. From that date our prosperity commenced. (It is a fact that we have not been harmonious since the arrival of the last reinforcement, & the return of Mr. Munger. The first letter Mr. Ballantine wrote me after my landing in Bombay Feb. 1847, he says," our last meeting was an unpleasant one" &c. Stating some grounds of difference &c. and it is a fact that every meeting since, has been an unpleasant one, unless I except one which took place while I was absent ~~at the hills, & Mr. Munger absent~~ ~~traveling~~. The meetings are tedious, unpleasant— there is always some painful discussion— hours & even days are consumed upon points which should occupy at all the united attention of the mission. Instead of being seasons of spiritual refreshing they are deadening to spiritual life, & all are rejoiced when they are over. Business meetings are dreaded— even in the station. For some time before Mr. Ballantine left, we scarcely had any meetings for business. It is more pleasant to decide matters by circulars, though our houses are not five minutes walk distant from each other.)

Another class of facts is as follows— The different members of the Mission, have not as

a general thing had as much as is desirable, particular & independent spheres of labor, in which there was an opportunity to expend their strength to exercise their inventive powers, in interesting encouraging promising missionary work. The spirit of enterprise, ~~with regard to all~~, has not had free scope. Individuals have felt cramped & hampered. Perhaps the older members of the Mission have not felt this so much as the younger — But it has been true with regard to all, to some extent, ever since I have been a member of the Mission. Before I took charge of the Seminary I felt myself a supernumerary. We had one chapel & Mr. Ballantine was abundantly able to do all the preaching to our stated congregation. Mr. Abbot had charge of the seminary & in addition to their regular labors, they were abundantly able to take charge of the schools. In short they were able to carry on all the regular missionary work at the station.# When Mr. French went to Seroo the number here was reduced. Still the regular operations could be managed by two as well as by three or four. Miscellaneous work of preaching in the streets to any great extent, is painful & unsatisfactory. Touring can only be prosecuted about one third of the year. But it is exceedingly difficult for a descendant of the Puritans, an enterprising New Englander, to be satisfied with a train of miscellaneous operations which have no elements of permanency & self-sustaining. Such however was the nature of all work, which could be done here, besides that to which two men were abundantly adequate. Not only this, but two men would ~~actually~~ perform the work better than three or four.

I was put in charge of the Semy some 18 months before I left for America. My strength was more occupied it is true, still the position of things was

The fact of my having a small English school under my charge does not I think require any modification of this remark.

in general the same. But I was much encouraged to hope that there would be a developement of progress in some direction so that a greater number of men would find independent interesting spheres of labor. On my return I found our number augmented by three Mission families including Mr. Munger, but I did not find that such developement of of progress had taken place as I hoped to see — consequently individuals have not had interesting independent spheres of labors. Mr. French had had his own field entirely under his own control, & was interested & happy in it. But he must have an associate. This associate was sent him but what had he to do? Nothing, as he has told me. One man was abundantly able to do all the ~~work~~ regular work that could be done at that station, & the associate could not ~~find~~ feel that he had an appropriate sphere of labor. This you have probably learned from Mr. Hazen, If you have not you may rely on the correctness of my remarks. How was it here at Ahmednuggur? We failed in locating a family in the villages, Mr. Ballantine was abundantly able to do all the preaching, & I could take care of the Sem. The few schools could take up but a small share of one man's time, & touring could be performed but about 1/3 of the year. In fact there was not an appropriate field for so many men. We would all of us keep busy about something. But the amount of missionary labor actually performed was not, & could not be increased in proportion to the increase of laborers. When we look at the actual condition of things here, we find that there is about a given amount of regular labor to be performed, & when that is provided for the addi-

tion of other laborers does not proportionally increase the amount of labor performed or influence exerted — it rather embarrasses; dissatisfaction is more likely to arise; there is not that unity in design, & harmony in execution which is necessary to success in important undertakings. Men not having their hands fully occupied in their own department with necessary pressing labor must fill up their time with book making & other things not called for by real progress in the work — & (which should not be omitted) they have more time to criticize & find fault with their brethren. You will do wrong if you regard me in these remarks as stating a supposititious case. I am stating the results of actual experience & observation; and it is my deliberate opinion that had the board sent one half the number of men which they have sent to this field (the Marathas) the amount of actual good accomplished would have been nearly or quite as great as it has been. The average length of missionary life would probably have been greater, & the two Maratha missions ~~would probably~~ have been on a more healthy ~~foundation~~ basis. The remarks which you have frequently made respecting the proper time for establishing high schools & seminaries applies with great force to the subject of the numerical strength of a mission. We should not go before Providence — we should watch the course of the natural development of the work. Any unnatural pressure destroys the equilibrium, & produces an unnatural & unhealthy action. The superstructure we rear is not symmetrical, hopes are excited which are not well grounded, & greater disappointments are inevitable.

I am aware that you will regard this as a most extraordinary communication, & will doubtless contrast it with others from our mission, & with appeals received from your other missions in India. It is no part of my design to endeavor to harmonize the opinions here

expressed with what may have been expressed by us before — what others may express now — or what may be the opinion of other missions. I would say however that the circumstances of our mission are probably peculiar. We have failed of occupying the villages as they do at the south, & sufficient progress has not yet been made to give each man an independent charge, as they appear able to do, in the mission to South Africa — the Armenians & the Sandwich Islands. Whether any different course that could have been pursued would at the close of these 20 years have given different results, I will not attempt to say. My object in the preceding remarks has been to state facts; & that these facts are in the main at least correct, the committee have had abundant testamony besides that which I have furnished.

Inferences & Conclusions.

From these facts it is evident that the Marathā mission has not been & is not now in a very satisfactory state. For quite a portion of the time the mission has existed it has not been in a condition in which spiritual progress could be expected, & it becomes us as practical men to enquire if there is any way in which matters can be placed on a more satisfactory basis.

One source of difficulty evidently has been in the fact, that there have been too many men for the work to be accomplished. Individuals have not had as much as is desirable, independent fields of labor, in which their spirit of enterprize could have free scope, in which they could have their hands full of interesting promising hope inspiring absorbing missionary labor. This was strikingly the case with the old Marathā Mission. It has some-

times been the case with the Ah. Mission, especially during a large portion of the last four years.

As far as this difficulty is concerned the remedy is easy. Ascertain how many men can be profitably employed, & let not that number be greatly increased — And I state it plainly as my opinion that until there is some new developement of progress we cannot properly occupy as many men as we had in 1847—48—49. Even could a family effect a residence in the villages of the Northern field, one more than our present number. all being effective men is all we want for this field; & unless we have a physician with them, should a greater number of men be available for the Deccan, they should be sent to Aurungabad, Sholapore or some such central position to establish a new mission

I was going to start the enquiry how far the peculiar character — the unfitness of the men occupying the Marathas Missions at different periods of its existence can have been the occasion in any degree of its unsatisfactory progress, & its present unsatisfactory state. — There can be no doubt but that indiscretion illiberality, & even perverseness have done immense mischief in these missions. But on this I will not enlarge. I am willing that a proper share of these qualities should be ascribed to me. I will say however, I think that if the present members of the mission sustained to each other the relation of neighboring pastors of the same association in New England, they would present at least a fair ~~portion~~ specimen of brotherly love, & cordiality. This leads me to ask is there any thing in the nature of the organization of the mission which I have described? On this question it can be remarked that (The relation of Missionaries in the same field is very peculiar. There is nothing like it in any association or consociation or Presbytery, or college faculty or Prudential Committee. It is true the Presbyterian organization works

a little stringently sometimes, still in several important respects it has nothing like the bands & cogwheels of a mission of the A.B.C.F.M. Look at the subject a little in detail. Here we are a company of six or eight men, all engaged in the same work. We are a legislative body, & the subjects of legislation all relate to the labors of individual members of that body. Every one is continually sitting in judgement upon his brother & directing his work & no one must engage in any work without in general, the approbation of his brethren. How different with an association — they have no authorative legislation in regard to the labors of individuals. Their meetings are for advice & council — & spiritual improvement. When they separate, it is to engage in independent labors in their own parishes, & these labors can in general be prosecuted without any reference to the action of association. The members of Faculties of colleges have spheres of labor which are in a good degree independent. There is liable to be more jarring in the Presbytery, & this liability is against that form of church government. Still there is far more liberty than in such a body as the Ath. Mission. The Prudential committee of the A.B.C.F.M. have another peculiar feature of organization. They are purely a legislative body it is true, but the subjects of their legislation do not in general relate to their own labors. They legislate for others. The individual members of the ~~mission~~ committee all stand in the same relation to the persons & subjects respecting which they deliberate & decide; and being practicalmen & viewing things from the same point of observation they generally see alike. When they separate it is to go to their studies their offices, & their counting rooms, where each is occupied in his own affairs till another meeting. Perhaps it was not very

strange that Mr. Green should be able in taking leave of the committee to say that he had never heard an ~~unkind~~ ~~word~~ uncourteous expression in any of its meetings. Nor does it appear more strange that even good men bound together in a mission like ours, should sometimes differ very materially. Individuals must be more or less than common men to preserve among themselves entire harmony & cordiality. If one happens to be a little illiberal or perverse, it works great mischief. What then is the remedy? Shall the organizations of missions be changed? I see not how the essential principles of our organization can be changed, unless we resort to the system of Bishops and Popes, which of course could not be adopted by such as are of Puritanic descent, & who have known the free institutions of New England. The essential principles of our organization seem to be the best, viz. equal authority, equal privilege, & the decision of the majority to be law, in regard to all missionary operations. This being the fact, we must endeavour to diminish the friction by care in working the machinery. One way of promoting harmony would be to make the different stations more independent of each other. So deep has been my sense of the evils resulting from the members of one station taking strong ground in legislating for the other stations that I have seriously thought of making the separation of stations a sine qua non of my remaining in the mission. Since I have come into my present department of labor, however I have felt this inconvenience less. Being pastor of the church, having preaching as a principal part of my labors, I come less in contact with our system of minute legislation. In fact till there is some change in our system, or men, or some new developement of progress this is the only position which I could consent to hold in this ~~station~~ station. I do not now how-

ever now propose to make the stations separate though I may do so at no distant period. Changes by the providence of God are often frequent & rapid & radical, & with a little patient endurance, we often see by the natural unavoidable course of events the conditions of things to be entirely changed.) What I have said respecting the wants of this field when considered in connection with the subject of a reinforcement to the mission needs an additional remark. Such is the present state of the different families of the mission, that a reinforcement of two families cannot be sent too soon. Before they would be prepared to enter upon actual service, the places of some now on the ground will in all probability be vacated entirely. If our present number can be kept good, I for one should not feel anxious to see it very much augmented till there is some new developement in some direction. But on any supposition, a small reinforcement appears to be loudly called for; though before it arrives I do hope & pray that the mission will be brought into a more satisfactory state. ~~Our meetings would suffice to give us some satisfaction of our~~ ~~[illegible] with [illegible] minds.~~ Another remark should not be omitted in this place. The number of missionaries actually required in this field depends somewhat on the degree of prominence that is hereafter to be given to the subject of education. If the Seminary is to be given up or materially reduced, & the schools abandoned, the number of men should at least be reduced by one. It is exceedingly doubtful whether we shall ever succeed in having a family reside in a village distant from medical aid. Should such a residence be effected even for a part of the year, it would make a place for one additional man.

If in writing thus freely of our operations, I have said any thing that reflects on individuals, it is not with the design of so doing, but because a proper representation of the subjects required a plain statement of facts — . — Nor do I wish to throw discredit upon the representations of others. If discrepancies between my representations and those of others, or what the Committee have regarded as facts, appear, I know that this should be to me a cause of much solicitude. For I can in sincerity say that I have aimed to say what I think is important for the Committee to hear, and of this communication shall be instrumental in imparting light to your minds on the subjects of which it treats my object in writing it will have been accomplished.

Yours very respectfully

E. Burgess

Ahmednuggur
Nov. 14th 1880

Rev. C. Mengel,

Ahmednuggur, Nov. 14, 1850.

Recd. Feb. 17, 1851.

"Political Economy of Missions"

II.

Wi. May 10/57

Wm. Pat. Ce

Want of harmony in the mission p. 2.

not sufficient division of labor. 3.

too many at some stations. 6.

Working of the system. 7. 8.

Stations should be more independent. 9.

Non-harmony was injurious. 10.

On not giving too much at the outset. 5.

Ahmednuggur Sept. 15th 1857

R. Anderson D.D. Sec. A.B.C.F.M.

We herewith forward you the Minutes of our annual Meeting. Your long letter of May 10th was duly received & you will readily perceive the influence it has had on our plans of labor.

The allowance for food & clothing, to pupils in our Boarding Schools, has been discontinued at once, except in the special cases for provided for in the 2nd & 3rd Resolutions

Our Free schools, taught by heathen teachers, are to cease at the close of the present month, all but the four excepted in Res. 7th. If we do wrong in sparing these, they will be at once discontinued on receiving an expression of your wish to that effect.

We propose to adopt your recommendation in regard to "Village Congregations" as far as practicable, though we do not think we have reached that stage of progress in our Mission, which furnishes grounds to expect very encouraging results from this plan of labor.

You will have received intelligence of the safe arrival of Mr & Mrs. Bissell at Bombay,

as also of the severe affliction that has come upon us all in the death of Mrs. Wood of Satara. We pray that this afflictive event may be sanctified to each one of us in prompting to higher consecration of heart & soul & strength to the service of our Divine Master. In view of this event it was thought best for Mr. Burger to remove to Satara as soon as practicable.

In behalf of the Mission

Yours very sincerely R. G. Wilder Sec.

No. 1.

Sept. 15, 1857.

No. 1

Recd. Dec. 9/57.

Ans. Dec. 26/57

Tabular Statement

of the expenses, and estimates & grants. 1850. &c.

	1850. expended.	1850. asked.	1850. granted	1851 asked	1851 granted	1852 asked.
Allowances.	(1) 8.577	(1) 12.384	12.384.	Cannot file with this column at this place.	(2) 9.792	8.052
House Rent & Repairs.	1.512	1.100	1.000		1.000	1.030
Native Assistants.	2.154	(3) 2.256	2.106		2.168	2.052
Boys Common Schools	1.484	2.000	2.000		2.000	1.512
Girls Common Schools.	537	400	400		450	445
Boys Boarding Schools.	1.607	1.800	1.800		1.800	1.632
Girls Boarding Schools.	852	1.120	1.120		1.120	895
Pandits.	529	900	900		700	580
Teaching Tours.	660	800	650		800	640
Traveling.	522	500	350		350	310
Chapels and Sexton	151	(4) 625	500		130	162
Printing Binding &c	(5) 3.956	1.000.	1.000		(6) 800	1980
Incidentals	154	400	300		200	160
Out Stations.	910	(7) 1.075	1.050		350	114
Medical Attendance &c.	474	450	400		400	450.
Loaned from the Hall Fund.	170					
Expenses of Mr Ballantine.	(8) 980.					

(1) including those of Messrs Ballantine & Fairbank. (2) including Mr Fairbank's.
(3) reduced below an estimate by changing the rules regarding schools, March 1850.
(4) We asked for money to build a chapel at Bhingar, which was erected in 1849. & of course an estimate was higher than expenses.
(5) deducting the amount chg.d to Am. Bible Soc. & Am. Tract Soc. (Rs 1866.8) the amount expended from funds of the Board for printing &c is, Rs. 2.090.
In addition to this a grant has been made from the Tract Soc of $200.
(6) We asked for – and were granted – Rs 800 – for a new out station at the Kathi. The actual expense of that new station was less than Rs 700.
(8) This is the sum paid by Mr B. while in Liverpool, including his passage thence to New York.

A.H.

Donations received at Ahmednuggur 1850.

R. Y. Bazett Esq	Rs. 100
L. H. B. Tucker Esq.	100
Capt W. O'Brien	70
Mr T. Graham	5
for Schools; through the	
Rev. W. H. Schwabe	400
through Rev. E. Burgess.	265
" Miss Farar.	15
Capt Hibbert	50
	Rs 1.005
Mon. con.	38.5.3
	Rs 1.043.5.3
	= £ 475

ent. July 15. 1851.

Extract for 1852, copies

Donations in 1850 for Mr. Hill

Cash. mr. 2[illegible]

Minutes of the Ahmednuggur Mission Meeting March 11/54

Met in Mission Chapel 9 O'clock A.M. & held four Sessions - Present Messrs Burgess, Munger & Wilder. It devolved on Br. Munger to act as Chairman. Minutes of the last meeting were read followed by written Reports of labor from each Brother.

The following Resolutions were passed during the Meeting & directed to be forwarded to the Bmd. Conn.

I Seminary & Schools

1. Voted that Ozenkutton be employed as a teacher in the Seminary on a pay of ten (10) Rs.

II. Books & Tracts

2. — That an edition of 1000 copies of the translation of the Catechism entitled "Lamb's Fed" be printed as shall be approved by the Mission.

III. Native Assistants

3 — that Hurripunt be placed in charge of Br. Burgess
4 — that Lakhiram & Sukhiram be placed in charge of Br. Wilder

IV. Stations & Out Stations

5 — that the Mudaly & Newase Out Stations be made independent of the Ahmednuggur Station.
6 — that these Stations as thus constituted be put in charge of Br. Wilder.
7 — that the Nuggur Station be divided into two to be called the Eastern & Central Stations
8. — that the Central Station be in charge of Br. Burgess & the Eastern Station in charge of Br. Wilder
9 — that the boys & girls common schools be in charge of the Central Station.

v Extract for 1854 copies

V. Miscellaneous

10. — that Mr. Burgess be authorized to purchase a site for a new chapel in the city, at an expense not exceeding two hundred & fifty (250)rs.

11. — that in case the site be purchased an appeal be made to the christian public in India for twenty five hundred (2500)rs. to build a chapel.

12 — that we ask permission of the Bend. Conf. to employ Mr. Firth of Moorabad in the service of the Mission.

13. — that Miscellaneous Res. 4th of Oct. 1844 be amended by inserting the clause "& journeys & also when separated from their families by reason of sickness —

14 — that the following be our estimates for 1832.

	Central Station	Eastern Station & Nuwase	Bhinga	Ignor	Total
Allowances	3832	1920	1200	2100	= 8052
House rent & repairs	600	285	45	100	= 1030
Native Assistants	516	756	168	612	= 2052
Boys' Free School	588	396	228	300	= 1512 ✓
Girls " "	445				= 445
Boys' Boarding "		1200		432	= 1632 ✓
Girls " "	675			220	= 895 ✓
Pandits	240	120	100	120	= 580
Preaching Tours	100	200	190	150	= 640
Travelling	125	125		60	= 310
Chapel & Sexton	100	25	12	25	= 162
Incidentals	50	50	10	50	= 160
Out Stations		50		64	= 114
Medical attendance	300			150	= 450
	6571	5127	1953	4383	= 18034

Printing Scriptures 680 + Tracts 500 + Books 800 = 1,980
Building chapel 2500 + 250 for site = 2,750
22,764

15 — that the following be the Officers for the current year.

Rev. Milder Sec.
Br. Hazen Treas.
Br. Burgess. Librarian
Hazen, Mrs. Milder } Fin. Com.
Mrs. Manager & Milder

R. C. Milder Sec.

Ahmeednuggur March 23: 1851

R. Anderson D.D. Sec. A. B. C. F. M.

Revd & dear Sir

We herewith forward the minutes of our late annual meeting. There is little which requires explanation. The action under "Stations & Out Stations" contemplates a little more independence & personal responsibility, & will perhaps contribute to a more correct view of the extent & amount of our mission operations.

The subject of a new chapel in Ahmeednuggur has been long under consideration, & is very much needed. We have all confidence that, as soon as the site is secured, the christian public in India will cheerfully send in their contributions & fully meet the expense of building the chapel.

The 4th Miscellaneous Res. refers to one of Oct. 1844, authorizing an allowance of twelve (12) annas per day for personal conveyance when on preaching tours. This amendment extends the privilege to journeys &c.

Our estimates for 1852, we trust, will commend themselves. In case of definite items, as personal allowances for ourselves & native Helpers, we have put down the precise figure. In case of indefinite items, as House rent & Repairs, Schools &c. we have put down the lowest safe estimate, reducing in many instances from what we first marked, & what is really important to the proper extension of our work.

The estimates were prepared with careful examination of each particular department of labor.

The minutes with these few suggestions are very respectfully submitted.

In behalf of the Mission

Yours very Truly A. G. Wilder Sec.

Rec'd. June 8, 1851.

Ackd. Nov. 24/51

Extracts for 1852

Copied,

Ahmednuggur March 15: 1837

R. Anderson D.D. Sec. A.B.C.F.M.

Revd & dear Sir,

We have just held our annual Meeting & should forward the minutes by the present Mail, but Br. Hazen is at Mahabuleshwur & we delay them that he may see them before they go. There is one Res. however to which we desire your attention & would be glad to have your advice in regard to it as soon as practicable, & therefore we forward it at once. The Resolution is as follows,

"that we ask permission of the Prudential Committee to employ Mr. Firth of Mominabad in the service of the Mission"

Mr. Firth is an Indo Briton. He was educated in the Church Institution at Madras, & remains connected with the Church. He has been engaged in teaching several years at Mominabad, with a nominal pay of sixty (60)rs. He has an intelligent & interesting family consisting of a wife & six children. He has a cultivated mind, well stored with general knowledge & science - has pretty good command of the Teloogoo & Hindustanee languages & within the last three or four years has made considerable progress in gaining a knowledge of the Mahratte language. But the consideration which most influences us is his decided piety & love for souls.

under all the embarrassments of a Govt Teacher, he has made known Christ & Him crucified to his heathen pupils, & the influence of the truth has been manifest among them. He was the teacher of Young Ozenkatkow whose case was reported at some length in Nov. Ozenkatkow attributes his knowledge of the truth & consequent hope of heaven, under God, to Mr. Firth's instrumentality.

Mr. Firth has signified to us the great happiness it would afford him to be employed in the Missionary work, & to be associated with us. To meet the wants of his increasing family he names eighty (80) $ monthly pay. The unanimous opinion of the Mission is that it would be wise to secure his assistance in our labors. Our experience heretofore in the employment of such men (Indo Britons) has not been happy. But those before employed were not possessed of the education, cultivation, piety, or even natural qualities of character, which this man seems to have. It is our impression that in the case of one who combines the excellencies of this man, it is true wisdom to secure his strength to the cause of Christ in this land, & especially as there seems to be so few of the educated young men of Am. ready to enter upon this self denying labor. A man of this class, standing midway between us & the natives whom we seek to influence & elevate, has not the influence of an Am. or Europ

-an in some respects it is true, & yet his proximity to the natives secures him more influence & better facilities of another kind for doing good, & we think it hardly admits of a doubt that the talents & piety of this class of persons offers one of the most feasible & promising agencies for prose-cuting the work of Missions in India. The fact of their being natives of the country se-cures to them peculiar advantages in regard to health & intimacy with the character & hab-its of the people. But we need not say more than thus to express our opinions & ask your assent to Mr. Firth's employment. If your views coincide with ours & you approve the measure, please inform us as soon as practicable.

Your letter of Dec. 23/50 was received Feb. 25th/51 In regard to the list of papers Mr. Bourgess has written you. As to publications in this part of the world, we have some valuable ones which we doubt not you could readily secure by exchanges. We would mention "the O.C. Spectator", published by our Scotch Brethren of the Free Church, Bombay. Sub. price nine (9)rs "Friend of India", at Calcutta, sub. price to Missionaries ten (10)rs. "Calcutta xtian Observer" Subscription price ten (10) rs & "Calcutta Review" sub. price (20)rs. The latter (Review) we think would be well worth your securing by sub-

scription. We shall be happy to negociate exchanges for any of these, if able to do so, or order them sent to you as subscribers if you desire it. In behalf of the Mission

Yours faithfully R. C. Milder &c.

March 13, 1851

Recd. May 12/51

Cancld. Nov. 24/57

Mr. Pratt — Pd & Cr

Pennsylvania

Sch 9/57

Missionary Society

Philadelphia

Pennsylvania

Minutes of the Annual Meeting of the Ahmednuggur Mission

Met in Mission Chapel Sept. 9th, 1851, at 9 O'clock A.M. Present Messrs Burgess, Hazen, Munger & Wilder. Mr. Burgess Chairman. Four Sessions were occupied in the business of the Meeting & Thursday was devoted to a religious meeting with the Native Church. A special prayer meeting was held on Friday evening. The following Resolutions were passed during the meeting & directed to be forwarded to the Bord. Com.

I. Seminary & Schools

1. That the allowance for food & clothing to scholars in the different Boarding Schools, be discontinued from the close of the present month.

2 – that the allowance (for food & clothing) in the girls ~~Boarding~~ School at Sewoor be continued to the close of the present year.

3. – that the allowance to the children of Balaji & Mahipatti be continued to the close of the year.

4 – that Siddee Sonar be employed as a teacher in a boys day school at Sewoor on a pay of four (5) rs. per month

5 – that all Free schools, taught by heathen teachers, be discontinued from the close of the present month.

6 – that in the present state of our Mission we think a limited sum should be expended in support of free schools taught by heathen teachers.

7.— that in view of the above Res. four such schools be continued in connection with the Nagpur Stations & Out Stations, till we can hear from the Prud. Com.

Wilder = Yes
The rest = non leg.

II. Native Assistants

1. That in case of Native Assistants being suspended from the church, they be also suspended by virtue of such action from their rank & pay during such suspension from the church.

2. That Mr. Hazen be authorized to build a house for a Nat. Assistant at Shirugaon at an expense not exceeding twenty five (25) rs.

3.— that the pay of Manaji of Sirvor be eight (8) rs per month.

4.— that the pay of Ganeba & Raghuba of Shingaon be each eight (8) rs per month.

5.— that Hanumant pay be thirty (30) rs per month.

III. Village Congregations

1.— that Mr. Wilder be a Com. to draft a form of engagement for "Village Congregations."

2.— that we approve of the form presented for parts of the field where its application may be practicable & that three or more families, on subscribing to it, shall be entitled to a teacher as soon as the Mission can furnish one.

(This form of engagement consists of three items, viz:
I pledge 1st — to forsake idolatry
2nd — to keep the Sabbath
3rd — to hear preaching & religious instruction & to try to walk according to it.)

IV. Miscellaneous

1. — that in view of Mr. Burgess' having been transferred to Satara by the Bmd. Com. & of Br. Woods' circumstances, he be authorized to remove to Satara at his earliest convenience

2 — that on Mr. Burgess' departure the Nuggur Central Station be put in charge of Mr. Milder.

Ahmedabad Mission.

Sep. 9, 1851.

Recd. Dec. 9, 1851.

Ans. Dec 26/51

Rufus Anderson

Ahmednuggur Sept. 15th 1857

R. Anderson D.D. &c. &c.

Rev & dear Sir

We herewith forward you the Minutes of our annual Meeting. Your long letter of May 10th was duly received & you will readily perceive the influence it has had upon our plan of operations.

The allowance for food & clothing to the pupils of our Boarding schools has been discontinued at once, except in the special cases provided for in the 2nd & 3rd Resolution. Our free schools, taught by heathen teachers, are to cease at the close of the present month, all but the four excepted in the Res. 7th. If we do wrong in sparing these they will be at once discontinued on receiving an expression of your ~~opinion~~ wish to that effect.

We propose to adopt your recommendation in regard to "village Congregations" as far as practicable, tho' we do not think we have reached that stage of progress in our Mission, which gives encouragement for very great results from this plan of labor.

In regard to your plan for "parochial schools" we wish for more definite information on one point. After a congregation is formed & a school established, shall we limit the pupils to the children of parents who shall have signed the "agreement" or may others be admitted

ted? And may we have the privilege of establishing
schools with xtian teachers where the people will
not sign the "agreement"?
The allowance to scholars in the Nuggur Girls & Boys' Boarding
school at Seroor has ceased to exist. We think days
for Boys should be continued ~~cease~~ in both places, & the only diff
of opinion on this point is whether we should endea
to keep up a large school & teach Eng & the higher
-rathe studies in what has been called the Girls'
at Nuggur. By ~~allowing~~ teaching Eng. & the higher
-es, it is thought by some of us, that a portion of the
most promising young men can be retained
-der our influence, & thus a very desirable object be ac
with little or no additional expense. We have pl
the school on this basis for the present, but you will
see the importance of expressing your wishes de
-nitely on this point, as a guide for our future action
Bom propose the relinquishment of the premises now
-cupied by Mr. Burgess. His departure for Satara w
seem a very proper time to relinquish them, b
if Mr. Ballantine return soon we may be subjected
serious inconvenience without them. Besides the M
as now constituted are of the opinion that no premises
equally eligible & furnishing equal protection
can be found in the city or built for any moderate
We therefore think best to retain the premises for the pr
& pending further instructions from the Com.
Bom will have received intelligence of the safe arrival of

Wm Jones 1. 1852

Mrs. Bissell at Bombay, as also of the severe affliction which has come upon us all in the death of Mrs. Wood of Satara. We pray that this afflictive event may be sanctified to each one of us, in prompting to higher consecration of heart & soul & strength to the service of our Divine Master. In view of this event it was that best for Mr. Burgess to remove to Satara as soon as practicable.

In behalf of the Mission

R. G. Wilder Sec.

Dear Bro,

Shall these Minutes & letter go home to the Frnd. Com. by next Overland Mail?

Yrs. Truly R. G. W.

I would rather not make any suggestions on this letter till the other brethren have seen & remarked, and if they approve I shall not probably, from my peculiar relation to the Mission, make ~~[illegible]~~ exceptions. There are one or two things which I might be strange for the letter —

E Burgess

This letter was not approved.
I send it only for information
A. G. Milder

No. 2.

No. 2.
Sept. 13, 1857
Recd. Dec. 9, 57.
Ackd. Dec. 26/57

Minutes of "Special Meeting" of the Ahmednuggur Mission Nov. 5th & 6th, 1851

Met in Mission Chapel 9 O'clock A. M. – Present Messrs. Burgess, Hazen, Munger & Wilder. Br. Burgess was elected chairman – Minutes of the last Meeting were read & the following Resolutions were passed.

1st – that Br. Munger be advised by the Mission to send the Bmd. Com. a copy of all Br. Wilder wrote on the "Circular" of Sept. 16/51, a part of which only was sent as in case of other brethren, Br. Munger having the liberty to state his reasons for not sending the whole.

2nd – that the action of the Mission taken by "Circular" dated Bhingar Sept. 16/51 be put upon the records of the Mission. That action was as follows, viz.

"1. – that we ask the Bmd. Com. to allow the admission of children to the parochial schools, whose parents do not sign the pledge.

2. – that we desire the Com. to modify their plan so as to allow the location of christian teachers in villages where the required pledge cannot be obtained.

3 – that the schools of the Mission now in charge of christian teachers & any that it may be deemed expedient to commence at once, be conducted on the principles of the preceding Resolutions, pending the reply of the Bmd. Com.

4 – that at the close of the year 1851, the Gurry & christian school be merged into one school, to be conducted on the principles of the parochial schools, the studies of which shall be only in the vernacular.

5. – that this school be in charge of the Missionary who

has charge of the Ahmednuggur Eastern Station.

6.— that we request the Prud. Com. to allow the occupation of the premises where Br. Burgess now lives, for the present.

7— that the preamble & Resolutions with the exception of the 5th & 7th be appended to the Minutes of the Meeting & forwarded by next overland via Marseilles, & that when there is a difference of opinion the yeas & nays be written.

8— that Br. Wilder be desired to briefly state in the letter accompanying these Minutes, the reasons which induce us to ask the changes in the plans of the Com. which we have here proposed."

3rd— that we reconsider the 6th & 7th Res. under Seminary & Schools, passed at the last Mission Meeting.

4th— the 6th Res. was again passed.

5th— the 7th Res. was amended & passed as follows, viz.— that in view of the above Res. four such schools be continued in connection with the Nuggur Stations & Out Stations, & one at Wardguhan in connection with the Sirwar Station, to the close of the present year.

6th— that Br. Hazen have permission to spend the next hot season on the coast, with his family, for the benefit of his health.

7th— that Rama Bhore's pay be fixed at twelve (12) rs per month.

8th— that in the present state of the Mission it is desirable that Mr. Munger spend a portion of his time during the cold season in preaching in the Northern field.

9th— that for building a school house & a teachers house in connection with each "Village Congregation" the Missionary in charge be authorized to expend a sum not exceeding thirty (30) rupees. R. Burgess — Chairman

R. G. Wilder Secretary

Resos. Ahm. 19. 1852.
Res. 15/53

Report of the Ahmednuggur Station for 1851

In reviewing the dealings of God with us another year we find occasion for special gratitude for the measure of health which the Lord has granted us. At the beginning of the year one of our number, Mrs. Wilson, was reduced very low, & was absent for change & medical advice nearly six months. Her health is not yet fully established but is gradually improving. The rest of our number have enjoyed health to labor, though Mr. M was necessarily absent with his family at intervals during the first part of the year, & in Nov. Mr. Burgess & family removed to Satara, so that the labors of the year have been much broken.

But the Lord has not left us without some tokens of His favor & blessing.

Native Churches

The church in Ahmednuggur enjoyed the pastoral care of Mr. Burgess up to the date of his removal to Satara. The average Sabbath attendance in the chapel has been much the same as last year — about 150. The Records of the Church show one admission on profession of faith & the restoration of two persons who had been excommunicated — Also three persons have been suspended for misconduct, & one excommunicated, & one has been dismissed with a letter of recommendation to the church in Bombay.

The members of the Church in connection with the Eastern Station, all belong in the villages in the

vicinity of the Out Stations. The pastoral care of this church involves the necessity of frequent visits & much exposure in the inclement seasons of the year. Two members of this church were suspended in July, but were restored near the close of the year.

There is an increasing spirit of inquiry in the villages where these Christians reside, & during the year twelve persons have been baptized & received into the church.

In Nuggur & at the Out Stations together twenty (20) children of Christian parents have been baptized.

It should be mentioned as special cause for gratitude, that no adult member of the church has died the past year, & but four children.

The present number of church members in connection with the church in Ahmednuggur is 63.

The number in connection with church at Out Stations 45.
Total 108

The whole number of adults received at Nuggur & at the Out Stations together from the first is 161.

The whole number of children baptized is 191.

It should be borne in mind that most of these christians are "weak ones" – weak in faith & wisdom – & constantly liable to be overcome by the wiles of the adversary & the allurements of the corrupt faith & practices which they have but just abandoned; & that they greatly need the prayers of stronger christians, as well as the constant teachings & care of those who "watch for their souls"

Schools

Our efforts for the education of the young, for the first eight months of the year, were prosecuted as heretofore. But in Sept. very considerable changes

were effected in this department of our labors. Our Boarding Schools were discontinued at once, & all our Boys Free schools, taught by heathen teachers, were disbanded, the last one ceasing with the close of the year.

Female education is more neglected by the Hindus & hence our Girls Free Schools were continued without change. This continues to be a difficult branch of labor, but Miss Farrar has continued her persevering & praiseworthy efforts as in former years, & with much the same results. The average attendance for the last six months in these ~~three~~ Girls schools taught by heathen teachers has been sixty eight (68). Their progress in study & general improvement has been commendable, & the weekly Bible exercise with the more advanced girls has assumed more interest than heretofore.

When the three Boarding Schools were discontinued in Sept. the place of each was supplied by a parochial day school. The pupils of two of these schools, viz. the "Girls' Boarding School" & the "Boys' christian school, were children of christian parents, & of course residing permanently under the influence of the Mission. These schools were taught by xtian teachers, & have continued to the present time with very little variation in numbers. The number in each at the close of the year was (thirty) 30.

The Seminary, (the remaining Boarding School,) has from the first embraced many pupils from the higher

castes. The difficulty of bringing such pupils under the influence of the Mission led to its origin as a boarding school at first. This difficulty has continued to be felt to such an extent that heretofore a change has not been thought practicable. And even now we fully expected that many of the pupils would leave. The school however had in a measure become prepared for the change, by a gradual diminution for four or five years past, both of the allowance for board & of the number thus privileged; so that, to our surprise, more scholars have entered since the change than have left on account of it. The only inducement for scholars of good caste to remain under our influence, is a thorough course of vernacular instruction & the privilege of one lesson daily in Eng. The number of pupils at close of the year (fifty three) = 53

The religious interest in this school during a portion of the past year has been such as to encourage the hope that the convictions of several young men will prove deep & genuine, & ultimately result in a public profession of their faith in Christ. One of them indeed has made such a profession since the close of the year, & another, the son of Christian parents, was received into the church at Bhingar in Nov. —

The disbanding of our nine Boys Free Schools was a measure which we could not adopt without some concern. It proved, as we expected, an occasion of exultation on the part of opposers. These understand not the silent operations of the Spirit of

God, but judge of our influence & the progress of our work only from our visible operations! No wonder that the disbanding of so large a number of schools furnished them occasion for a temporary triumph. The ready inference to their minds was that our resources were failing, & many exultingly predicted that we should soon leave the country.

This triumph of the enemy, however, soon met a repulse from a new & aggressive movement on the part of the Mission. | An attempt was made to organize "Village Congregations" on the basis of a pledge, requiring the subscribers to forsake idolatry, keep the Sabbath, listen to xtian instruction & try to walk in accordance with it. This pledge was made the condition of a school for the education of the children of such as would subscribe & keep it — the school to be taught by a xtian teacher.

Our first efforts to obtain such congregations proved a failure, & we began to fear that the time had not yet arrived for the adoption of such a measure. But persevering efforts proved successful, & a beginning has been effected. Six Congregations have been organized on the basis of this pledge. Our success awakened much opposition, as was to be expected. Strenuous efforts were made to detach some of these congregations from us, as soon as it became known that they had subscribed the pledge. In one instance a large congregation of thirty four families has been so far affected by the persuasions & threats of the enemy that

they have hesitated, & wavered in their resolution to keep the pledge. As a consequence of this they have not been furnished with a school, nor are they here reported as a congregation. Some statistics of these congregations will appear from the following table

Names of the Villages	No. of families	Men	Women	Schools	No. of scholars
Ilhakur	4	4	1	.	.
Bhardpur	5	2	.	.	.
Shingvay	16	.	.	1	17
Budhigur	15	.	.	1	21
Shandi	11	1	.	1	13
Chandi	7	.	.	1	20

It should be borne in mind that this plan of labor is new, & all our present hopes of its feasibility & success may not be realised.

Preaching Tours & distribution of Tracts

This kind of labor is deservedly held in high estimation in our Mission, & a good proportion of it has been accomplished by the brethren at the Nuggur Stations during the past year. One brother has spent between three & four months travelling from village to village at all seasons, declaring the word verbally & putting tracts & portions of Scripture in circulation among the people. The demand for books & tracts is yearly increasing as the Hindu mind becomes more aroused, & an encouraging fact is that the proportion of books put in circulation by sale is constantly increasing.* The issues from our vernacular Depository the past year is as follows.

New Testaments & other portions of Scripture 550 = 211,849 Pages
Books & Tracts 8,194 = 372,718 "

* My own receipts for books sold the past year is seventy-two (72) rupees.

Native Preachers, Assistants & Out Stations.

Aurupunt has resided at Nuggur, occasionally preaching on the Sabbath & Wednesday afternoons, conducting week day meetings & superintending the Boys' Free Schools. He has spent some two months, in all, on preaching tours.

Ramkrishnapunt has remained at Nevase, carrying on the duties of that Out Station, & visiting Wudaly for the Sabbath once or twice each month. His labors at the Out Stations are becoming more & more valuable & his apparent interest in them increasing. He has spent some two months during the year on preaching tours.

The four Assistants who live in Ahmednuggur have been employed as heretofore. One of them remains constantly in Nuggur, & has many opportunities for communicating the truth, both at home & at different places in the city. The remaining three are engaged in the same way part of the time, but make frequent tours in the surrounding country. Sakhiram, the oldest of these assistants, is a venerable old man & commands much respect wherever he goes. Notwithstanding his infirmities he continues zealous & active in his labors. From a little record which I have kept I find he has been absent from home on preaching tours during the last year, full six months & a half. This is much more than any other assistant has done.

Ithundoba has remained at Wudaly. Some account of his misconduct & discipline, as also his subsequent repentance & restoration to church fellowship & his former rank & duties has been sent you in private letters. He is at present active in his duties, & from his sincere

penitence & confession for his fault we entertain hopes that the discipline has been blessed to his permanent good. The condition of the Out Stations will be infered from the report of the churches. There is gratifying & increasing interest in many villages in their vicinity, & we trust the Lord has choice blessings in store for that field.

Thus have our labors closed for another year. We find occasion to mourn over many defects & shortcomings, & occasion too for devout gratitude & praise to God for the favor which He has bestowed. And while our brethren in a stean land rejoice with us over those who have been gathered into the fold of Christ, let us bespeak your earnest prayers to God for us, that a greater measure of the Holy Spirit may rest upon us, & give new power to the message of eternal life.

Very Respectfully R. S. Wilder

To R. Anderson D.D.
Sec. of A. B. C. F. M. Boston
Mass.

Ahmednuggur
Jan. 14: 1852

Ahmednuggur Jan. 14: 1852

My dear Dr. Anderson

I send a brief Report of the Nuggur Stations. I have written briefly because I have not time for more detail, & do not like to delay such things. If Br. Burgess will kindly send you a more particular Report of his own labors here the past year, it will be very well. The young man alluded to on the fourth page of this Report, was baptized & received into the church the first Sabbath of the present year. He is of good caste (a Sonar) one of those alluded to in my letter sent Oct. 14th/51. He has long given evidence of a sincere desire to follow Christ, & his meek bearing & settled purpose encourage our hopes that he may "endure unto the end" & prove useful in the service of Christ. May he have grace to "run with patience" & "finish his course with joy".

As ever, Respectfully & Sincerely Yours,

A. G. Wilder

Nuggur Station for 1851.

Recd. March 9, 1852.

Rect. 23/12/52

Mustard

H. Schwenck
Jos. & H. P. Gill.
Boston
Mass.

Minutes of Ahmednuggur Mission Meeting March 9: 1852

Mission met March 9th according to the requirements of the Constitution. Present Messrs. Bissell & Wilder. Mr. Bissell was chairman & opened the Meeting with prayer. Minutes of the last Meeting were read & three short Sessions for business held on successive days. Most of the schools, at the Station, were examined, & on Sabbath the 14th the Sacrament was administered & two persons were baptized & received into the Church.

Of the Resolutions passed during the Meeting the following were directed to be forwarded to the Prud. Com.

1. — that Notes of thanks be sent to Messrs. Merriam & Pratt & to the Am. Cr. Soc. for their donations of books, & that we comply with the request of the latter & send them a selection of our publications.

2. — that Sukhiram's allowance be nine (9) rupees per month.

3. — in accordance with the suggestion of Dr. Anderson (in his letter of May 10/51 Page 23.) in regard to the children of christian parents, that, in "extreme cases (cautiously excepted) where the distance to school is too great & the parents are too poor to make the necessary arrangements" one rupee per month be allowed each scholar for food while attending school.

4. — that the following be our estimates for 1853.

viz.	Rev. L. Bissell	1740
	Rev. A. Hazen	2100
	Rev. S. B. Munger	1200
	Miss C. Farrar	732
	Rev. R. C. Wilder	1920
		7692

	Central Station	Eastern S.	Bhingar	Sewoor	Totals
Allowances	—	—	—	—	7692
House Rent & Repairs	600	285	45	100	1030
Native Assistants	552	768	192	624	2136
Boys' Com. Schools	..	852	..	200	1052
Girls' " Schools	450	..	..	..	450
Pundits	..	240	100	240	580
Preaching Tours	100	200	190	150	640
Travelling	125	125	..	60	310
Chapel & Sexton	100	..	12	25	137
Incidentals	50	50	10	50	160
Out Stations	..	200	..	64	264
Medical Attendance	300	..	..	150	450
	(2277	2720	549	1663)	14,901

Printing — Scriptures 680 + Tracts 500 + Books 800 = 1,980

Total = 16,881 Rs.

5 — that the present Officers of the Mission be re-elected for the current year.

Ahmednuggur
March 11. 1852

C. G. Wilder Sec.
Lewis Bissell Chairman

Ahmedabad March 11: 1852

R. Anderson D.D. Sec. of A. B. C. F. M.

Rev. & dear Sir

We herewith forward the minutes of our Mission Meeting which has just closed. You will perceive that two of the brethren were absent. Br. Hazen is in Bombay for a change of climate, with the approval of the Mission. Br. Munger has absented himself without giving us any notice or reason for so doing. His absence has caused us some embarassment. But Sec. II. Arts. 1st & 3rd of our Constitution make a meeting imperative. These Art., as revised in Oct. 1847, read as follows, viz.

Sec. II. Art. 1st "The Mission shall have a Meeting of its members semi-annually in the months of March & Sept., to commence Tuesday before the second wed-
-nesday of the month"

Sec. II. Art. 3rd "At the Meeting in March the Officers for the year shall be chosen, & abstracts of a/cs for the previous year & the estimates for the following year shall be made out to be sent to the Bud. Com."

In view of these requirements of our Constitution, & the necessity of forwarding our Estimates for 1853, we have felt that a meeting was imperative, & that our wisest course was to attend to these few items that admit of no delay, restricting the business of the meeting to as small a compass as possible.

In this judgment we find ourselves fully sustained by the past practice of the Mission. All proceedings have been governed by the votes of the majority of members present in Meeting. The opinions of absent members have not been regarded, though in many instances they would have changed the action.

Still we much regret Br. Munger's absence & in the divided state of the Mission we have felt exceedingly reluctant to assume any responsibility, but have felt ourselves shut up to the course we have taken. We doubt not it will commend itself to you & the Bmd. Com. as being our wisest course.

We trust the few items of business which we have transacted will meet your cordial approval. As to Res. 2nd you will need only to bear in mind that up to March 1830 Sukhiram's allowance was eleven (11) rupees per month, in addition to which his children were furnished with clothing in the boarding schools. When his allowance was reduced to eight (8) rupees in March 1830, the full deficit, (some four rupees) was made up in the allowance to his children in the boarding schools. When these schools (their boarding character) ceased in Sept. last, Sukhiram was left with only eight (8) rupees. Now waiving the question of injustice in the case, the wisdom & expediency of the act are very

questionable.

Res. 3rd needs no explanation, as it only provides for an emergency which you foresaw. Kindly suggesting the arrangement adopted.

Our Estimates for 1853, we have made out with much care, & have fixed them as near to our actual necessities as we are now able to anticipate them. If you send out other brethren to join us, you will, as usual, add their allowances. All the items under central station, except tours & travelling will be necessary, even if no one comes to take the place of Br. Burgess - & probably those too, especially the item for tours.

The two persons baptized & received into the church on the 14th inst. were wives of Christians, one of them the wife of a Native Helper. For the last three months I have been in the habit of meeting all who are anxious about their souls, weekly, when at the station, for special instruction. This class of inquirers now number eight.

Your letters received by the Mission, & not hitherto acknowledged in our public communications, are as follows, viz.

May 5th 1851 introducing the Rev. Mr. & Mrs. Bissell
" 10th " with an appendix of June 3/51
Oct. 1st " appropriations for 1852
Nov. 24th "

Individual brethren have written you so fully

in reply to your long letter of May 10th /51: that any formal reply from the Mission now is doubtless unnecessary. We will only say, we hope & pray that the Lord may bless your plans for "the furtherance of the gospel" here.

The appropriations were most welcome & served to dissipate the erroneous impression of some brethren, that you had entirely abrogated our common school system. We are grateful for your kind consideration in so fully granting our estimates.

Your letter of Nov. 24th /51, contributed still farther to remove doubts & erroneous impressions.

You may be interested to know that in our efforts to form "Village Congregations" we have adopted no rigid system of exclusion, but admit all children to the schools, only granting to the children of those who give the pledge, the special privilege of having their books & writing boards without charge. Of course, we welcome all who will come to hear the gospel, at all times & all places.

The greatest utility of the pledge hitherto, arises from its calling on men to take sides & commit themselves in a public way. Thus far it has seemed to work well, but its utility & expediency must be tested by longer experience before we can speak of it very confidently.

A new "Congregation" of twenty five families has just been organised. No expense for buildings in these Congregations has yet

been incurred.

From the views expressed in your recent letters, we should take permission to revive some of our boys' common schools at once, but fickleness, in our plans & labors among this people, is especially to be deprecated, & all changes should be very very gradual. Besides, altho' the action, which cut them off at a blow, was rash & much to be deprecated, yet it does not necessarily follow that it will ever be best now to revive them again. If any of them are re-organized, it should, at least, be with the unanimous approval of the Mission.

We are sorry Mr. Ballantine is so long delayed in America. We need his assistance much, & hope his return will be hastened as much as practicable.

March 27: 1852

My dear Dr. Anderson,

I wrote the above during our recent meeting, thinking to send it for the approval of the brethren & forward it with the Minutes as a Mission letter. But the very day our meeting closed I received your letters of Dec. 26th & 31st/51 & have had the perusal of your letters of Dec. 26th & 27th/51 to brethren Hazen & Munger. Your not having written a general letter to the whole Mission, has suggested

to me that perhaps it will meet your approval as well, if we only write as individuals, & thus avoid the trouble & perhaps friction, involved in obtaining unanimous approval to a Mission letter. I read the above to Br. Bissell & it seemed to meet his cordial approval, but I have not sent it to the other brethren for the reason named.

Perhaps I should say in regard to the few items of business transacted at our late Meeting, every item met the cordial approval of both of us, & involved no discussion even.

Mr. & Mrs. Bissell spent a week with us & left on Monday the 15th inst. We rejoice in the hope & good assurance that the Lord has called them & has much for them to accomplish in His blessed service here. We have much enjoyed our visits from them, & they seem happy in prospect of the work before them.

We have also recently had a most welcome visit from Br. Bowen of Bombay. He seemed to enjoy his trip to the Deccan very much. I was unable to go with him, but he took my cart & made a tour to the Out-Stations - Nuwas & Nuddy, & seemed much interested in all he saw, especially in his interviews with the native christians. He has now returned to Bombay.

Your very kind letters of Dec. 26th & 31st /81, deserve a more particular notice. You will not wonder that I feel especially grateful to a Kind Providence, who helped me to understand your letter of May 10th /81, so nearly in accordance with your own

views

vicars. My unhappy position in regard to the Res. sparing the four schools by my single vote, gave me much anxiety at the time, as did also many other things which I feared might not be rightly understood by you. But thus far I am thankful to find my apprehensions all needless, & that a Kind Providence is graciously overruling all. O how much reason we have to "trust in God at all times".

It is painful to think what an additional burden of anxiety & labor our misapprehensions & social jarrings have imposed upon you & the Bried. Com. We can see now that the action of the Mission in the Special Meeting of Nov. will have increased your anxiety. But before this reaches you I trust you will have begun to be reassured. The Lord has a tender regard for the interests of Zion, & knows well how to bring good out of evil.

Your exception of Miss Farnam's Girls' schools was explicit, & you will be glad to know that the Mission understood it.

I fear some of us are at fault that you did not sooner have a correct idea of the character of our Boys' Com. Schools. I certainly supposed you had definite & correct information on that subject from their origin. However, I still think a little judicious care, in the interpretation & execution of your instructions of May 10th '51, would have carried us safe from all harm, & secured

just the object you had in view. The change in the character of our boarding schools meets my most cordial approval — I only regret that it could not have been effected gently. Had we have let ourselves down a little more gradually, it would have saved some broken bones, at least. But we shall try to bind up some of them, & hope for the best. You seem to expect something better to take the place of our boarding schools ere long. Of course I have no definite idea of what you have in mind, but I much fear it will be a long time before we can get any thing worthy the name of a Theological Seminary. I much fear that all young men like Rama Bhose will leave us as Ingenkuttoo has done, to seek better facilities for education, & that we shall soon cease to bring the better castes under our influence. But in regard to this we will trust in God & hope for the best.

You will readily understand that the peculiar circumstances of the Mission during the last six months have imposed a burden of anxiety upon Mr. Wilder & myself which has been wearing, & but that the Lord has helped us, would have been quite insupportable. It has required the clearest & most positive conviction of duty in our own hearts, to enable us to remain at our post, & you will not wonder that the anxiety, superadded to my labors, has imposed a heavy tax on my health & strength. The good assurance we gain from your letters that everything is being rightly understood by you, is a great comfort to us, & is doing

much to lighten this burden.

Mrs. Wilder has been graciously sustained during all the excitement & anxiety of the last six months, & is entering upon the hot season with better health than she has enjoyed before for more than three years. She unites with me in affectionate regards.

As ever, Most Sincerely Yours

R. G. Wilder

March 29th/52

P.S. 1. It was very kind in you to grant our request in regard to Mr. Firth. I hope his services may be secured to some one of our Missions before long, but you will doubtless see reasons why we should feel unprepared to act on your permission just at present.

2. It is doubtless unnecessary for me to state that the Res. of the Special Meeting in Nov. breaking up the remaining four schools, were carried by brethren Hazen & Munger, as were also those requiring the suddenly disbanding of the Schools at our Annual Meeting in Sept.r. This remark is only for information, if necessary, not to reflect upon the judgment or motives of those brethren. My emphatic No to every one of them, stands recorded on the journals of those meetings.

3. You will perhaps hear that Henripunt has taken his four eldest children to Bombay & placed them in Mrs. Hemmes boarding school. It grieved us to see our Native Helpers so much influenced by a

trifling pecuniary consideration. His children were enjoying excellent facilities for education here. Miss Farrar had taken them under her particular care, keeping them by her in her own family night & day (their parents furnishing their food & clothing of course) - being disposed to bestow any amount of time & labor upon them, & exceedingly anxious to retain them as a nucleus to a permanent school of this kind. By the way, has it not occurred to you that a boarding school in Bombay, while there is none here, may operate to the serious disadvantage of this Mission? Others in our service here are already beginning to talk of sending their children to the boarding school in Bombay.

4. Our estimates for 1853. From a letter received from Br. Haden to-day (March 29th) I learn that he has prepared & sends to you a set of estimates for 1853, which "differs somewhat from the one adopted" in our late Meeting. It may be proper to say, I sent him a copy of these estimates long ago, requesting him to make any suggestions in regard to them, & a copy also of the Minutes of our Meeting, all of which he returned without comment. Br. Haden did not send us the usual abstract of acc' which our Constitution requires him to present at our March Meeting. I am sorry he attempts to do business in this irregular & prohibited manner. By the way, is it proper for us to continue to do business by "Circulars"? Brethren Haden & Munger persist in the use of such "Circulars". As recently as March 8th/52, I received a "circular" with both their signatures

upon it, & directed of course to the whole Mission - this too when our Mission Meeting was to commence the very next day, & all business could come up in due order. From these circumstances I much fear that Br. Munger's absence from our Meeting was pre-concerted, with a view to prevent the regular transaction of business, & force a resort to "Circulars" again. I am the more suspicious of this, as there is no supposable reason for his absence at that particular time, His journey to Bombay could have been made either before or after the Meeting just as well.

5. Br. Burgess' a/c. You will observe that in auditing our Missionary a/c, I felt constrained to except some items of Br. B.'s a/c. The items are as follows, viz. pt some forty one (41) rupees for house repairs which I can but think the owner of the house should have made at his own expense. This is the universal custom of this country so far as I am able to learn. The owner always makes the repairs of the house rented unless there is a specific contract to the contrary. In the present case there is no such contract. Since Br. Burgess left here, repairs have been necessary on the same premises to the extent of fifty or eighty rupees. I required the owner to make them & he refused, urging the previous custom of the Mission. I referred him to the custom of the country, & asked him for the contract of the Mission promising to make the repairs, whereupon he smiled & yielded the point

at once, & made the repairs without delay. I cannot persuade myself that we do right to put such burdens upon the Mission, which we would not endure for a moment if the expense came from our own private funds. 2nd Br. Burgess charges 131 rupees for Runcit the last six months. Our Constitution says "Expense for Runcit to be allowed, the amount to be determined by the Station but not to exceed twenty (20) rs. per month. (20 x 6 = 120). 3rd Receipts of Contributions to Girls' School. Br. B. credits the Mission fifty (50) rs. I find credited on the Record book of the School as received by Br. B. within the dates of this a/c. Sixty six (66) rs. Some accidental mistake probably. 4th Monthly Concert receipts. - but a small fraction of them acknowledged in a/c. 5th The Auth fund. Br. B. has had grants of Rs. 180 or 200. from this fund to loan to individual Native xtians. These sums have been charged to the Mission, & some trifling receipts have from time to time been credited, but a large balance must still be due. It seems to me that in leaving the Mission, Br. B. should give a clear statement of this matter, & make over the notes (he has transferred some notes of twenty (20) rs.) to some member of this Mission. It can certainly be done better now than at any later period. I have written to Br. Burgess for explanations on these points but receive none. Now putting the best possible construction on these irregularities, I have not felt able conscientiously to audit the a/c without excepting them. You will kindly judge

whether they assume notice by you, & if you can overlook them, I shall by no means regret your doing so.

6th I enclose our "Tabular view" for 1851, & six notes unsealed as follows, viz.

1. from Mrs. M. for Day Spring.
1. To Mr. Salisbury Sec. of Am. Or. Soc.
1. To Messrs. G. & C. Merriam.
1. To Mr. Pratt.
1. To Dr. Hallock Sec. of Am. Tr. Soc.
1. To Dr. Brigham Sec. of Am. Bib. Soc.

Kindly look at them & if you find them all right, please seal & forward them.

As ever Yours. N. G. Wilder

Rec'd Jan. 15/52

Recd. June 3, 1852.

Ad. July 12/52

Charles pp. 10, 11.

Prod. Cred. Oct. 5/52

(Copy,)

Ahmednuggur,
March 27, 1852

J. C. Brigham, D.D.
Sec. of Am. Bible Soc.
Rev. & Dear Sir

We are in receipt of your appropriation of one thousand ($1000) dollars to our mission for 1851. I have credited it in a/c as you will observe.

The large amount of Scriptures printed in 1850 has enabled us to get on with a smaller expenditure than usual the past year. Our expenditure in 1851, has been only two hundred & four rupees, & thirteen annas, (R204.13) which leaves a balance of seven hundred & four rupees, fourteen annas & eleven pais (R784.14.11) unexpended. (See a/c) We last year requested $600 for 1852. If you have granted this we shall probably have a sufficient balance to meet our expenditure for 1853.

Our issues of Scriptures in 1851 — 550 copies — 211,849 pages. Many of these

were entire copies of the New Testament, & as usual, many of them have gone into circulation by sales at a nominal price.

With many thanks for your generous appropriations, believe me,

In behalf of the Mission,

Very sincerely your Br. in Christ,

(signed,) R. G. Wilder,

Sec. of Ahmednuggur Mission.

Am. Bib. Co.

(Abs)

Date March 27, 1852

(Copy,)

Ahmednuggur,
March 27, 1852.

W. A. Halloch, D.D.
Sec. of Am. F. Society,
Rev. & Dear Sir,

Your kind letter of June 18, 1851, was duly received. I perceive our act. for 1850 had not reached you when you wrote, & hence the discrepancy to which you allude.

The $200 you so kindly appropriated to our mission & paid to Mr. Hill, Treas. has been received & credited in act. as you will observe.

Our mission a/c with your Soc. for 1851 shows an excess of expenditure above funds in hand of ninety four rupees & nine pais (Rs 94. 0. 9) see a/c for 1851.) This balance is irrespective of any grants which you may have made us for your year ending April 1. 1852. If you have granted the three hundred ($300) dollars which we requested, you will bear in mind that it will be credited, on due notice, in our next a/c.,

& this suggestion will anticipate any discrepancy which its probable payment may cause in the present a/c.

Our issues of tracts & books the past year, exclusive of portions of Scripture, is 8,194 copies – 372,718 pages. Many of these have been put in circulation by sale, as heretofore, at a nominal price, & this branch of our labor is gradually increasing in importance & promise of usefulness, from year to year.

We now request a grant of two hundred ($200) dollars for 1853. The sum expended the past year is a little more than $200, but if you have granted us the $300 which we asked for 1852, we shall hope to keep our excess of expenditure as low as it now is.

A friend in Boston recently sent us a set of your "Scripture Tracts" by the author of "Peep of Day". There were fifty (52) Nos. in simple language & beautifully illustrated. Some of our native helpers have requested us to procure sets for them. Perhaps you will be kind enough to send us a half dozen sets for distribution. Also if you can spare us a set of the plates for the pictures we

will translate the 'Facts' into Murathi & some of the other vernacular languages. They are very happily adapted to be useful here.

With many thanks for the grants you have hitherto made to our mission, & with best wishes & prayers for the prosperity of your Society, believe me,

In behalf of the mission,

Very sincerely your Br. in Christ

(signed.) R. G. Wilder

Sec. of Ahmednuggur Mission.

P. S. We have today received notice from Mr. Hill, Treas. of your grant & payment of $500 for 1852. This covers our request for both 1852 & 53, & will probably meet our necessities.

W.

(copy)

Date March 27, 1852

The American Bible Soc. in a/c with the Ahmednuggur Mission. Jan. 1 to Dec. 31, 1852

Dr.

To Binding 100 copies New Testament, Rs	62,	8,	
Dec. 31. Balance remaining unexpended, —	722,	6,	11
	784	14	11

Cr.

By Amt. remaining unexpended on a/c closed Dec. 31, 1851 —	784,	14,	11

I have examined this account with the Am. Bible Soc. & find that at the close of 1852 there was remaining of the funds of that Soc, a balance unexpended amounting to Rs. 722, 6, 11 — as above

Ahmednuggur, Mar. 24, 1853

Signed, H Ballantine
L. Bissell

E. E.
A. Hazen,
Treasr.

Ahmednuggur
Feb. 25, 1853.

19

account with Am. 1820. 102.

1852.

(Cts)

Dr. The American Tract Soc. in a/c with the Ahmednuggur Mission, Jan. 1, to Dec 31, 1852 Cr.

Jan. 1	To expenditure above amt. appropriated	Rs	94	0	9	Mar. 25	By appropriation paid to Mr. Hill see his letter Feb. 2d - $ 500 -	Rs. 1000.	.	.
"	500 Copies African Girl @ 1/2 of 1/4 as.		3	14	6					
"	500 " Honesty "		3	14	6					
"	300 Harmony Scripture doctrines		9	6	"					
"	48 Beauties Bible stories O.T.		10	3	4					
"	50 School Boy		7	15	6					
"	150 Dairyman's Daughter		4	11	"					
"	85 Mother at Home		14	8	5					
"	400 Henry Thos Beaver		12	8						
"	100 Pilgrimages & Cholera		1	9						
"	525 First book for Children		16	6	6					
"	500 Poor Sarah		7	13						
"	36 Bible Stories New Test.		7	10	3					
"	300 True Atonement		4	11						
	37 Do English & Mahratti		3	8	6					
"	110 Compendium of Bible		6	7	"					
	25 Natural Theology (Galaudetts)		10	10						
	6 Tract Vol & 12 Smaller do (Pleasing Instruction &c)		3	13						
	300 In whom shall we Trust		9	6	"					
	200 Relief to the burdened		3	2	"					
	200 Three Waldo		3	2	"					
			239.	4.	3.					
Dec 31/52. - Balance unexpended. -			760.	11	9					
		Rs.	1000.	0	0					

E. E.
A. Hazen
Treasr.
Ahmednuggur
Feb. 25, 1853

I have examined this account with the Am. Tract Soc. & believe it to be correct & do hereby certify that the balance of funds from that Society remaining in the Treasury of the Mission unexpended is Rs. 760. 11. 9.

(signed) A Ballantine
L. Bigelow

Ahmednuggur
Mar. 24, 1853

62

with Acc. Tr. Mag.

1852.

(Colony)

✓

Estimated Expenditures of the Ahmednuggur Mission for 1853
(made by Mr Hazen, April 1.)

Salaries:	S. B. Munger	Rs 1,200.	
	A. Hazen, 2 children	2,100.	
	L. Bissle,	1,740.	
	Miss Farrar	732.	
	R. G. Wilder. (in case he remains in the Mission), 1 child	1,920	Rs 7,692.
Note.	Should Mr Ballantine return, and any new men come out, we shall need a grant to cover their salaries, as follows. A. B. & four children	2,460	
	— and each family, new Missionaries	1,740	
Native Helpers	2 at 30 rps. ea. per month	60.	
	1 at 22. "	22.	
	1 at 18 "	18.	
	1 at 15 "	15.	
	1 at 10. "	10.	
	2 at 9. "	18	
	3 at 8. "	24	
	1 at 7. "	7	
	1 at 6 "	6	
	178×12 =	2,136.	2,136
Pandits. 2, and one half the time.		600	600
Traveling.	Preaching Tours.	650.	
	Traveling.	350	1,000
Education.	Parochial Schools.	900	
	Miss Farrars Schools.	375	
	Other girls Schools, on similar plans	300.	1,575
	Total for Education.		
Printing, Binding, transportation, &c.			1,700.
Offset from Bible Soc'y funds say		Rs 550	
— from Tract Soc's funds.		350.	
Leaving from funds of the Board.		800	
	Amount carried forward.		Rs 14,703

Amount brought forward		Rs 14.703.
House Rent & Repairs. viz.		
Central Station in Ahmednuggur.	650	
Eastern do do	125	
Bhingar.	50.	
Sewor.	125.	950.
Chapel & Sexton.		90.
Out Stations	260.	
"Village Congregations." viz. Preaching & School & Assistants — Houses.	250.	510
Miscellaneous. viz.		
Medical Attendance	450.	
Incidentals.	117.	567
		Rs 16.820

Total Estimated Expenditure for 1853.

Note 2. In case of the return of Mr Ballantine and the arrival of new Missionaries the item for travelling expenses will be considerably increased. and also the item for Pandits.

Note 3. The appropriation for a new Chapel in Ahmednuggur. made for the year 1852. is not likely to be called for during this year, and it should therefore be continued in next year's appropriations.

(See Mr. Hazen's letter April 15th.

To facilitate reference, in regard to the above Estimates I add on next page, in a tabular form. Expenses for 1851. and Estimates & grants for 1852. as well as the above. A. Hazen

	1851	1852		1853
	Expended	Estimate	Appropriate	Estimate
Salaries.	8.568	8.052	8.052	7.692.
Native Helpers.	2.094	2.052	2.052	2.124.
Pandits.	392	580	580	.600
Lending & Preaching Tours.	1.714.	950	950	1.000.
Education.	3.242.	2.484	1.957	1.575.
Printing. Transportation &c	* 2.351.	1.980	1.980	1.700.
House Rent & Repairs,	1.126.	1.030	1.032.	.950.
Chapel & Sexton.	73	162	160	.90.
Out Stations. &c	337	114	114	† 510.
Miscellaneous. viz				
Medical attendance. ‡		450	450	450.
Incidentals	131	160	160	117

* This includes all expenses & estimates of expenses from the funds of the Bible & Tract Soc.y as well as from the funds of the Board.

† Estimate carefully prepared from known data, to a large extent.

‡ The Medical Attendant was not paid for his services in the year 1851. till after an account for that year was closed. the charge for 1851. will accordingly appear in the account for 1852.

I have generally reduced these Estimates in all places where reduction seemed possible, and in all doubtful cases have assumed the lowest figure practicable.

A. Hazen.

Estimate for 1853.

Recd. May 21, 1852.

Mr. Hurgins — see letter April 1st.

Ans. Jun 12/52

Copied.

Estimate, &c.

Mr. R. Adams P.O.

Report of the Ahmednuggur station — Jan. 1853.

The past year has been emphatically one of changes in the circumstances of this station. Mr. Burgess having removed with his family to Satara in November 1851, Mr. Wilder was the only Missionary here at the commencement of 1852. In June, Mr. Wilder was disconnected from this Mission in order that he might commence his new Mission at Kolapoor, though he continued to reside here with his family till after the rains. They left this place on the 17th of November for Kolapoor. Mr. Hagen who had spent some months on the coast for the benefit of his health, arrived here in June and took charge of the station, though his family in consequence of peculiar circumstances remained in Tevoor until September. Mr. Ballantine with his family returned to India last year from America, arriving at Bombay Nov. 19th and reaching Ahmednuggur Dec. 31st — Miss Farrar continued her labors at this station without interruption during the year. At the commencement of this year therefore we have our full complement of laborers; Mr. Ballantine, Mr. Hagen; Mrs. Ballantine, Mrs. Hagen, and Miss Farrar; — Native preachers, Ahmi Sport and Ramkrishna Sport, and six other native helpers.

In view of our circumstances it seems to be the best plan at this time, instead of endeavoring to report the events of the past year particularly, to make a statement of our position at the commencement of the present year.

The preaching of the gospel. As heretofore we have regularly two services in the chapel on the Sabbath;- at 9 A.M. and at 4 P.M. These services are conducted by the Missionaries at the station, and occasionally by the native preachers; and are attended by our church-members and their families living in Shuneddunggun, and by other persons in the employ of the Mission, as well as the children in all our schools at this station, and by occasional visitors from the town & the villages around. The attendance of strangers is as good as in former years though not such as we desire to see it.

On Thursday afternoon, the women of the church assemble for instruction and prayer, the meetings being conducted by one of the ladies ~~of the Missionaries~~ of the Mission. On Friday afternoons, the male members of the church assemble for a similar purpose, and are instructed in reference to their Christian duties by one of the Missionaries. This meeting is attended also by ~~Christian~~ the female members of the church when convenient for them to do so. The women connected with all our Christian families and other families in any way under our control, are instructed regularly nearly every day in Scripture truth by different ladies of the Mission - and the natives connected with us both male & female, have the opportunity of attending a other religious exercises besides those above mentioned, once every day and many of them twice a day - The meeting for our native congregation on the first Monday in the month, at which information is given of the progress of the gospel in other parts of India and in other countries of the earth, continues to be one of our most interesting meetings -

In consequence of the difficulty of reaching the people immediately around us by the ordinary means of grace, it seems very desirable that we should occupy different points in the city of Shanghaeggen as preaching places, and we have it in contemplation to do so. Thumpent the native preacher and the other native assistants residing in Shanghaeggen give valuable aid in the work of preaching the gospel to those who come around us here, and also when we visit the villages in this vicinity.

There is quite a disposition to inquire in regard to the truth of Christianity among an interesting and increasing class of young men in this city. Some of these young men are the teachers of Govt. schools and writers in the public offices, who having received their education in the Govt. institutions at Poona and Bombay have imbibed Deistical notions. They look down with contempt upon the absurd superstitions of Hindooism, and some of them do not hesitate to come and eat with our converts, though they prefer at present to do this secretly for fear of being expelled from caste. They cannot be said to look upon Christianity with fear and yet some of its doctrines they approve - and they express a desire to know more of its tenets and of the reasons for believing them, and also the evidences of the truth of Christianity. For some months a society has been in existence composed of such young men as those just mentioned, the object of which is to discuss various subjects connected with morals and religion. This society has been sustained in a great measure, and a true given to its discussions by two of our converts, Thumpent the native preacher and Sadoo a converted Mahomedan. The existence of this society and the character of its discussions give encouragement to our prospects. It should be added that

in this society are several young men who have been raised up in our own schools and are prepared to go farther than the Jesuitical portion, in acknowledging the truth of Christianity; but they as well as the rest need the influences of the Spirit of God to change their hearts and renew them in the image of God — Quite a number of these young men come to our Sabbath services occasionally, and by their connection with our young men in discussions, are frequently brought into contact with us. Here then we have an interesting and important sphere of labor —

Schools. We have only one school for boys in Shandreggur. This is taught by a Christian teacher and is the same as the Christian school formerly in Spratton, in connection with the Seminary. Most of the boys are the children of Christian parents; some of these are candidates for admission to the church and very intelligent in reference to Christian truth. Some young men like these whom we are raising up in this school are needed even now to carry on schools in the villages around us — We have three schools under Christian teachers already established in villages, where a number of individuals have pledged themselves to give up idolatry, keep the Sabbath, and attend on the exercises of Christian worship. — These three schools are Pudhegaum, Dedgaum and Chandray, and they number in all 60 scholars. In one of these schools, (that at Dedgaum), a class of scholars, some of them adults, attend the school at night after the labors of the day are over — The teachers of these schools being professing Christians, also act as Scripture readers, and conduct religious services on the Sabbath, reading & explaining a portion of

Scripture. The influence of these schools on the portion of the population which they are intended to reach, seems to be very good. People of other places in the vicinity of those villages where these schools are in operation, are desirous of having schools on the same plan for themselves. | Besides the schools above mentioned, we have another school at Nuwaree under the superintendence of Ramkrishnapant which has numbered 50 scholars during the year

The school for Christian girls, embracing only the girls in the families of church members or those entirely under our control, is kept in the same place as the former Girls' Boarding school and taught by the same teacher, and is in all respects under the same regulations as the boarding school formerly was, except in the matter of pay. These girls are not now supported while attending school. The school affords the same opportunity for giving religious instruction as formerly, and it contains some very intelligent girls.

Miss Farar has four schools for girls under her control, one of which assembles at her own house and is therefore more directly under her own superintendence than the others. Her efforts in past years have resulted in the establishment of of girls' schools among the natives themselves, in Shuradungar. They have raised funds and set in successful operation two schools for native ~~girls~~ females, which are attended by girls of even the highest castes. The consequences of this movement have been rather injurious to Miss Farar's own schools; still we cannot regret the efforts made by the natives themselves, and we could only wish that their efforts might be very much increased.

No English is taught in any of our schools at present.

Outstations. At Wudaley the oldest of our out stations, we have a Chapel where religious services are conducted once or twice on every Sabbath. These services are attended by the Christians at Wudaley and of the neighboring villages, Khokun, Bhokun, Wadgaum and Kareyaum - and sometimes from two or three others more distant. The native assistant at Wudaley is required to visit 25 villages in that vicinity every month, and these visits he endeavors to make regularly. The religious interest in the vicinity of Wudaley is very encouraging. There are several candidates for church membership, among whom are the wives of some who have long been Christians.

At Newasse, our native preacher Ramkrishna Punt resides with his family. With the aid of a teacher he carries on a school which has been referred to above, to which he has the opportunity of giving a great amount of religious instruction. He has daily religious services in his own house and religious services on the Sabbath, all which are attended by the boys in the school and by any visitors who desire it. He also visits the towns & villages around to give religious instruction. The people of Newasse are in general very bitter against the truth and will have no communication with Ramkrishna Punt or his family. Some however come occasionally to his house and converse with him on the subject of religion. But the prospect as yet is very dark in that place.

Dedgaum is now an out station, though it may be so only temporarily. This is a place 14 miles from Newasse, nearly on the opposite side of it from Wudaley. We have there a school (one of those referred to above) which is in a

very promising condition, and we have also a native Assistant residing there to give religious instruction. The Mahars of that village all pledged themselves to give up idolatry, to keep the Sabbath, and to attend upon religious services, if we would place a native assistant there to instruct them in Christian truth. The interest there has been quite marked, and although no case of conversion has occurred as yet, still we think that the circumstances justify the erection of a building there to be used as a school & a chapel. The native assistant now there was formerly a resident of that village, as also his father-in-law Lakhiram, one of the native assistants residing in ~~Ahmednuggur~~ Ahmednuggur. Besides these two, a third person who is also a member of the church and who has for several years resided in Ahmednuggur, belongs to Dedgaum - and the influence of these three persons upon the people of that place has doubtless led them to look upon Christianity with less aversion than others. These people known are likely to suffer considerable prosecution from the authorities of the village for their favorable feelings towards Christianity, and we shall doubtless soon see them tried sufficiently to enable us to form some idea of their probable firmness & perseverance in their proposed determination to abandon idolatry & place themselves under Christian instruction -

Chanday, six miles this side of Dedgaum is a considerable town on the main road from here to Aurungabad & Calcutta and is about 24 miles from this place. Here we have a small school containing a few scholars taught by a Christian teacher. Only a few persons at this place are on the side of Christianity - one man living there is a member of our church and another is an inquirer. In two or three villages within

two miles distant. There are three Christian families and some inquirers who could easily attend religious services at this place, and we therefore think of making it an out station and establishing a native assistant there.

There are a few bright spots in the field around us which afford us much encouragement. At the same time we are pained to see how much yet remains to be done, and how many obstacles stand in the way of the progress of the gospel. We are pained to see so much opposition on the part of the people themselves to all their efforts made for their best good, for their everlasting welfare. May God of his infinite mercy remove the stony heart of this people and give them an heart of flesh.

The native church. During the past year five persons have been baptized and received into the church, and one person formerly excommunicated has been restored to church fellowship. One church member has died. So that there has been an addition of five to the church members at this station. Some of the members of this church are employed at other mission stations - such as Satara Kolapore, & Bombay, though this may be only temporary. One person has been suspended from church membership the past year and another previously suspended has been restored. The number of church members now on our list is 115, three of whom are connected with the Satara Mission at present and two with Kolapore - five others are in Bombay - 43 of our members reside in the villages in the vicinity of Ahmednuggur.

There are 159 baptized children in connection with the church at this station. Nine children were baptized during the past year. "The families of our church-members form

a most interesting field of labor, and one which promises the richest fruits. As the children of our converts grow up, they exhibit an interest in religious things which encourages us much; and the number of those of this class who have already been received into the church, or are now candidates for church membership, shows that God is faithful to his covenant, and willing to bless the instructions & prayers of parents to the conversion of their offspring, as well as our efforts in their behalf."

It may be proper here to advert to the recent restoration to church membership of a young man who formerly apostatized from the truth — In Aug. 1847, David a Mohammedan, was baptized and received into the church under circumstances of peculiar interest. He was a young man of good mind and had a very good knowledge of English. On his becoming a Christian his widowed mother and his young wife besought him with loud lamentations to return to the religion of his fathers, but he resisted all their entreaties, and for two months continued firm in his adherence to the gospel. He was necessarily separated from his friends as they refused him the privilege of returning to his home unless he would renounce Christianity. At length he yielded to temptation and returned to his friends, and when asked why he had done so, replied that he found he loved them more than he loved Christ. He publicly abjured Christianity and embraced Mohammedanism, but never succeeded in gaining the confidence of his Mohammedan friends or in quieting his own conscience. He always appeared dejected when we met him in the streets, and we felt that the Spirit of God was striving with him to bring him back to the truth. In order to hush the voice of conscience, he tells us now, he rushed into sinful courses and tried to satisfy himself with sinful pleasures. But God met him and brought upon

him an incurable disease, the leprosy, apparently as the natural result of his conduct. This led him at length to serious reflection & as we hope to repentance. He had carefully avoided intercourse with us and attendance upon our religious services. A Dutchical friend, who was in the habit of occasionally coming to the chapel, at length induced him to attend one Sabbath afternoon. The thoughts which were then presented to his mind together with the memory of past days seem to have been blessed to him, and the next Sabbath he was there again, and ever since he has been a most punctual attendant upon the preaching of the word. His appearance in the chapel was the occasion to us of uniting him in most earnest prayer that he might again be restored to the fold of the good shepherd. Several months ago he expressed a desire to be admitted again to the church, and after ~~[illegible]~~ a careful examination of his views & feelings and a long probation he was at length restored on the first Sabbath in this year to the privileges of church membership. He has witnessed a good profession before many witnesses, having for some time past been very active among the educated young men of this place discussing with them the truths of natural religion & Christianity and showing to them ~~the~~ the folly of the superstitions which prevail in this land. He has a good situation as an English writer in the Judge's Court here and is consequently in a post of some influence. He bears a high character among his native acquaintances —

The above account of our present circumstances will show what our field is at the present time, what the state of the people around us, what our means & plans

of reaching them, and what the encouragements & discouragements which meet our view. They furnish an answer to the question, "Watchman what of the night". There is light like the dawn of day in some directions, and yet there is abundant darkness on every side, sufficient to repress our hopes and to make us restrain our expressions of encouragement. Our hope is in God our trust is in the power of his truth and in the influences of his Almighty Spirit.

J. Ballantine

A. Hazen

Shimdangyun. Feb. 25th 1853

Rev. Dr. Anderson

Dear Sir

I send you the Report of this station – I had a very interesting tour with Mr. Bissell to Pudhegaum, Kolhar, Wudaley, Nuwasse, Sedgaum and Chanday – We were absent from home just two weeks. Mr. Fagan has since been out with his family in the same direction and returned last week – I should like to give you the particulars of my tour but do not know that I shall be able to do so – We are all well – Love to Mrs. Anderson from us both

Yours very truly

T. Ballantine

Rec'd. Apr. 21/53.

Ans'd. May 5th

Ahmednuggur. March. 25. 1853.

Rev. Dr. Anderson,
Secy. &c &c. &c
My dear Sir.

I send you the accounts of this Mission with the American Bible, and American Tract Societies for 1852.

You will notice that we have expended but little from the funds of either of these societies the past year. Our circumstances have been such that there is little need of a formal report of what we have done, or the reasons for the small amount expended. In regard to the Bible Soc.'s funds I may say that we are awaiting the completion of the new edition of the Marathi Bible, ~~[illegible]~~ when we shall require a large expenditure at once, to supply our own wants and for distribution.

We shall make an application for renewed grants when they become necessary.

In behalf of the Mission.

Yours very truly

A. Hazen
Treasurer

Rw. Dr. Anderson.

Boston.

Mass. Mary 26

Recd. May 16, 1853

Mass. 26, 1853 V7

Minutes of the meeting of the Ahmednuggur Mission held April 6th & 7th, 1853

Mission met at the house of Br. Hogen, 9 A.M., April 6. 1853 All the members present. It devolved on Mr. Ballantine to act as Chairman. Br. Bissell was appointed Clerk of the meeting. Two sessions were held and the following Resolutions passed

1, That the tract prepared by Ramkrishnapant on the subject of Transmigration be offered to the Bombay Tract and Book Society.

2. That we print a revised edition of the Mental Arithmetic in Marathee - 1000 copies -

3. That we print a second edition of the Marathee Hymns revised & enlarged, 500 copies

4. That we print another edition of the tract "A new creature" - 2000 copies

5. That Rupees (600) six hundred be appropriated to building a chapel in the city of Ahmednuggur near the Native Library

6. That we approve of Br. Munger's visiting America in accordance with the suggestions of Dr. Anderson ~~contained~~ in his letter to him of Feb. 27th 1850.

7. That we approve of his going by the overland route to Smyrna, & thence by sailing vessel to America.

8. That Mr. Bissell have charge of the Bhingar station from the departure of Mr. Munger

9. That Yesooba Native Assistant be stationed for the present at Khokhar.

10. That the following estimates of expenses for the year 1854 be forwarded to the Bd. Committee.

Salaries viz

Mr. Ballantine	4 children	Rs. 2,340	
Mr. Munger		~~1,200~~	
Mr. Hagen	3 children	2.220	
Mr. Bissell	1 child	1.920	
Miss Fanar		732	8,412
Native Helpers (14)			2.484
Pundits			600

Education,

Parochial schools	1000	
Miss Fanar's schools	375	
Other girls' schools	300	= 1,675

Printing,

Bible Society	650	
Tract Society	350	
Mission printing & books	1000	2.000

Building — House at Seron — 1.200

Rent, Repairs &c.

Shwedaunggyan	778	
Shingan	42	
Seron	180	
Chapel & sexton	100	1,100

Preaching tours	700	
Travelling	300	1.000
Out stations & congregations		250
Medical attendance		350
Miscellaneous		94
	Total,	Rs. 19.165

11. The following Officers were elected for the ensuing year
Mr. Ballantine, Secretary
Mr. Hogan, Treasurer -

(signed) L. Biscoll, Clerk

A true copy
N. Ballantine

19.165
1.000
18.165

of Ahmeddungur Mission Apr. 6th. 1853.

Recd. June 1, 1853

Ans. June 4

✓ Estimate. (Copied)

✓ Mr. Mungin's routes.

Ahmednuggur. April 11. 1853

Rev. D. Anderson

Dear Sir

I enclose the minutes of the meeting of this Mission held last week. The meeting, which should have been held regularly in March, was deferred in consequence of Mr. Munger's absence on a distant tour among the Gonds, from which he returned on the 4th inst.

We have purchased a small piece of ground in an eligible part of this city and have determined to build a small chapel or preaching place upon it at an expense not exceeding 600 Rupees. The object in building so cheap a house at first, is to try the experiment and ascertain whether we can collect a congregation in that locality before we build larger. This building is not intended as the house of worship for any part of our present congregation.

The estimates are very much the same as last year. The printing estimates are put as low in them as we can get on with. You will see from the minutes that we are intending to print several books which are now much needed.

We have asked for Rs. 1200 for the Seoon house. This in addition to the Rs. 3300 obtained for the premises at Seoon will be sufficient we hope to obtain

a suitable lot of ground and put up the necessary buildings. At the same time we would suggest that the expenses may possibly exceed this estimate, and we may therefore be under the necessity of calling upon you for a further appropriation on this score. We will endeavour to exercise the strictest economy in this matter.

If Mr. Barker comes out here this year, it will be necessary for us to have, in addition to what we have asked for in our estimates, a sum sufficient to cover his salary and travelling expenses, and also to furnish him with a suitable residence in the villages.

It should be remarked that the parochial schools and girls schools except those under Miss Farrar are strictly on the plan required in your letter — embracing the children of the native Christian community and of such natives as have placed themselves under Christian instruction. They are also with the exception just mentioned, all taught by Christian teachers.

It is with great reluctance that Mr. Munger has at length determined to visit the United States for the purpose mentioned in your letter of Feb. 1850. The present seems to be the very best time for his going, as Mr. Bissell in consequence of the loss of the premises at Seoon, is now here and can go into the house at Bhingar at once and carry on the religious services at that station, and thus no serious interruption will be experienced in our Missionary operations there in

consequence of Mr. Munger's absence — As it is very doubtful when an American ship will come to Bombay and almost impossible to procure a passage in one direct to America, we have approved of his going home by the way of Suez and Alexandria to Smyrna, and thence by sailing vessel to America. As Mr. Munger will have very little baggage with him, this route will be as cheap for him probably as the one round the Cape via England, the only other alternative available. By Alexandria also some time will be saved in the voyage. We have the less hesitation about his adopting this route inasmuch as you had determined at one time to send him out with Mrs. Munger by this route when he was last in America. We hope that Mr. Munger will be favored by Providence and permitted speedily to accomplish the object of his visit and to return to his labors in this field where we need the assistance of every one who can help in the work of making known the gospel to the poor heathen. We trust that Mr. Munger will meet with warm Christian sympathy from the Prud. Committee, the members of the Board and the American Churches —

In behalf of the Mission

Yours very truly

H. Ballantine

Sec'y.

April 11, 1853.

Recd. June 1, 1853.

Ans. June 4/53.

Rudy Cal

Mr. Barker's express

Remarks on Extracts.

Mundungon, Jan. 24th 1854

Rev. Dr. Anderson

Dear Sir,

Circumstances seem to render it important that we should communicate to you without further delay our position and present necessities in reference to education. When you learn the circumstances in which we are placed, we think you will agree with us that something should be done more than we are now doing in this department of labor.

1. Our new converts and the children of our converts are loud in calling for a school such as we have not now in operation, and such as cannot be found short of Bombay. Whether sprung from the highest or lowest castes they all, Brahmans Komatees and Mahars, desire the advantages that are to be obtained in the Bombay High Schools. Several of our converts, as you are aware, have already left us for Bombay and their influence tends to draw others there also. Indeed some who have left us to study in Bombay endeavor to persuade their acquaintances here to follow in their footsteps.

To bring this matter fairly before your minds we will state the facts just as they have occurred.

In 1851 Vyankut Row a Brahman convert who was baptized here and is still a member of our Mission Church, left us and joined the Free Church Mission in Bombay for the purpose of obtaining the advantages of their High School and their Theological Class. He has been so much petted by English gentlemen that we have very little desire to see him return to us again

In 1852, Potharam the son of one of our native assistants (originally a Mahar) removed to Bombay for the purpose of pursuing his studies in connection with the Free Church Mission School. He resides on our Mission premises at Bombay with an elder brother who is employed as a Compositor in the Mission Press, and he has recently been received into the our Mission Church there. His brother is also a member of that Church. The influence of both of these brothers is now leading others to Bombay.

In the latter part of 1852, Ramjee Bhor a young man who had long been connected with this Mission and was baptized here in 1846, left this place for Bombay to attend the Free Church Mission School. He will probably return to us in a year from this time. Such is his present plan. The course which he has taken is one which we cannot disapprove, at the same time it is one which has diminished our influence over him, and has led others to look to Bombay as the place where they can obtain the best education and be best prepared for future usefulness.

At the same time with Ramjee Bhor went another young man named Ramchundra of the same caste (Koomba) who had been trained up in our schools and had received all his religious instruction here, and who on leaving us declared his intention of connecting himself with the Church Mission School and embracing Christianity. He was afterwards induced to have the Church Mission and connect himself with the Free Church Institution, and some months ago he received baptism from one of the Free Church Missionaries. This young man is the son of a Patell or head man

of a village about 18 miles from here, and it is just in that class ~~[illegible]~~ of the community above all others that we desire to see the gospel extending. But we fear this young man is lost to us entirely. Ranjee Bhau mentioned above is also connected with the family of the headman of a village near here, and every such person whom we can retain in connection with us we feel is a great addition to our strength. We feel it very desirable to use every means we can employ and to embrace every opportunity offered us of reaching with the gospel and bringing under its influence the agricultural class who form the great body of the community.

In the early part of 1853 Krishna, ~~[illegible]~~ the Brahman convert baptized at Satara, went to Bombay to enjoy the advantages of the Free Church School. He was soon connected with this Mission but his case shows the course of things.

A few months ago, Tudoo a young man originally of the Mahar caste, a son of one of our native assistants, and a brother of Toskanam mentioned above, left Satara where he had been employed as a native Assistant for nearly two years and went to Bombay to enjoy the advantages of the Free Church Institution. He did this in opposition to the advice and wishes of his parents and of his wife's parents, (all of whom reside here), and in opposition to the counsel of ~~[illegible]~~ all the brethren both here and at Satara. He sent his wife here to remain with her parents while he went to pursue his studies. The influence

of his two brothers in Bombay and of others residing there with whom he corresponded, was such that no representations from us could overcome his desire to go there and study, and this notwithstanding his obligations to this Mission which had supported him for many years.

You will see from these facts what a constant drain there is upon us, and the tendency is necessarily to draw off our best young men. In some cases they are detached from us permanently and where this is not done, our influence over them is very much weakened, and instead of looking up to us for instruction, they regard us as unable to impart the advantages which they can obtain in other places.

It should be remembered that just now there is a peculiar state of things in regard to the education of young men. The Free Church Mission and other Missions in Bombay are prepared to bid high for young men of promising character who will connect themselves with their institutions. Instead of being required to pay for the advantages which they can obtain in those institutions they are paid for availing themselves of those advantages. For instance Ramjee Bhow mentioned above could obtain a good support from any institution in Bombay which he would attend. The Free Church were anxious to employ him in the school and support him. Our Brethren in Bombay in order to keep him out of their hands, gave him some work to do in connection with the Mission and allowed him a good salary, nearly as much as he obtained here when all his time was devoted to labor in

the Mission School. With such facilities as are afforded our young men for obtaining the very best educational advantages which the country affords, you will not ~~[illegible]~~ be surprised that our converts go to Bombay to study – The bad consequences of their leaving us are not only those which I have mentioned above, but they also get the feeling that they must have a large salary even for doing little, and the influence of such a state of things is very injurious

It may be asked Who are those in our Mission now in regard to whom we have fears that they will be drawn off to Bombay unless we provide for them still greater advantages than we now have? – It may be said in reply that there are quite a number of persons now under our instruction whom we should be sorry to lose – There are a few converts and a considerable number of children of our converts –

Sidoo, a young man of the Goldsmith caste, a native helper at Surat –

Charooter, a teacher of good caste long in Mission employ

Gyanoo, son of one of our native helpers of the Chamar caste, and now employed as a teacher –

Vishwosprent, of the Brahman caste, baptized a few months ago; who ought at once to have the best advantages he can obtain in this country –

The boys in the Christian school, mostly baptized children of Christian parents and therefore under the watch and care of the church, two of them members of the church, and others candidates for church membership

of these boys there are more than a dozen above twelve years old who ask for more advantages than our present school affords. These boys might easily be persuaded to leave us for the sake of the advantages which Bombay affords – and some of them have been solicited to leave us – and the leaving of one has a very injurious influence upon all who remain –

Were we to have a school here which should afford the advantages to be found in the Bombay High Schools in which the English language, and Nat. Philosophy, Astronomy and Chemistry are taught – we should be in no danger of losing any of our converts – and we should have the means of bringing around us other young men belonging to the native community here, whom we might hope to benefit very much, and perhaps to save. We should thus have a door of entrance and an opportunity of exerting an influence among a portion of the community which we cannot now reach. We could in this way be extending the knowledge of the truth among the higher classes here without incurring much additional expense on that account –

2. Circumstances which are taking place in this city, lead us to feel that the time has come for us to do more than we have been doing on the subject of education.

For some years past an English school has been in operation in this city, the teacher of which (a Roman Catholic from Goa) receives from Govt. a salary of 200 Rs. a month – Recently the President of the Govt. Board of Education has been changed, and the new Pres-ident has declared his readiness

to discontinue all Govt. schools in places where the Missions are prepared to occupy the ground. Recently also the Board of Education have informed the people of this place, that the Govt. would not continue to support the English school here unless more interest was manifested by the people themselves and unless they were prepared to contribute half the amount of the expenses. There is at present no prospect that this ~~expense~~ sum will be raised - as the people here have not sufficient public spirit and do not sufficiently prize the advantages of an English education for their children to contribute the sum required. There is every prospect therefore that the present English school will be given up in April or May - and under these circumstances it seems to be important that we should have the means of bringing around us some of those young men who are now attending the English school. There is no necessity of our taking in the whole number - but if the most promising boys in that school were brought into a Mission school in connection with some of our own converts, it would be the means we think of great good.

Last year we sent one of our converts to the Govt. English school here for several months, hoping through him to ascertain whether we could avail ourselves to advantage of the opportunities afforded in that school for studying English, for our young men. We found that he made very slow progress, the school being not very efficiently conducted owing to the want of proper teachers, and not being kept under very good discipline. The young man found known a great disposition to engage in discussion on religious subjects, and time which ought to have been devoted to study

and recitation, was spent in the discussion of the claims of Hindooism and Christianity.

3. What would be the character of the school we should wish to establish here? We think it should be very much such a school as that proposed to be established by our brethren at Bombay. It must offer facilities for acquiring a knowledge of the English language or it will not accomplish its object. We should expect women to communicate knowledge principally through the vernacular. It should also afford to the more advanced students the opportunity of obtaining a knowledge of Sanscrit.

4. What would probably be the expense of such a school? We would have one Missionary entirely devoted to the school (except that he should preach on the Sabbath), and one of our native assistants (perhaps Ram Krishna Pant) should have the charge of the school under the Missionary and relieve him from all unnecessary care and labor in carrying it on and from the instruction of the lower classes. Could we have a man to manage the school like Mr. Fairbanks (whom we should rejoice to see back in his original Mission), we should feel that the best influence would be exerted upon the boys in the school and upon the population around by means of it. Besides the salary of the Missionary and of the native assistant we think not much need be expended. All the current expenses of the school would not amount to more than 20 or 25 Rs per month.

Our new chapel a small building which we have just erected at an expense of Rs. 500, is very near the present English school, and it is in just that part

of the city where it would be most desirable to have our school - and we think that by collecting an English school there on week days, we shall be able to attach an interest to the place in the view of the people around it and thus prepare the way for the assembling of a congregation there on the Sabbath and just such a congregation as we would like to see.

While we therefore desire to see an English school here you will perceive that it is one on a much smaller scale than the one desired in Bombay - and one that will require much less expense - and one also that falls in with our own earnest pressing and permanent wants. and we hope therefore that you will see fit to grant our request.

It may be added that if the Govt. English school is discontinued as we fully expect it will be, and if we fail to establish an English school for the benefit of those who desire to study English here, it may be a very good pretext for some other Mission like the Church Mission to commence a station in this city. We do not know that there is much danger of their doing so at present, but we have understood that they are thinking of commencing Missy operations at Poona and as they would naturally be drawn more towards this place by the fact that they have converts in different places in this district as at Ostagaum and at Sokay it would not surprise us at all to see them avail themselves of the first suitable opportunity for establishing themselves in Nuggur itself - In that case we should feel that we had committed a fatal mistake in neglecting to establish an English school here when the emergency demanded it -

May you be guided by infinite wisdom and be enabled to determine upon the best means for securing the best results, is our prayer –

In behalf of the Mission

Yours very truly

T. Ballantine,

Sec'y.

P. S. Mr. and Mrs. Buttner arrived here on 9th inst. in good health and fine spirits. Your letter of Nov. 22d in reply to mine of Sept. 24th reached me on the 11th inst. – and was very satisfactory to us all. Mr. Wood has informed us that he does not design to return to America before the close of the rainy season. Miss Farran expects to leave here next month for Satara and will not probably return here until the close of the rainy season –

Rev. Buttner

Schools

Mr. Wood

Miss Farran

Rev. T. Ballantine – Shrewsbury

Jany 1864

Report of the Shimdamagga station for 1853.

We cannot speak of much progress at this station during the past year - and yet we can speak of the regular routine of missionary labor both here and at all our out-stations, which in itself is no slight matter, - we can mention a few indications of God's favor, and we can speak of preparations for the more extensive diffusion of the gospel of Christ.

The greater part of our labors at present is bestowed upon Christians and their families and upon those who have placed themselves under Christian instruction; and these labors give promise of abundant fruit. With reference to the heathen, our labors the past year have been limited. Indeed we find it difficult to approach them and the opportunities of coming into contact with them are very few. We regret this and are constantly looking for means and occasions to draw them around us under circumstances which will lead them to listen respectfully and attentively to the message of salvation. We can do this to some extent in the neighboring villages, but we find it very difficult in this city, and it becomes a very important question what we are to do in the circumstances.

We have one boys' school in this city, taught by Dajuba a Brahman convert, in which heathen children are collected and instructed in secular knowledge and in the principles of the word of God. This school has been successful beyond our expectations, and had we teachers for this work we should be able to collect other schools on the same plan. This school is not on the mission premises, but many of the boys attend Sabbath school at the Mission Chapel, and at times a number have attended Sabbath worship. The teacher of the school closes the exercises

E. Robbins
Shimdamagga

of every day with prayer. There are over 50 boys in the school, all of the higher castes; at one time there were over 70 -

Farrar Miss Farrar has four schools for heathen girls. These are all taught by heathen teachers, but the children come every Sabbath to the Chapel and to a Sabbath School at her house. These schools afford Miss Farrar the opportunity of intercourse to some extent with the mothers and friends of the girls, and thus tend to diffuse the knowledge of the truth among the heathen population here, apart from the benefits of the instruction given to the girls themselves -

The school for Christian girls under the care of Mrs. Ballantine is in a flourishing condition. The teacher is Narayan a Brahman convert, who is now assisted by Vishnorpent -

The school for Christian boys under Mr. Hogan's care, (the teacher of which is Manoah a convert), is also doing well. - The boys are making good progress, and a number of them give evidence that they love the truth and desire to obey it - Some of the boys attending this school are in part supported by the Mission, as their parents are too poor to support them entirely. When we find boys in our village schools who appear to love the truth and who are making good progress in their studies, we bring them into this school, and this we find to be quite a stimulus to the boys remaining in those schools to induce them to do well. In this school are several persons who we hope will become good teachers for village schools -

We have had the past year five schools in the villages, taught by Christian teachers - one at Shingvay, 14 miles from here, one at Pudhegaum 34 miles - one at Khokhen, 40 miles, one at Dedgaum, 30 miles, and one at Chunday 24 miles - These schools are attended generally by children of Mahars who have become Christians as in Khokhen, or who have pledged

themselves to abandon idolatry and attend Christian instruction as in the other villages. Other children also may attend these schools in some instances. — We have had a school at Nawanee also during the year, though at one time it was nearly given up in consequence of some difficulties. The present teacher is not a Christian, but is thoroughly convinced of the truth of Christianity having been trained up in our mission schools. He carries on the school under Ramkrishna Apant's superintendance. The boys attending this school are all heathen or Mussulman - and number between thirty and forty.

In connection with our educational efforts it is important to mention the labors expended in instructing the wives of Christians and the females belonging to the Christian families in this place. These labors, carried on by both Mrs. Ballantine and Mrs. Hogen, met with great encouragement.

Our preaching efforts also, are principally directed to those who are Christians or connected with Christian families or who have placed themselves under Christian instruction. These generally form our congregation here on the Sabbath with the exception of a few in our employment who attend because they are required to do so. Many of the heathen around us dislike to come where they can hear the truth, because they are conscious that they are in the wrong so long as they oppose Christianity and they fear they may be converted. The fear that their own minds may be affected leads them to avoid all intercourse with us and all discussions on religious subjects and reading of religious books. In this state of the public mind we have much ground for hope for the future, although it is just now discouraging to see that so few of the heathen around us are reached by any of the operations now in progress here.

We have had lectures on theological and Biblical subjects two evenings in the week, conducted by Mr. Ballantine & Mr. Hogan nearly all the year. These lectures have been attended by our own young men and also by a number of intelligent and educated young men from the city. Lectures on the evidences of Christianity given the first part of the year, seemed to interest quite a number of persons who were inclined to Deism, and they served to prepare the minds of our own converts for maintaining the truth of the Christian religion against heathen and infidel opposers. The effect of these lectures we have reason to believe was very salutary.

Many young men from the city intimately acquainted with our native assistants, have been frequent visitors at their houses, where they would discuss religious subjects. There has been nearly the whole year a weekly meeting for the discussion of religious and moral subjects at the Shwedagyon Native Library, and there our native assistants have had the opportunity to present the great truths of Christianity and to show the reasonableness & wisdom of embracing them. The result of these discussions was such that at length the opposing party did not dare to introduce the subject of religion, knowing that they could not gainsay the arguments in favor of Christianity. But although convinced of the truth of the Christian religion, and conscious that they can do nothing to overthrow it, many seem to be making no movement forward, but continue to retain the same position which they have occupied, and others again are going backward and seem to be ripening for destruction. In the midst of all we are made to feel our dependance on the Spirit of God who alone can change the heart of man.

The conversion of Vishnoopunt, who was connected with this company of young men accustomed to meet for discussion, was an event of great importance to us. His position in the community as a teacher of a girls' school established and supported by the natives themselves, his good character, his intelligence and energy, all tended to excite interest in him, and his conversion could not therefore be without its influence on the minds of many. It has served to deepen the impression that Christianity is true, and that it is dangerous for any one to think much or read much in regard to its truths, if he does not wish to be converted. The earnestness with which Vishnoopunt has advocated the claims of Christianity since his conversion, embracing every opportunity of joining with the other native converts in making known the truth as it is in Jesus, has done much to extend this influence. May God make him an instrument of much good.

The restoration of Daood to the church on the first Sabbath of last year, was another event which has had considerable influence upon a certain class of the community. Having been brought back from his wandering, he was restored to the fold of the good Shepherd, and his efforts ever since have been unceasing to extend the knowledge of the truth to others. Being employed as an English writer in the office of the Judge, and thus acquainted with the young men of character and influence in the same Court, he has had opportunities of doing good to many whom we could not reach. He has been constantly associated with our native assistants in the interesting discussions which have been going on the past year, and indeed ~~has been~~ was the principal originator of these discussions.

Thurisperum and Ramkrishnaperum who are licensed to preach the gospel several years ago have been directed to pursue theological and other studies still further, preparatory to ordination, it being thought that no good reason existed why they should not be inducted fully into the sacred office of the pastor and evangelist. For this purpose Ramkrishnaperum was brought in from Nuvasse last May and he and Thurisperum have been studying Tamoul several months to enable them to read the Tindoo theology as exhibited in its original authorities – and they have also been attending courses of lectures on theological and other subjects. Very frequently during the year they have preached in the Chapel on the Sabbath, and are making manifest improvement. They have the respect of all the native community, and the example of their well ordered families is well calculated to show the blessedness of religion and its importance in promoting the best interests of the family.

During the latter part of the year we built a small chapel in another part of the city in the vicinity of the Govt. English school and the Ahmedanagar Native Library, and we hope to occupy this place soon as a preaching place on the Sabbath, and also for giving lectures on scientific and religious subjects.

The prospects of our out stations are encouraging. At Wadaly the native assistant Khandoba, who has been stationed there for several years has regular services on the Sabbath – and several persons in that vicinity desire to be received into the church. Yesudas one of the native assistants formerly connected with Bhingar, has been stationed at Ahmednagar since the first of May

and he has been very faithful in giving instruction ~~[illegible]~~ Several of the sons of the Christians there have learned the Lord's prayer and the ten commandments, and some are now asking for baptism. At Pudhegaum and Shingvay, where we have schools taught by Christian teachers, the influence exerted by these schools is good, and at each of these places several persons are desiring baptism. One of the boys in the school at Shingvay has been brought into the school here, being a remarkably bright boy and giving evidence that he loves the truth. At all the places where we have schools taught by Christian school teachers, religious services are held on the Sabbath, which are attended by several of the people in the village.

Newasse still continues to exhibit the same opposition on the part of the higher castes which has characterized it in past years. Ramchandrapant carried on his regular labors there until he was brought in to Ahmednuggur to pursue his studies, but he has visited Newasse several times since. At Dedgaum two houses have been erected by the Mission for the native assistant and the school teacher. The people here manifest unusual interest in the truth, & several are desiring baptism, two or three of whom are connected with the school. One young man there was brought into the Christian school here in November last and ~~[illegible]~~ in the last Sabbath of December was received into the church. — At Chanday another small school has been in operation the whole year but is not in a very flourishing state. The native assistant Sukkaram, who

is attached to this out station has been there but a small portion of his time owing to the fact that no house has yet been built for him at that place, and his family consequently still reside in Shuedaunggyan

We feel much encouraged in view of the results of the Christian schools established in the villages and would like to increase the number but we need a greater number of well qualified pious teachers. Such is our view of the importance of such schools that we would make great efforts to raise up the necessary teachers as rapidly as possible.

Mr. Ballantine and Mr. Bissell visited all the out stations and the villages where we have schools, in January and February last. They also went to the pilgrimage at Kothaw where they had the opportunity of addressing large audiences of natives. Mr. Hagen went out on a tour with his family in the latter part of February and visited all of the out stations again. In August, Mr. Ballantine and Mr. Hagen made a tour to Newaoo. This was in the middle of the rainy season. Owing to the sickness of Mr. Bissell in October and November and the necessary absence of Mr. Hagen with him the greater part of the time, no tours were performed in the latter part of the year. This we regretted much. We have reason to hope now however that the interests of the northern field will be better attended to since Mr. Barker has come out specially designated to that field and prepared to occupy it personally and to carry on the necessary labors with efficiency.

Note to be appended to page 8 of the Report. at the bottom -

"Bhagoba and Lakhman our native assistants at Shuedaunggyan have made frequent tours in the country round to attend pilgrimages and give instruction to the people or to see some of our converts or inquirers residing in the villages -

It may be proper to add here that the Church Missionary Society having two or three converts at Ishray six miles from Newasse and several others in the vicinity, were at one time on the point of establishing a station there, and sending a native pastor to occupy it. Before coming to a final determination however they kindly asked us whether our Mission would have any objection to the proposed measure, and on our stating our objections, they at once relinquished the plan, leaving the whole field in which we have been laboring for our cultivation. They have also given up entirely their operations at Astagaum ten miles from Ahmednuggur and withdrawn their converts to other stations.

Since Mr. Munger left here in April last for America, the operations at Rhingar have been under the care of this station. The ~~operations~~ small school has been in operation there most of the year. Gesoba one of the native assistants has been stationed at Ikhoshen as mentioned above. Rugooba the other native assistant has been employed in visiting the villages around Rhingar and in tours to more distant places formerly visited by Mr. Munger. Dhoolajee, the old man at Missalwadee, who exhibited such good evidence of faith in Christ, and whose name appeared repeatedly in Mr. Munger's journals, has at length been released from the trials of earth, and in trust has found rest in his Father's home above. He died during the rainy season, but we did not hear of it till some time after. We sent Rugooba to inquire into the circumstances, but he learned only generally that his faith in Christ continued firm to the end. His friends all acknowledged that he was a Christian, but they burned his dead body according to the Hindoo custom. The history of this old man was a very interesting one.

While Mr. Bissell was at Shuendung-gan during the early part of the year, he was requested by a medical gentleman connected with the Corps of Artillery here to preach for the soldiers belonging to the Artillery who preferred the Presbyterian form of worship. There is an English Chaplain connected with this station who conducts service every Sabbath according to the forms of the Church of England and there is also a Roman Catholic Chaplain whose services are attended by the Catholic soldiers, but there was no service for those soldiers who preferred the Presbyterian mode of worship, and being not required to attend either of the other services they generally remained at home. The medical gentleman above mentioned, Dr. Mackenzie formerly connected with the English embassy to Prussia, at length determined to have a religious service for these soldiers and commenced with reading a sermon to them. On his invitation, Mr. Bissell while here preached for the Presbyterian soldiers, and when he returned to Swan, Mr. Fagan continued to perform the duty. As a mark of their gratitude, the officers and soldiers who attended this service raised a contribution of Rs. 300 and sent to us for mission purposes. We hope that good has been done by these efforts

Mr. Ballantine has commenced a new edition of his Chahcatta hymns, inserting a great number of new ones and thus making the collection much more complete. In connection with the printing of this hymn book, a book containing the same hymns with tunes is being printed, of the same size and in

Note to be appended to page 11th of the Report at the end of the first paragraph.

"A second edition of the tract "The New Creation" by Dr. Mungen, ~~was~~ has been prepared for the Press and printed last year – A small tract on Transmigration by Ramkrishnopant, was printed by the Bombay Tract Society"

Recd. Apr.

the same style as the Sacred Songs of the Am. Tract Society. This Music Book, being printed with the music type brought from Boston in 1852, looks very well indeed and is an era in the history of Mahratta printing — Mr. Ballantine has also translated the little Catechism entitled "Lambs Fed", inserting in it several hymns to make it more interesting for children

In December 1852 when Mr. Allen was expecting soon to leave India, Mr. Ballantine and Mr. Burgess were requested to revise the Mahratta Gospels for the new edition of the Mahratta Bible in one volume by the Bombay Bible Society. As the text of the different Gospels which were translated by different individuals, was very dissimilar in style, it was proposed to prepare an entirely new text of the Gospels. This was agreed to. In consequence of this arrangement, Mr. Ballantine and Mr. Hazen have been engaged some months the past year in preparing a new text of Matthew and Mark — Mr. Burgess being unable to engage in this work to any extent in consequence of his severe domestic afflictions and his expected departure for America, his place was taken by Mr. Hazen.

The statistics of the church are as follows. Six persons were received to the church during the year, and one excommunicated person restored — One member of the church was excommunicated, and three members died. At the commencement of the year there were 120 church members, and 123 at the close of the year — Eleven children of church members were baptized during the year, and

Report of the Ahmednuggur Station for 1853 —

Rev. H. Ballantine

Rev. J. Bissell

Rev. J. Parker

(there baptized children died. At the close of the year there were 173 baptized children)

Such has been the character of our labors here and of the influences at work here in Ahmednuggur and in the neighboring villages during the past year. (Although we have not seen much fruit of these labors still we have great reason for gratitude in view of the blessings vouchsafed and in view of the encouragements and hopes which we are permitted to cherish in regard to the future)

We have particular reason to bless God for his goodness to our families the past year. We have all enjoyed a good measure of health and strength and have been enabled to pursue our labors without interruption. We have great reason to rejoice that our dear brother Bissell was raised up from his sick bed and restored again to his work. Mr. & Mrs. Parker too were brought safely over the great waters and permitted to land in Bombay in the enjoyment of good health, and have since the commencement of the present year been allowed to join us here with earnest hearts and strong hands for the work of the Lord, and we bless God for his mercy. He beheld our necessities and sent these brother and sister to our relief. (Oh for the descent of the Holy Spirit, to kindle within us the flame of love to Christ, that love which shall constrain us ever to live not to ourselves but unto him that died and rose again for us. And may that Spirit descend and breathe upon the dry bones lying in such multitudes around us, and cause them to stand up living soldiers for the Lord of Hosts)

In behalf of the Ahmednuggur station

H. Ballantine

Ahmednuggur
March 9. 1854.

Minutes of the meeting of the Nuwaraeliya division in March 1854 -

The division met at Nuwaraeliya, March 14th at 4 P.M. All the members present. It resolved on Mr. Hagen to act as Chairman - Various items of business were considered and the following Resolutions passed.

1. That the pay of Nuwanda teacher at Dedigama be seven Rupees from the first of the present month

2. That Gyanodya be employed as a teacher in the girls school under the charge of Mrs Ballantine on the pay of six Rupees a month

3. That Vishwasperum be allowed to pursue a course of study to prepare him for the work of a native Catechist and that his pay be ten Rupees per month -

4. That a small house be built for Vishwasperum on Mr. Ballantine's premises at an expense not exceeding 25 Rupees -

5. That the following estimate for the expenses of 1855 be sent to the Prudential Committee -

Salaries	N. B. & 4 children	2,340	
	D. N. & 3 children	2,220	
	L. B & 2 children	2.100	
	W. P. B.	1.740	
	Miss Fanar	732	Rs 9,132

Brit ou Rs. 9,132

Native Assistants –	(Two Preachers and 13 other assistants)		2.628
Pundits	—	—	600
Parochial schools		1,250	
Miss Tarrar's do.	—	400	
Other girls' schools		350	
		Total for Education –	2,000

Repairs, House rent &c.

Shumdungpu & Shingau houses		975	
Seron	1 house –	175	
Chapels & Sexton	–	150	1,300
Preaching Tours		700	
Other Travelling		300	1.000
Out Stations	—	—	250
Medical Attendance			400
Miscellaneous			140
Expenses of printing from the funds of the Board			1,000
		Total Rs.	18,450

In addition to the above we shall need as follows, if the emergency shall arise, and if the expenses are allowed by the Committee

For building house at Nirwan –	2500
For English school at Shumdungpu	300
For Salary of Mr. Munger	1,740

6. That the Secretary of the Mission be Mr. Ballantine and the Treasurer be Mr. Hagen as heretofore

H. Ballantine, Sec'y.

Shimdunggan, March 25, 1854

Rev. Dr. Anderson

Dear Sir.

At our Mission meeting last week we passed several resolutions only a few of which seem to be of sufficient importance to send home, besides our estimates for the expenses of next year. These estimates are a little more than the allowances for the current year, but they have been carefully made, and we think we shall need all we ask. We have put the expense for schools at a little higher sum than we did last year, believing that we shall have opportunities of establishing schools in other villages, and feeling that these schools taught by Christian teachers are likely to be instrumental in accomplishing much good.

There are two or three items which we have had down as conditional. If Mr. Munger returns here with a wife we shall need Rs. 1740 for his salary. If we build a house at Nuwasse for Mr. Barker, it will cost, we have very little doubt, as much as Rs. 2500 on the cheapest plan we can adopt and have it comfortable. If you allow us an English school as we requested in our letter of January, we shall need 250 or 300 Rupees to carry it on.

You will see from the accounts of the Mission with the Am. Bible and Tract Societies forwarded by this mail, that we have considerable balances of funds belonging to those Societies on hand. We hope

to use a large portion of those balances the present year and next year -

We suppose that Mr. Wood is making his plans to leave this country for America in December or January next. If Mr. Stone shall be required to leave India at the same time, (to accompany Mrs. Stone to America, as it may possibly be found necessary on account of his own health, as well as on account of his family), then we shall be left in a sadly crippled state, and to supply Satara from our other Missions, will impose on them a very severe tax. We had hoped that Mr. Munger would be able to return to India by the latter part of this year at least, and that he would feel willing to go to Satara for a time, - but at present we know not what to hope for - We can only look to our Heavenly Father to direct all things according to his infinite wisdom and goodness - We hardly know what to suggest to you in these circumstances, or what measures to propose for our own relief - The arrival of a new Missionary for Satara would not just now obviate all difficulties, and yet we would urge the sending of one at once, for with such aid it would be far easier to arrange for carrying on existing operations at other stations as well as at Satara until the return of one of the Adan Missionaries, and it also opens the prospect of relief eventually, in case their return should be delayed -

Yours very truly

In behalf of the Mission,

H. Ballantine, Sec'y.

Minutes of the Prudential Committee, May 20th 1857

Recd. May 20th 1857

Recd. May 29th 1857

Recd. May 29th 1857

Mar. 1857

Minutes of the Meeting of the Ahmednuggur Mission in November 1854.

The Ahmednuggur Mission assembled at the house of Mr. Ballantine, on the morning of Nov. 18th to meet the Revs. Dr. Anderson, and Rev. A. C. Thompson, a Deputation of the American Board. All the Members were present, including Mr. Munger just returned from America. It devolved on Mr. Ballantine to act as Chairman. Mr. Bissell was appointed Clerk of the Meeting. Dr. Anderson led in prayer. He then read the instructions of the Prudential Committee to the Deputation in connection with their visit to the Mission in India. An investigation of the present policy & present working of the Mission was then commenced, and statistics presented of the expense, efficiency &c. of the Mission in all its departments. All the more important questions of Mission policy were discussed, and the sessions of the Mission continued four days. They were then interrupted for one week, during which time the Deputation in company with Messrs. Ballantine & Barker, made a tour through the Northern field. The Meetings of the Mission were then resumed & continued at intervals, until Dec. 26th the day after the close of the "General Meeting".

The following Resolutions were passed during the sessions of the Mission.

1. Res. That the 5th Section of the Constitution of this Mission which relates to the Mission Church, be & hereby is rescinded.

2. Res. That separate churches be constituted as the Mission shall determine, at all places where a sufficient number of native Christians can be collected together for the purpose of divine worship regularly on the Sabbath & for performing the necessary duties of a church of Christ, and that the discipline & government of each church shall be carried on by itself independently of the others.

3. " That native pastors be ordained over these native churches as soon as practicable, and that when pastors are not to be had, a native Catechist be placed in charge of the church.

4. " That the Missionary in charge of any station or field, have the supervision of the native pastors in his field, — & that he act as pastor of the native churches in his field which have no pastor until a native pastor can be obtained —

5. " That the Articles of Faith & Covenant heretofore in use in the Mission church, be the basis on which in the opinion of this Mission, native churches should be formed.

6. " That the Missionaries in charge of the churches in Ahmednuggur & Seroor be directed to bring those churches upon this basis —

7. " That in the opinion of this Mission it is expedient to ordain Hunsdeut as pastor of the church in Ahmednuggur.

8. " That in the opinion of this Mission it is expedient to form a Colony from the church in Ahmednuggur & that Rankinchundrut be ordained pastor of it —

9. Res. That Messrs. Ballantine & Hazen be a Committee to take measures for the formation of such a Colony -

(At a later Date the following were passed)

10. " That in accordance with the request of the first & second Chunder, that Hunipunt and Ramkrishnapunt be ordained as their pastor, we proceed to their examination on the afternoon of Dec. 12th, and if the examination be sustained, that we proceed to their Ordination on the afternoon of the following day - & that Messrs. Ballantine & Hazen be a Committee of arrangements for the exercises of the Ordination -

11. " That the Salary of Hunipunt & Ramkrishna be fixed at Rs. 45 per. month from the first of Jan. next, with a view of enabling them to procure suitable tenements -

12. " That as an addition of Rs. 5 per. month is made to their Salary for that purpose, Hunipunt & Ramkrishnapunt be charged 5 Rs. per. month from the first of Jan. next, so long as they continue to occupy houses on the Mission premises -

13. " That the Ahmednuggur Station be authorized to build a house for Ramkrishnapunt in connection with the new Chapel at an expense not exceeding Rs. 300 -

14. " That Dajeba Jaganath be placed as native Assistant under the care of Mr. Munger -

15. " That the pay of Liddoo of Sewoor be Rs 10 per month from the first of Oct. 1854 -

16. Res. That Mr. Barker have permission to build a house at Khoker, at an expense not exceeding Rs. 2000, & that Messrs Barker and Ballantine be a Committee to carry out this Resolution –

17. " That the Treasurer be authorised to draw on the Treasurer in Boston for the equivalent of Rs. 1200 in favor of J. T. Molesworth Esq. –

18. " That we ask the Deputation for a grant of Rs. 175 to cover the expenses of members of this Mission in connection with the coming of the Deputation –

Mr. Hazen having resigned his office as Treasurer of the Mission, from the first of Jan. 1855, Mr. Ballantine was elected Treasurer in his place –

(signed) L. Bissell Clerk

A true copy
N. Ballantine

Minutes of Ahmednuggur Mess. November 1855
Rec'd. Sep. 21, 1855.
Ackd. Feb. 12 '56

Report of the Ahmednuggur Station for 1854

The great event of the past year has been the visit of the Deputation and their examination of our Operations, followed by numerous changes in our plans of Missionary effort.

Dr. Anderson and Rev. Mr. Thompson reached Ahmednuggur Nov. 17th and immediately commenced their inquiries into the state of the church, the schools, and the other departments of Missionary labor. On the 23d of November they made a tour, in company with Mr. Ballantine and Mr. Barker, to the villages north of this place, including most of our out stations. ~~This tour occupied eight days and was a very interesting and satisfactory tour to all engaged in it.~~ The Deputation had thus the opportunity of examining the field around us which gives the prospect of a most abundant harvest. From Wednesday Dec. 6th to Monday 25th we were engaged in deliberation with the Deputation and the Missionaries of our other Missions on this side of India on great questions of Mission policy. Some of the results of these deliberations will be indicated by a change of plans which took place about the close of the year in some of our Operations which will be now noted.

Schools. The school for ~~Christian boys~~ or the children of Christian parents, the particular object of which is to raise up teachers and catechists, has continued to prosper ~~during the past year~~. Four of the boys have professed their faith in Christ; and others are desiring admission to the ~~privileges of the~~ church. At the close of the year, there were

six boys in the school professedly Christians; and nearly all the larger ~~boys~~ pupils give some evidence of a change of heart. ~~Moral instruction and Biblical instruction is to be given in this school.~~ The school for girls, under Mrs. Ballantine's care, continues as in last years. Two girls belonging to it were received into the church in December; and one young woman, who was a member of the school for several years, was received in September. It seems important that females who are to be the wives of native Catechists and teachers should receive their education here.

The school for ~~boys~~ heathen boys in Ahmednuggur, taught by Lajeeba, a Brahman convert, was discontinued at the close of the year, as it was thought desirable that the teacher should be hereafter employed as a native assistant in connection with Mr. Munger. The female schools of Miss Doran, taught by heathen teachers, have been abandoned by the Mission though she still continues to superintend one girls' school, conducted by her most faithful teacher, the funds for the support of which are contributed by the English residents at this station.

The schools in the villages, ~~taught by~~ in charge of Christian teachers, have been continued, ~~the past year~~, except at two or three places, where in consequence of particular circumstances they have been closed for a time, as at Dedgaum and Khokar. The school at Padhegaum has been discontinued, in consequence of the want of interest manifested by the people. ~~The school at Shingwa has prospered as in past years.~~ A school was established at Shendee,

a village five miles ~~the~~ north of Ahmednuggur, where a Christian family resides, the teacher who formerly ~~taught~~ at Sedgaum being employed to instruct it. ~~We shall endeavor to supply Sedgaum with a teacher as soon as possible~~ – The school at Newasse has been given up, owing to the fact that Ramkrishna Punt ~~formerly stationed there~~ has been removed permanently to Ahmednuggur.

The instruction of the wives of Christians and of other adult females connected with Christian families in Ahmednuggur has gone on regularly as in former years and is still productive of the best results.

<u>Native Church</u>. During the year eleven persons professed their faith in Christ in connection with the native church. Of most of these some notices have met home and were printed in the Herald. Of the whole number eight had received baptism in infancy or youth – Thus God blesses his people and performs his covenant made with them and their offspring. Six members of the church have died during the year. Some account of these appeared in the Herald for October. At the close of the year there were 136 church-members here and at Bhingar. No case of church discipline occurred during the year. Eighteen children were baptized and seven children of native Christians died – eight baptized children were received to the privileges of the church so that at the close of the year there were 177 baptized children connected with us.

During the visit of the Deputation it was decided that instead of having one general Mission Church as hitherto, it was desirable to have separate and independent churches wherever there was a sufficient number of members to perform the duties of a church of Christ and to meet together regularly on the Sabbath for religious worship. It was also deemed important that we have another regular congregation in Ahmednuggur on the Sabbath, which should meet in another part of the city and thus furnish further opportunities to the people here for hearing the word of God. It was therefore determined that a colony should be sent out from the old church, to form a new church, which should occupy a chapel already erected in a very suitable part of the town for the object in view. The formation of this new church consisting of twelve members took place in the Chapel on Monday Dec. 11th, Dr. Budison giving the right hand of fellowship to the new church in the name of the churches in connection with the American Board, and then addressing words of encouragement and counsel to the new and old church. On the same day Hurripunt and Ramkrishnapant were chosen by the first and second churches respectively to be their pastors and the Mission was requested to ordain them to the pastoral office. On Tuesday Dec. 12th these two brethren, who were licensed to preach the gospel in March 1848 and who had been pursuing a course of study for two years past in

Theology, Church History &c. preparatory to ordination, were examined with reference to their fitness for the work of the ministry; and their examination being sustained they were ordained as pastors over their respective churches ~~[illegible]~~ on the afternoon of Wednesday Dec. 13th. - The exercises of the ordination in which the members of the Deputation and nearly all the Missionaries present took part, were very interesting. "The house was full, several English gentlemen and ladies being present, and a large company of natives of the higher class, who rarely attend our meetings. It was a day never to be forgotten, especially so to those who could remember the time when these two pastors were idolaters, like their countrymen, and, when, after many ~~great~~ struggles and through much opposition, they first came forward and professed their faith in Christ, one in 1839 and the other in 1842. In the beginning of 1839, ~~at sixteen years before~~, only one of the present members of these two churches was a Christian; all the rest were enveloped in the darkness of heathenism. At that time the whole number of church members in this Mission was only eleven; and these were mostly inmates of the Poor House. What a change! ~~we could not but feel, since then~~. Surely this is the work of God".

From the time of the ordination two religious services have been held at each of the chapels in Ahmednuggur on the Sabbath. "At the new chapel members of strangers have from the first attended, most of them only stopping for a while, and, ~~after hearing as much as they wish~~ leaving on their way. This new chapel is in the vicinity of the

Govt. Eng. school and the Native Library; and young men of the educated class, to many of whom Ramkrishna is well known, often drop in and listen to his preaching, always treating him with great respect. For some years past very little labor has been bestowed upon that part of the city where this chapel is located; and the great body of the higher classes of people living in that vicinity. It is a very desirable spot for more concentrated missionary labor".

Out-stations. Our out stations at the close of the year may be reckoned as follows

Wadála	(Wudáley)	Native assistant	Khandoba
Khokar		"	Yesooba
Dedgaum		"	Ramdass.
Chánda	(Chanday)	"	Sakharam
Shingva		"	Shivaram

"The efforts of these native brethren ~~[illegible]~~ at their respective stations have resulted in the extension of the knowledge of the gospel, and in increased interest in the truth on the part of ~~quite~~ a number of individuals. The labors ~~efforts~~ of Shivaram at Shingva are especially worthy of notice, having led to ~~resulted in~~ the conversion, as we believe, of several ~~[illegible]~~ persons. As his labors work are not at all confined to his school, and as ~~they~~ it embraces all the usual duties of a native helper, we no longer class him among the ~~[illegible]~~ teachers ~~but among the native assistants~~. The labors ~~efforts~~ of Yesooba at Khokar have been much blessed to the families of Mahars residing there".

So Ramkrishna Pant no longer resides at Newasa, but is permanently stationed at Shrirampur and as we have no one at present to send to occupy that place, we do not number it among our out stations. We may find circumstances to be such as to require a native assistant to be sent there again; but at present other parts of our field demand more labor.

Disposition of laborers. During the meeting it was decided by the Deputation that the interests of the Bombay Mission demanded that Mr. Hagen should remove to Bombay with his family. Mr. Munger, who had been safely brought back from America with the new partner which God had given him, was designated to occupy Satara, as that station ~~[illegible]~~ would otherwise be left vacant by the expected departure of Mr. Ward to America. In accordance with this arrangement these brethren left us to occupy their new stations in January - and Mr. & Mrs. Ballantine and Mr. & Mrs. Barker & Miss Farrar at Sirampur and Mr. & Mrs. Bissell at Seroor are the only Missionaries and Assistant Missionaries of this Mission remaining here. It was also concluded at the meeting that Mr. & Mrs. Barker should remove to Ahmednagar to look after the interests of that northern field, as soon as a house could be built for them at that place. Thus we are reduced now to the lowest possible number of laborers consistent with the maintenance of our operations at our different stations with any degree of efficiency. We trust that

the great Head of the Church who loves his own cause will soon send forth more laborers into his harvest.

Books, &c. The Hymn Book spoken of in our last Report as in progress has been issued from the Press. It contains 336 Hymns, embracing all the subjects on which hymns are required in our churches, and thus supplies a very great want. The previous book of Hymns prepared by Mr. Ballantine ten years before, embraced only about 100 hymns and was very deficient in hymns on particular subjects. He has revised all those hymns and added more than 200 additional hymns, which make quite a large hymn book. The same hymns are printed in the same order with the tunes on the opposite page, in another book which we call the Sacred Songs, in the style of the Sacred Songs of the Am. Tract Society. This was issued from the Press soon after the close of the year - and is a great event in the history of Mahratta literature - This book contains 145 tunes some of the best tunes in use in England and America

The whole text of the gospels in Mahratta has now been prepared by Mr. Ballantine assisted by Mr. Hazen, and after some slight revision will soon be printed by the Bombay Bible Society. We are glad that all the Missionaries in the Mahratta country will henceforth be united in using this same edition of the gospels as well as the other parts of the N. Testament

much labor was bestowed both by Mr. Ballantine and Mr. Hozen on the instruction of our candidates for ordination. Mr. Ballantine prepared lectures in Theology which were attended not only by Brajapant and Ramkrishnapant but also by a considerable number of our teachers and native catechists. Some of the same persons formed a class for the critical study of the Scriptures, in which they received instruction from Mr. Ballantine, who took up the Epistle to the Romans and examined it critically with them not only for the purpose of illustrating the great principles of Gospel truth, but also to familiarize them with the principles of logical interpretation of Scripture. Mr. Hozen had lectures in Bible History which were attended by a large class, and he also instructed Brajapant and Ramkrishnapant in Church History.

Mr. Barker has been engaged in the study of the language as his health would allow. He was in very poor health during part of the hot season and the greater part of the rainy season, and was compelled to lay aside his studies for a time. He has gone out on several tours with Mr. Ballantine and thus has been acquiring Missionary experience to fit him for his work. For some time in the early part of the year he preached in English every Sabbath for the Presbyterian soldiers in the Artillery, but finding the labor too severe for his health he was compelled to abandon it. Mr. Barker has also spent a good deal of time in teaching a class of 30 or 40 of our young people to sing. His labors in this department have been ~~extremely~~ very important.

In general the health of all our number has been good, and we have much reason to rejoice that we have been permitted to perform so much labor in the vineyard of our Master during the past year. Oh for more devotedness of heart to the interests of the cause of Christ, and more prayerfulness of spirit in carrying on the various operations committed to our hands –

In behalf of the Ahmednuggur station

N. Ballantine

Ahmednuggur
March 15th 1855

Rev. Mr. Ballantine – Station Rep.
Ahmednuggur March 15, 55.
Rec'd May 5.
Ans'd. May 29. '55

Ahmednuggur, Jan. 30th 1855

Rev. Dr. Anderson

Secretary of the A. B. C. F. M.

Dear Sir.

In the list of appropriations for 1855 which you sent us from Bombay, some of the items appear to have been fixed without a full understanding of the circumstances as it appears to us, and we therefore venture to suggest a few changes which we think ought to be made — We do this because we think the best interests of the Mission require it

1st You put down Mr. Barker's salary at Rs. 1380 that is at the rate of Rs. 115 per month from the 1st of January. Mr. Barker is still in Ahmednuggur and his residence will continue to be here until his house is built in Tokhakhan. There is very little probability that his house will be built much before the rains and most probably it will not be completed so as to make it prudent to occupy it until October next. Under these circumstances we do not suppose it would be your wish that he should live on the village allowance while necessarily continuing to reside in Ahmednuggur

Again he is allowed "conveyance for 8 3/5 months" — There must be some mistake here, and how it could have arisen we do not understand. We think he should be allowed the same for conveyance as the rest of us whether he resides in Ahmednuggur or the villages, as he certainly will need his conveyance all the time. Mr. Barker is peculiarly dependent on his regular exercise for the preservation of his health —

If you supposed that it will cost him less to keep his conveyance in the country than in the city, that is possibly true, but we think that 10 Rs. per month is sufficient difference in the salary to cover the difference in the whole amount of personal expenses and expense of conveyance — If you put down 8 3/5 months conveyance, 175 Rs. because that was the sum ~~allowed~~ expended by Mr. Barker last year, it should be understood that that was because Mr. Barker had a conveyance only for that time. The first two or three months he depended on the rest of us for conveyance.

2d You have allowed only Rs. 900 for the support of the two native pastors in Ahmednuggur — You were doubtless aware that their salary was fixed at 45 Rps. each per month including the house rent. This would make 1080 Rs. for the year — Of this sum Rs. 120 would be received back into the Mission Treasury in house rent, or at least so much of it as is not necessary to expend for the repairs of the houses which they occupy and for which they pay rent.

3d Sidoo's salary you have put at 93 Rps. for the year. The Mission had put his salary at 10 Rs. per month in October last and it seems very desirable that it should be kept there. and we hope you will allow 120 Rs. ~~per month~~ accordingly —

The Mission had also agreed to employ Shamsher a new convert at Sirur (formerly a religious teacher among the Hindoos) as a native assistant on a pay of 7 Rps. per month. We hope that you will allow this, as he seems fair to be very useful among his own people. He will also need a small house in the village where he is to reside costing say 25 Rps.

Dajiba of Wádgaum incurs additional expenses in consequence of living at an out station, expenses, for which he has been allowed Rs. 4.10. per month from the time he first went there. There seems no reason why this allowance should be discontinued at the present time

The names of native assistants Shiviam and Ramajee should be placed under Tevon, as they are connected with that station and not with Ahmednuggur.

The native assistant at Shingar named Raguba is to suppose to go with Mr. Munger to Satara, while Marooba whose ~~name~~ name is put in the list of native assistants at Satara should be connected with this station.

4th Schools. The School for catechists and teachers" for which you have allowed Rs. 565, we suppose to mean the school of which Marooba is the teacher, not including the school for small boys which meets in the same house with it. The pay of the teacher of the small boys who hopefully constitute an parochial school at this station, is 5 Rps. per month and should (we think) be allowed for separately - At the same time the allowance for the large school is sufficiently low at present. The pay of the teacher Marooba is 14 Rps per month = 168 Rps.

The expenses of six boys not Christians you have allowed in your general letter to the Mission = 250 Rs.

The expenses of six boys now Christians will be at least 150 Rs

Total 568 Rs.

We doubt whether the expenses of the school can be kept within this sum and make it accomplish what we design.

The plan of having the smaller girls of Mrs. Ballantine's school go to Miss Dunan for instruction we suppose had better be abandoned in view of the fact that Frances and Joanna the Christian females from Mrs. Crum's school who were expected to come up to Ahmednuggur and assist Miss Dunan in teaching the girls, have finally concluded to remain in Bombay. The school for small boys which meets in the ~~same~~ building with the school for teachers and has been considered as part of that school, might be put under Miss Dunan's superintendence, and will afford her a very congenial employment which she is willing to undertake and which will answer better than the school of small girls who will not attend very regularly if they have to go over to Miss Dunan's to be taught. We have therefore thought it best to propose this modification of your plan.

We suppose you are willing to allow Mrs. Ballantine to clothe her girls from the money contributed for that special object by the ladies of Westfield, Mass.

Mr. Bissell is desirous to have a school at Kolgaum where there is a family of Christians and there considerable interest is manifested among the Chamars. The expense would be about 60 Rs. for the year.

5th. In conclusion we would remark that in endeavoring to carry out the plans of the Deputation in respect to getting the families of our converts into the villages and extending the light of divine truth there, if we could be allowed to expend say 200 Rps during this year in supporting Christian readers or

a catechists in different villages in the northern field - it would aid so much in the promotion of this object - There are three or four persons now here who after a few months training might be very well prepared to take the place of native a catechists in their native villages and with the allowance above mentioned we might avail ourselves of their services in this way with very good results - The places which these persons would occupy would be Bhokar (near Khokar), Tátál 20 miles west of Wadála, and Bhendapur 4 miles south east of Khokar - There are other native Christians belonging to these places besides the native readers or catechists whom we would place there, and in Bhokar a number of interesting inquirers also -

These suggestions we hope you will receive in the same spirit of kindness in which you have received so many of our suggestions, and we hope you will allow us what it seems to us so desirable for the best interests of the cause of our common Master

In behalf of the Mission

Yours very sincerely

T. Ballantine

Rev. Henry [illegible]

For R. Milspin.

Abmedmuffur, Jan. 30, 1855

Rec'd. Feb. 14, 1855, at Pelmy Hills.

Ans. March 5.

Minutes of the meeting of the Ahmednuggur Mission in July 1855

Mission met at Seroor, at the house of Mr. Bickell July 12th at 10 A.M. All the members were present – It devolved on Mr. Barker to act as Chairman, & the meeting was opened with reading the Scriptures & prayer – The Minutes of the previous Meeting were read & approved –

The following Resolutions were passed –

1. Res. That the Salary of each married Missionary in Ahmednuggur & Seroor be 120 Rs. and in the rural district 115 Rs. per Month from the first of January next, & that the Constitution be amended accordingly –

2. " That the Salary of Tiddoo be 15 Rs. per. Month from the first of the present month, and that the Salary of Dajiba be diminished 5 Rs from the same date.

3 " That Namajee native Assistant at Seroor be dismissed from Mission Service –

4 " That Pilajee at Seroor be employed as a native Assistant on a Salary of 4 Rs. per Month from the first of the present Month – and that from the first of Jan. next his Salary be 5 Rs. –

5. " That Sooroo at Seroor, be allowed to commence a course of study in reference to his becoming a native Catechist, and that his Salary be 5 Rs. per month from the first of April last –

6. " That the Salary of Ramdas be 9 Rs. per. Month from the first of the present month –

7. " That the following additions be made to the Monthly Salaries of native Assistants, and tuncpus for the present year on account of house rent (viz.)

Ahmednuggur Station				Seroor Station	
Menoti	3 Rs.	Narayan	1 Rs.	Dajeba	2 Rs.
Sakhiram	1 "	Bhagoba	1 "	Ramchundra	2 "
Sukharam	1 "	Yesooba	1 "	Liddoo	1 "
Khundoba	1 "	Ramdas	1 "	Ramajee	1/2 "
Rugoba	1 "	Gyanoo	1/2 "	Shiveram	1/2 "
Vishnopunt	1 "	Shewak	1/4 "	Shewak	1/2 "
Shiveram	1/4 "	Total	13 "	Total	6 1/2 "
					13 "

In all 19 1/2 Rupees per month or 234 Rupees yearly -

8. Res. That the Salary of the native Assistants at Ahmednuggur including Home rent, be according to following table from the first of January next.

Bhagoba	at	Ahmednuggur	11 Rs. per Month
Yesooba	"	Khokar	11 " " "
Khundooba	"	Wadáley	11 " " "
Sukharam	"	Chunday	11 " " "
Ramdas	"	Sedgaum	11 " " "
Rugooba	"	Bhingar	10 " " "
Shiveram	"	Shingvay	6 1/4 " " "
Shewak	"	Shender	7 1/4 " " "
Bheekajee	"	Shevgaum	7 " " "
Mahadoo	"	Bhâdgoon	5 " " "
Bheeka	"	Bhîokar	5 " " "
Vishnopunt	(Studying at Ahmednuggur)		12 " " "
Gyanoo	(" " ")		8 1/2 " " "

9. " That the Salaries of the native Assistants at Seroor be as follows from the first of January next.

Dajeba	at	Wadgaum	22 Rs. per Month.
Ramchundra	"	Seroor	18 " " "
Liddoo	"	"	16 " " "
Shiveram	"	"	6 1/2 " " "
Shewak	"	"	8 1/2 " " "
Bilajee	Studying at Seroor		5 " " "
Khandoo	" " "		5 " " "

10. Res. That the Salary of the following teachers be as follows from the first Jan. 1856 –

Manotie teacher of School for Catechists		20 Rs. per m.	
Narayan " " " " Girls		13 " " "	
Muhepattee teacher at Dedsanm		5½ " " "	
Nihlajes " " Bhendapoor		4 " " "	
Gungaram " " Kingi or Lonee		5	
Gungaram " " Seroor		6½ " " "	

11. " That Mr. Bissell have liberty to establish a school at Kolgaon at an expense of 5 Rs. per month.

12. " That Mr. Bissell have liberty to build a house for Ramchundra ~~at an expense not exceeding~~ in some village near Seroor at an expense not exceeding 75 Rs.

13. " That the Ahmednugger Station be authorized to build a house for Ramkishnopt at an expense not exceeding 650 Rs. and that the Prudential Committee be requested to make an appropriation of 350 Rs. for this purpose, in addition to the 300 Rs. granted this year.

14. " That Mr. Bissell have liberty to make the repairs required by the Govt. in front of the School in Seroor, at an expense of 35 Rs.

15. " That a small tent be purchased for the use of Mr. Barker –

16. " That the Mission purchase a copy of Dr. Woods Theological Works for the Mission Library

17. " That a new book be procured for the Mission Records, and that the Constitution of the Mission as amended at different times be copied into it –

18. " That the following Estimates of Expense for 1856 be sent to the Prudential Committee –

Salaries

H. Ballantine	190 × 12 =	2280 Rs
L. Bissell	180 × 12 =	2160 "
W. P. Barker	135 × 12 =	1620 "
Miss Tanner	61 × 12 =	732 " = Rs 6792

Brought forward Rs. 6792

House rent & repairs

Rent of one house - - - -	Rs 40 × 12 =	480	
Repairs of six houses & their out houses	50 × 6 =	300	
Grain for six houses - - -	Rs 4 × 6 × 12 =	288	1068

Chapels & preaching places.

Sectons of two chapels @ 9 Rs.	9 × 12 =	108	
Care of chapel in Nadaley	Rs. 1 × 12 =	12	
Rent of preaching place in Ahmednugger bazaar -	Rs 1½ × 12 =	18	
Repairs & oil for lights - - - - -		25	
Care of chapel & oil for lights at Seroor - -		20	
Special repairs on chapel at Seroor, required by Government - - - -		35	218

Native Assistants

Native Preachers, Hunipunt and Ramkrishnapunt Rs. 90 × 12 = 1080

~~Native Assistants~~

Bhagoba	at Ahmednugger	Rs 11	
Sukhoram	" Chandey - -	" 11	
Yesooba	" Khoker - - -	" 11	
Khundoba	" Nadáley - - -	" 11	
Ramdas	" Sedgahm - -	" 11	
Rugoba	" Bhingar - - -	" 10	
Shivaram	" Shingway -	" 6¼	
Shewak	" Shender - -	" 7¼	
Bheekaje	" Shevgaum - -	" 7	
Mahadoo	" Bhindaroor - - -	" 5	
Bheeka	" Bhoker - - -	" 5	
Vishnopunt	Studying at Ah.	" 13	
Gyanoo	do do do	" 8½	
Dajeeba	at Nadgaum - -	" 22	
Ramchunder	at Seroor - - -	" 18	
Siddoo	(Studying) - - -	" 16	
Shiveram	at Seroor - - - -	" 6½	
Shewak	" " - - - - - -	" 8½	
Pilajee	Studying at Seroor - -	" 5	
Bhondoo	" " "	" 5	
		198 × 12 =	2376
	For native assistants carried forward		3456

Carried forward - 8078

Brought forward 8078

Native Assistants brought forward 3456

Miscellaneous Expenses ~~to~~ for moving &c Rs 50
House for Ramchundra at Sirur " 75
Cane of house at Newase @ Rs 2 " 24
House for Ramkrishnapant (additional) " 350 — 499

Total for Native Assistants -- 3955

Schools

School for Catechists

Marotir Salary	@ 20 Rs.	= 240	
Boys ~~[illegible]~~ support	@ 33 "	= 396	
Expenses -- --	" 1 "	= 12	648

School for girls

Narzam's Salary	@ 13 Rs	= 156	
Monitor do	@ 4½ "	= 54	
~~[illegible]~~ support of girls	@ 5 "	= 60	
Expenses --	@ 1 "	= 12	
Expenses of clothing to be paid out of Nestfield fund (Rs 50 per year)		= 100	382

Other Schools.

Bhinjar School	@ 2 Rs.	= 24	
Shingoey "	@ 5 "	= 60	
Chandey "	@ 6¼ "	= 75	
Karegaum " Jubba teacher	5 "	= 60	
Bhendaroor " Ashlaje "	4 "	= 48	
Dedgaum " Ambeepotter "	5½ "	= 66	
Kinai n Lower " Gungaram "	5	= 60	
Seroor " Gungaram "	6½ "	= 78	
Kolgaon " -- --	@ 5 "	= 60	
Miscellaneous Expenses -- --		25	556

Total for Schools -- 1586

Pundits --	@ Rupees 40 -	40×12 =		480
Preaching tours	400			
Travelling for health	200			
Rent & Repairs --	100	700 -- -- -- --		700
Medical attendance & medicines				300
Printing -- --	750			
Bible & Tract Societies	250	1000 -- --		1000
Miscellaneous Expenses				
Periodicals & Books 60.	Postage 30	= 90		
Transportation of boxes from	Bombay	= 50		190
Other incidentals -- --		= 50		

Total Rs. 16,289.

The above minutes were read & approved -
A letter to the Secretaries of the Board to accompany the minutes - also a letter to Mr. Gordon in reference to the excess of the expenditures of 1854 above the allowances were read & approved.

Adjourned -

Lewes July 18.. 1855 -

N. Ballantine Sec'y.

Minutes of Proceedings of Meeting.

Rd. approved, Aug 14/55

Cadwallader Colden,

Report Ahmednuggur Missn. 76
for 1855. Rec'd Apr. 17. 1856.
Ans Sep 13

REPORT

OF THE

AHMEDNUGGUR MISSION

FOR 1855.

For several years this Mission has published no report of its operations in this country. The many changes in the Missionary force, and the gradual change of Missionary policy which has been going on for three or four years past, were among the causes which prevented us from giving to the public here some account of our labors.

During the past year our Missionary force has been reduced very low, owing to the wants of other stations. To supply the vacancy at Bombay, Mr. Hazen with his family removed thither in January,—and to supply Satara, Mr. Munger was required to leave Bhingar.—We have therefore had only Mr. and Mrs. Ballantine and Mr. and Mrs. Barker and Miss Farrar at Ahmednuggur, and Mr. and Mrs. Bissell at Seroor.—Near the close of the year Mr. and Mrs. Barker removed to Khokar, 40 miles north of Ahmednuggur, to occupy their new field to which they had been designated before leaving America.

The change of Missionary policy referred to above, will be indicated under three different heads:

1. In former years boarding schools for boys and girls were sustained at great expense by this Mission, in the hope that many of those thus educated would become converts, and be fitted for the work of extending the knowledge of the truth among their countrymen.—These boarding schools were commenced under instructions from home, and the great schools of the American Mission in Ceylon were held up to us as models after which to copy. Our Secretaries however several years since began to change their policy in this respect, and in 1851 the abandonment of the old system was commenced in this Mission and completed in 1854, by the coming of the Deputation. It is thought that if we depend for our converts principally upon those whom we support while we instruct them, we shall be in danger of introducing a very feeble kind of Christianity, and that those who become Christians in this way will not be likely to be strong, independent, active and useful Christians. On the contrary those who

become Christians while occupying their usual stations and maintaining their usual relations in life, will be much more stable and manly Christians, and be much more likely to exert a good influence upon those around them. It is therefore our plan now to give no support to any, whether adults or youth, while we are instructing them in the hope of their conversion. Nor after conversion do we support any except those who are actively employed in the service of the Mission, and those whom we are training for some particular employment such as that of catechists and teachers, and of these only a limited number. Under the former system also, we provided houses very often for the parents of the boarding scholars, and many of the Christians whose children were attending our schools found a residence in our compounds. In this way we brought a large number of Christian families immediately around us. Now we prefer to have them in their own villages. The Christians themselves begin to feel that this is best for them and that they are capable of doing much more good by being in their villages and pursuing their usual occupations. The number of Christian families in Ahmednuggur is now much less than it was a year or two ago, but the number in the villages is much greater than before.

2. We formerly had a large number of schools for boys and girls taught by heathen teachers. We now have none. It seems to be the prevailing feeling throughout India that schools taught by heathen teachers are useless as parts of Missionary operations, that the hopes which are often cherished in regard to them are almost sure of being disappointed. We never had any conversions among the pupils of these schools so far as we know, though we sustained them many years. We did indeed have conversions among the teachers and these form now our most efficient laborers. Our native pastors were both originally heathen school-teachers, and in this way were brought under the influence of the truth and converted. Our boys' schools were therefore not wholly useless, but to continue to employ teachers in the hope of their being converted would be to adopt a principle which we have abandoned in reference to boarding schools, and which we do not think safe to follow in any department of our work.

We have now quite a number of schools taught by Christian teachers, of these we will speak more hereafter.

Female schools have another object in addition to that of boys' schools, it being very desirable that female education should be carried on by Missionaries until the natives feel its importance and provide girls' schools for themselves. This object has been in a measure attained here by means of the girls' schools supported by our Mission in years past. From observing our girls' schools a young native gentleman of Poona was led to establish schools for girls among the natives of that city, and the natives of Ahmednuggur also having seen the operation and results of our girls' schools, have for the past three or four years supported girls' schools among themselves. We feel therefore, that our labors in this department have not been in vain, and that now as this object of our female schools has been accomplished, there is not the same call for girls' schools taught

by heathen teachers as in former days. Two such schools are superintended by one of our female Missionaries, but they are supported entirely by the contributions of English ladies and gentlemen, and are not considered as belonging to the Mission or as under Mission control.

3. Formerly the Missionary at each station (or the oldest Missionary if more than one resided at a place), was the pastor of the church at that station, and all the converts in the adjacent villages belonged to that church. Now we have different churches, wherever there seems to be a call for them, and we intend to place a native pastor over each church as fast as we can prepare them for the pastoral office. Two churches were formed in Ahmednuggur in December 1854, and two native pastors were ordained over them. In the villages of Shingvay and Wadáley, 14 and 40 miles distant from Ahmednuggur, two churches were formed in February last, and native catechists were placed in charge of them. The Missionary acts as pastor of these churches until native pastors can be obtained.

The advantages of this arrangement are very great. The native pastor has the responsibility of the instruction of his flock, and of introducing new members to the church, as well as the administration of discipline, and it removes a great load from the Missionary. He can assist the pastor, and can offer his advice when necessary; but the responsibility rests where it ought, on the native pastor and the native members of the church. Heretofore we have been afraid to put so great a responsibility on the shoulders of our native brethren; but the actual working of the system, since we have introduced this new plan, has shown us that our fears were groundless.

The Missionary now instead of being the pastor of a particular church directs his attention to the formation of new churches and the raising up of pastors and catechists and teachers for the instruction of churches and congregations already gathered and the collection of new congregations. The whole time of the Missionary is occupied in preaching the gospel and in preparing native converts for this work. During the cold season he devotes nearly his whole time to preaching in the villages in the vicinity of his station, going particularly to those villages where Christians reside or where some interest has been manifested, and endeavoring to extend this interest, to collect new congregations, and to establish new churches as far and as fast as possible.

STATISTICS.

The first church in Ahmednuggur now contains 87 members, quite a number of whom are scattered in different villages around. Some of these will be formed into new churches as soon as convenient.

The second church in Ahmednuggur, which was a colony from the first church contains 16 members.

The church at Shingvay contains nine members.

The church at Wadáley contains 33 members. All together the number of native members in our four churches is 145.

Of these there were received into the church the past year as follows:

In the first	church Ahmednuggur,	9	adults.
,, second	,, ,,	6	,,
,, Shingvay	church,	4	,,
,, Wadáley	church,	7	,,
	Total	26	

There are 175 baptized children connected with these four churches.—Two members of the first church in Ahmednuggur have died the past year. One of these was Lakhiram one of our native assistants. Some account of him was published at the time of his death. His death was a great loss to us, though we believe it was gain to him.

We have twelve out-stations connected with Ahmednuggur, where (with the exception of one now vacant) we have native catechists who read the Scriptures daily to those who desire to hear the truth, and hold religious services regularly on the Sabbath. They also attend the pilgrimages in the vicinity of their stations, and give instruction there to those who are disposed to hear them. These out-stations are from five to 40 miles distant from Ahmednuggur; several of them were occupied at the very close of the year. Some of the native assistants also teach the children of the converts and of inquirers and of all who are willing to send their children to a Christian school. We have numerous applications for schools from the villages around, although it is known that our teachers are invariably Christians. Those who apply are mostly Mahars, but some applications are from the cultivator caste. Those who desire our schools are those who know the truth in some measure and are very friendly to us.

We have in Ahmednuggur a school for boys and a school for girls, which are different from our ordinary village schools. The school for boys is intended to train up the children of our converts who may appear sufficiently promising, and young men who have become Christians, for the work of teachers and catechists. To the superintendence of this school the Missionary in Ahmednuggur has devoted considerable time during the hot and rainy seasons of the past year. Eight persons have gone forth from this school during the year to be native assistants in different villages. There are at present 16 boys in this school. The Missionary at Ahmednuggur has also had a small class of young men to whom he gave lectures on Theology, and with whom he read critically the Epistles of Paul to the Hebrews, to the Galatians, and to Titus, and the Book of Daniel, for the purpose of giving them an accurate knowledge of Bible truth and an idea of the mode in which the Bible is to be studied. These expository lectures were attended by all our catechists residing in Ahmednuggur, and by the young men belonging to the school for teachers. Of the Theological class one young man connected with the station at Seroor was licensed to preach the Gospel in September, and he now assists Mr. Bissell in preaching to the church at that station.

The school for girls in Ahmednuggur is intended also for the children

of converts, and is designed to prepare the wives of our teachers and catechists for being valuable assistants to their husbands in the work in which they are engaged. There are 38 girls in the school at the present time.

A large number of Christian adult females are regularly instructed by the ladies of the Mission, and efforts have been made to teach other women of the city not only by our ladies, but also by the wives of our assistants, and with some success. We have two chapels in Ahmednuggur where the Gospel is preached twice every Sabbath. The Missionary here preaches in both of these chapels every Sabbath when he is at home. Many Sabbaths during the year he has spent with the churches in the villages, and at other places where interest was manifested.

Our native pastors and other assistants go out four days every week regularly to preach in the streets of the city, each one having his distinct locality assigned him; and although they meet with opposition at times, yet they are doing, we believe, a good work. The influence of our native assistants and our educated Christians upon the educated young men of Ahmednuggur has been very good indeed. Some of those who were once avowed deists have declared their belief in the truth of Christianity, and listen to those who present its truths with respect and attention. No one here ventures now to uphold deism against Christianity.

Frequent tours have been made the past year by the Missionary at Ahmednuggur among the adjacent villages, and in some of these tours he has been accompanied by his family. On these tours large numbers of women have assembled to hear the truth from the wife of the Missionary in almost every village, and in many villages she was urged to come again, and this by persons of all classes. In some villages considerable interest has been manifested in the truth, and such places we desire to visit frequently. In all our tours we think we see evidence that the truth is gradually making progress. The Lord hasten it in his time.

SEROOR STATION.

At the commencement of 1855 the native Christians residing in and near Seroor were constituted a distinct church numbering twenty members. Eight have been added by profession during the year, but within the same period one has deceased and two have removed from the place. The church then at the present time numbers 25 members. The number of baptized children is 14.

At a small chapel in the village there is preaching in Maráthí twice each Sabbath by the Missionary when at the station, and by a native preacher in his absence. The number of hearers will average not far from sixty.

During the season favorable for such kind of labor the Missionary is engaged in preaching from village to village. About a hundred villages have been visited by him during the past year, and many more by native helpers. Many of these villages have been visited several times. Even when it would be unsafe living in tents during the day, some near village has been visited morning or evening and the people collected to hear the truth.

A single school has been taught by a Christian teacher in the Mahar part of the town, which has numbered from 20 to 25 scholars. The wife of the Missionary has visited this school-house regularly several times a week, and has met here a company of women, a part of whom spent an hour in learning to read, and then, joined by others, listened to the reading of the Bible or a tract accompanied with religious instruction. A smaller company of women have assembled for a like purpose in one or two other places. A goodly number of inquirers in this and the surrounding villages are asking for admission to the church, and we trust the Spirit of God is preparing many of these to be received at no distant day.

There is one out-station connected with Seroor, where a native assistant resides, who maintains daily worship at his house, which is often attended by some of the villagers, and who has also religious services on the Sabbath. Other out-stations will probably be occupied soon.

January, 1856.

Contributions from native Christians &
Donations from English friends
Total Rs. 58

Minutes of the meeting of the Ahmednuggur Mission in September 1855

Mission met at Ahmednuggur at the house of Mr. Ballantine on Saturday, Sept. 15th – Messrs. Ballantine and Bissell present (Mr. Barker being absent in Bombay).
The following resolutions were passed.

1. That Mr. Barker be allowed to visit Bombay with Mrs. Barker on account of her health at the expense of the Mission –

2. That the Ahmednuggur station be allowed to build a house for the native assistant at Chanday at an expense not exceeding 30 Rs.

3. That the Ahmednuggur station be allowed to build houses for the teachers at Thonda and Thingvay at an expense not exceeding 25 Rps. for both –

4. Mr. Sidoo Baporaje having for some time past expressed a desire to be engaged in the work of preaching the gospel, the members of the Mission present together with Rev. Benjamin Ramchunder and Rev. Ramkrishna Viragah Modak met in the Mission Chapel at 10 A.M. on Tuesday Sept. 18th to examine the candidate ~~and~~ after a careful examination in regard to his Christian experience, his motives for engaging in the gospel ministry, his knowledge of Scripture doctrines and his capability of giving religious instruction, and having heard a sermon which he had prepared on the text assigned him ~~(Rom. 3.31)~~, it was voted unanimously

that his examination be sustained; and he was accordingly licensed to preach the gospel"—

The preceding minutes were read and approved

H. Ballantine
Sec'y.

Minutes of Ahmednuggur Mis.
September 1855.
Rec'd. Nov. 24.
Rec'd. Feb. 12. '56

Note — Only one remark seems necessary in connection with these minutes. The expense for building the houses spoken of in the 2d and 3d Resolutions we thought might be defrayed from the appropriation for rents of houses to native catechists and teachers —

H. B.

Report of the Dist Church in Shwedaungyan under the charge of the American Mission, for the year 1855 –

This church was constituted on the 11th December 1854, twelve persons having been previously set off from the old Mission Church to constitute the second church – the remainder were formed into a church called the Dist Church of Shwedaungyan, of which I was appointed the Pastor, and Maroobee Raghoonath and Bhagoojee Darkoojee Powar Deacons.

1 Statistics of members and baptized children.

	men	women	Total
At the beginning of 1855 there were in the church	75 +	43 =	118
Received in 1855 on profession of faith	5 +	4 =	9
Dismissed from this church to join the churches in Mudaley, Thingyan & Salana,	25 +	10 =	35
Excommunicated	1 +	2 =	3
Deceased	2 +	0 =	2
Total	28 +	12 =	40
Number of members at the close of the year	52 +	35 =	87

At the beginning of the year the baptized children were		167
Baptized during the year		6
Went with their parents into other churches	57	
Received to the church on profession of faith	5	
Deceased	2	64
Remaining at the end of the year		109.

Of the persons received into the church three women were wives or sisters of Christians, one woman had been brought up in the mission – ~~other~~ two young men

were relatives of Christians and three were children of Christians. These came under the influence of the truth in consequence of their connection with Christians, and we have hope that other relatives of Christians will be brought into the church by the same means.

Not only have these nine persons joined our church, but just as the second church was formed out of the old mission church and increased its number by the addition of new members, so also three new churches have been formed out of this church and have increased themselves by the addition of new members. In this way by the ~~[illegible]~~ addition of new members to this church, and by the formation of new churches from it, and the addition of new members to them, we hope that the church of Christ will be greatly increased.

At the beginning of the year ~~[illegible]~~ six persons had been suspended from the church who had not been restored. Of these two have been restored to the privileges of church membership on evidence of repentance. Four others have been suspended this year on account of various offences.

Three persons have been excommunicated this year — all of them on account of adultery. Of these, one gives no signs of repentance.

On account of these excommunications and suspensions the church was called to mourn, and a day of fasting and prayer was appointed. We rejoice, however, ~~[illegible]~~ that God has cast out the old leaven out of the church, and that he has cut off the withered branches, that they may not retard the growth of the good branches; and we

has pruned the fruit-bearing branches that they may bring forth more fruit. We hope, therefore, that the church will grow in faith and virtue, and become very fruitful. We also cherish hope that most of those who have been excommunicated and suspended, may become truly penitent, and, being well rooted in Christ, may walk in newness of life."

The two persons mentioned as having died during the year were both old men. One of them was Lakhnam our native assistant. This was a painful stroke to us. No native assistant had died before since Babaje. But we hope that the Lord will raise up many more native assistants to take in his place in this field.

2. My labors.

My work in connection with my church has been as follows. Every Sabbath, ~~day~~ when Mr. Ballantine has been at home, I have preached once during the day; and when he has not been here, I have preached twice. Every Friday afternoon a prayer meeting is held; and a morning prayer meeting on the first Monday of the month, and in conducting these services Ramkrishnapant and I have alternated. ~~Besides this~~ I have performed occasional religious services, such as attending funerals, &c.

I have also visited the members of my church as occasion required, many times reading the Scriptures and praying with them. I have instructed candidates for church membership in the doctrines of Christianity, both on Sabbath and on other days, and have repeatedly examined them to see whether they were prepared to be received to the Church. Some persons are ready to be received at this time

I have also given instruction to others, besides church members and candidates. On the Sabbaths when I have not had to preach in the afternoon, I have gone into the jail some times, and preached to the prisoners. ~~and~~ on the four days in the week, when not otherwise engaged, I have gone into the town, and preached to the natives I could find. Almost every day I have the opportunity of giving religious instruction to Brahmins, Mussulmans and others who come to my house for religious discussion. By means of the instruction thus given many are convinced that the Christian religion is divine; and some have even determined to become Christians"

"When Mrs. Ballantine has been at home, I have gone into the girls' school twice a week, and taught the girls two hours at each time. When Mrs. Ballantine has been absent I have gone into the school daily, and superintended it, examining & teaching the girls. I have also had a day for hearing their compositions once in two weeks, that the girls may learn how to compose and write correctly. This occupies me two days at each time.

Besides these things, I do what the Mission requires me to do.

In this way with God's help I a poor weak ignorant & unprofitable servant have endeavored to labor the past year, and I hope he will make me to do even more than this hereafter

Your Obt. servant
Christopher Ramchunder

March 26th 1856

Rec'd. May 23. March 26. 1856.

Report of the Second Church in Nannedanggan under the the care of the American Mission.

Very dear and respected Dr. Anderson

When you were here in Dec. 1854 you directed the Pastors of the Native Churches under the care of this Mission to prepare a Report of their respective Churches and send to you at the close of each year. In accordance with your directions I now send you this Report for last year, which I have prepared, of the Church under my charge

When this Church was formed in Dec. 1854, there were, as you will doubtless remember twelve adults including myself connected with it, and there were also eleven baptized children.

On the 1st of March four persons were baptized and received into the church, two of these were men and two were women. On the 7th of October two men were received to the church. These six persons were all originally of the Chakan caste and for some time before being received to the church, were accustomed to attend the regular preaching of the gospel and were in habits of constant intercourse with Christians, and by these means were led to embrace Christianity. One of the men belongs to a village 80 miles towards the North-east in the Nizam's dominions. He was the father in law of a man belongingiing to the Nannedanggan Church, who died nearly two years ago, and in consequence of his connection with

Meerut 26. 1856.

that convert came to live here on the Mission premises. Two of the persons received are a man and his wife belonging to a village named Lonee about 18 miles west of this place, and are relations of Bhagooba, deacon of the first Church, and in consequence of this relationship came to reside on the Mission premises and were thus brought under the influence of the truth. The other woman received on the 1st of April is the wife of a Christian convert who has long been employed in the Mission. One of the women received on the 7th of October is the wife of the man first mentioned above — and the other woman is the wife of a man in this church who has long been employed in the Mission. The parents being Christians she was baptized in infancy.

Two persons Dajeeba and his wife have been dismissed from this church to join the newly established church at Satara. At the close of the year the number of members of the church was therefore 16.

There are eleven baptized children in connection with the church at its formation. Four more have been baptized. Two have died and one has removed with its parents to Satara, and there are now twelve children remaining —

The conduct of the members of the church the past year, has been very good. With the exception of private admonition of one brother, there has been no call for discipline or rebuke. We give hearty thanks to God that this little Church has been preserved from all harm, both in body and spirit, and that it has even been increased!"

In regard to the rate of further increase of the church

I would remark that inasmuch as the original number of members ~~composing the church~~ was very small, there are very few now remaining in the families, or connected by relationship, to those members who are likely to embrace Christianity in consequence of the influence of Christian relatives, and of being in circumstances to hear the truth regularly. ~~and therefore~~ Hence we must look to others beyond this circle for the increase of our members. And inasmuch as we have hitherto seen very few who have become Christians without enjoying constant opportunities of hearing the truth and uninterrupted intercourse with Christians, we had very little hope of further increase of the Church the coming year. But in this moment of discouragement God has given us grounds for hope. Some young men, one of whom was formerly ~~a~~ a student in the Mission Seminary and three are now students in the Govt. English school, ~~have~~, have asked to be baptized and received into the church. These four persons and several others were formerly accustomed to come to us for religious discussion; and ~~more~~ recently ~~these four~~ came to us every day for religious conversation and scriptural instruction and prayer. This had proceeded for a month and more, when their parents of the young men began to persecute them; and, because they did not obey their injunction not to come to see us, one was beaten, two were put in confinement, and all had to endure various annoyances. Two of these young men are now utterly prevented from visiting us; and they are not allowed to read any Christian book

at their homes. Notwithstanding these annoyances and acts of persecution, these young men all appear to be firm in their purpose to become Christians; and they are anxious to be ~~[illegible]~~ freed from the obstacles placed in their way by their parents, and find refuge in some place where they can study the Scriptures and follow the dictates of their own conscience.

"Besides these four pupils there are four or five other young men ~~who~~ are in the habit of studying the Scriptures, and searching after the truth together. Some of these come often to us, and discuss the subject of religion; and they are accustomed to pray in private, ~~and~~ they encourage and excite ~~[illegible]~~ each other to further enquiries in regard to the Christian Scriptures. Some of them have not yet manifested their views openly; and have not declared to us their wish to become Christians, still we hope some of these too will in time embrace Christianity. And we have felt the great importance of meeting with such persons, and giving them instruction, and exhorting them to do what is right!!

"In regard to my ~~[illegible]~~ work as a pastor, I would say that generally I preach once on the Sabbath; and when Mr. Ballantine is absent from home, or when on any account he is unable to preach for me, I preach twice on the Sabbath. ~~Besides these services~~, we have religious services on every Friday afternoon, in which the two churches unite; and so also on the first Monday of every month. On these occasions, Mr. Ringenet and I alternate

in conducting the service. Besides these regular public ~~services~~ there are other pastoral duties which I have performed such as visiting the members of the church at their homes as occasion required, and instructing them in their duties, and teaching candidates for church-membership the doctrines of Christianity.

The number of hearers in my chapel ~~xxxxxxxxx~~ on the Sabbath has varied from ten to forty and some times has risen to fifty or sixty.

Besides these labors, I have been accustomed to go out to a stated place in the city the first four days in every week, in the afternoon, and give instruction to the people passing by. Generally thirty or forty persons have assembled on these occasions; and sometimes sixty or seventy, and even more. Among those accustomed to meet us at such times and converse with us, we have rarely found a man who appeared sincerely desirous to know the truth. For the most part, they would talk with us merely to mock at us and annoy us, or to find some amusement for themselves; or to show their own shrewdness of intellect. Still even in these conversations we think there have been a few who have been impressed with the truth of Christianity. And in view of this experience, although we have seen very little fruit of our labor in giving this instruction, still we continue to think that this kind of labor should be carried on, according as we find occasion for it."

We have two meetings every month for the social improvement of the members of our churches. These we have carried on regularly, considering them a part of our pastoral duties #

The time that I have had to spare after performing these regular duties detailed above, has been spent in study and in giving assistance in other mission work –

In this way God has permitted me a weak ignorant and unprofitable servant to labor in his cause and for this rich grace I rejoice and give thanks – And I pray that he would continue to bestow his grace upon me and enable me to serve him with increased devotedness and zeal and with much greater efficiency – Salam.

Your Ms. servant
R. V. Modrek

Ahmedungger
March 1st 1858

Ahmedungger March 1, 1856.
Recd. May 23.
Ans. Feb. 13

Western India. June. 1856

To the

Rev. Dr. Beman
" " Hopkins
" " Bacon
" " Riddle
Gov. Fairbanks
Hon. Simeon Childs
Rev. Dr. B. C. Taylor
Horace Holden Esq
Rev. Dr. A. D. Smith
Judge Jessup
R. T. Haines Esq
Rev. Dr. Palmer
Rev. Dr. Fowler.

— The Committee to whom was referred the Report of the Deputation to India, presented to the A. B. C. F. M. at its special meeting in Albany, March 4-6. 1856.

Dear Brethren.

We have read with deep interest the Report of the Deputation presented to the American Board

at the above meeting, & the newspaper reports of the addresses & discussions which followed. We rejoice in the evidence afforded at that meeting that the friends of the Board feel a lively interest in their India Missions — that whatever affects their prosperity affects the church at home. We are encouraged to believe that the missionaries & their work have a strong hold upon the christian affection of their brethren, & we hope great good from it, to the cause of Christ in this dark land.

The careful scrutiny of facts, & interrogating of speakers at the above meeting also reveal a jealous watchfulness of the interests of these missions, a desire to guard them from every influence that might hinder their highest efficiency & usefulness. We say not that this is greater than it should be, we rather rejoice in it. We trust you are "jealous over us with a godly jealousy." The interests of the churches

at home & the missionaries, in this work, are identical. The great object earnestly desired by both is the salvation of souls — the redemption of India from her bondage in sin, from everlasting ruin. The policy which will most speedily accomplish this glorious result is best for us all, & those who will guide us to that policy are our wisest counselors.

We were the more interested in the results of the Special Meeting, from a previous knowledge that different opinions prevail among the friends of missions — & among missionaries themselves — as to what is the best mission policy for India. We learn also from various sources that there are misapprehensions in the minds of many as to what was actually done during the recent visit of the Deputation, & who did it. It seems, therefore, but justice to ourselves & the Deputation who were sent to confer with us, that we should make

a brief statement on these points to the committee who were appointed to report upon them at the next meeting of the Board. We do this with the earnest hope that it may assist the committee in understanding the facts which should be before their minds while preparing their Report. And we pray that they may be enabled to present the truth in such a light, that it shall harmonise the views of the friends of missions – awaken a deeper interest in the perishing millions of India, & tenfold efforts for their redemption.

I. In regard to the changes effected & the measures adopted by the several missions in connection with the visit of the Deputation, it is questioned by some whether this was the deliberate action of the Missionaries, or was pressed upon them by the Deputation in opposition to their judgment & wishes. On this point we speak only for the Marathi Missions. But in respect to these we wish to be distinctly understood, <u>that we</u> allow

ourselves the authors of the Reports adopted at our meeting, & responsible for the principles embodied in them. They were prepared after a free & full discussion of the subjects upon which they were written, & adopted by a large majority of the missionaries. In such a wide range of subjects, perfect unanimity on every point was not to be anticipated, but the Reports after discussion & amendment, were finally adopted with little dissent. There were no sudden revolutionary changes recommended in these Reports. Some of the main principles involved in them had been advocated by members of our missions for years. The measures adopted in our meeting were the full development of a system previously initiated, rather than the introduction of a radically new policy. The principal measures to which our attention was directed were the following— A more vigorous prosecution of our work in the villages, collecting & organizing churches & furnishing them with pastors— The breaking

up of the centralizing tendency & inducing our native christians to remain in their own villages, thus giving them a more independent christian character, & securing their influence where it is most needed — The entire abandonment of schools taught by heathen teachers, & the substitution of schools with christian teachers — The restriction of our Boarding schools to the education of those designed to be our future helpers, & a limitation of the number to whom English shall be taught, as in the judgment of the Mission will best subserve the interests of our cause. Changes in this direction have been gradually progressing in our schools since 1851, & they were brought fully upon this basis in 1855, after our meeting with the Deputation.

The part which the Deputation took in our meeting was suggestive, & advisory; rather than authoritative. They did not fail to urge upon our attention the changes which seemed to them of paramount importance, but this was done in a

kind & conciliating way. with all christian courtesy. & due respect for our own feelings & judgment. We had no inflexible theories or authoritative dictums thrust upon us. To say that the Reports embraced the views of the Deputation only. not those of the Missionaries <u>is utterly false</u>. Neither would we say that they expressed the views of the Missionaries <u>uninfluenced</u> by the Deputation. But the influence exerted was such as may properly be exerted upon each other by christian brethren. mutually consulting the interests of Christ's Kingdom. They came to us with an extended observation & experience in connection with missionary operations. & bearing the confidence & affection of the churches. With one of them we had been in correspondence on these & kindred topics during the whole period of our missionary life. We felt that their opinions & counsels were given with a sole reference to increasing the efficiency of our mission operations, & hence were entitled to our candid consideration. It was a united effort on

their part & our to find out the best agencies & the best manner of applying them to our work: & after prayerful consultation, with mutual concessions, & light from above as we trust, we were guided to results which our judgments approved, & in which our hearts rejoiced.

It has been said that these Reports cannot have expressed the views of the missionaries, because their views were different before the Deputation came, as appears from their letters. We do not admit the inference even if the premises are partially true. We claim the right to modify our opinions for sufficient reasons as well as to hold them unchanged. Our views on some points were more or less modified by the facts & considerations brought before us at our meeting. All these subjects in their connection & relations, with the attendant facts & their bearing upon our work, had not been so fully & carefully considered before. Doubts which at first presented themselves were gradually removed, & we were prepared for the adoption of measures which we might previously have rejected. On this account we can understand

why some of our missionary brethren who had returned to America before the Deputation came, do not approve all their measures, & wonder that we seem so ready to admit innovations. Without the long & prayerful consideration given to these subjects in our meeting, we might also have hesitated to adopt our present system entire: but after mature deliberation we were convinced that the teachings of experience, of scripture, & of Providence, all pointed in the same direction.

We regard the visit of the Deputation as a great blessing to the Marathi Missions. For our two Brethren with whom we had so much pleasant christian intercourse, we cherish the highest respect & love. And with gratitude we acknowledge the goodness of God who in his providence sent them here at that time, to aid us by their wisdom & experience in advancing the interests of his own cause.

II. Schools.

There seems to us to have been much

aimless discussion respecting Mission schools in India. We have no more intention of giving up schools as an auxiliary of our work than of giving up the Bible. But what kind of schools shall we have? Who shall teach them? & what shall be taught in them? These questions must be answered before we can form any estimate of their value to us. Our past experience leaves us no confidence in the utility of schools taught by heathen teachers, as a part of missionary operations. It is urged that such men, ~~if required~~ are ready, if required, to teach the Bible & catechisms which show the falsity of their own religion, & the truth of christianity. The Hindoos are great "men-pleasers", as well as covetous, & much "eye-service" can be extracted from them for "filthy lucre". But at heart they are the children of Satan. & when our backs are turned, "the works of their father they will do." We are tired of this trying to make "Satan cast out Satan". Even the religious instruction given by such teachers is secularised, & reduced to

a level with the abstract truths of science. The most solemn truths of revelation are taught with the same levity, & seem to convey as little sense of moral obligation to the pupils as the rules of Grammar & Arithmetic.

We believe when christian teachers can be obtained they may be employed with great promise of usefulness both to parents & children. They should be stationed especially - though perhaps not exclusively - in those places where native christian families are residing, or where some religious interest is already awakened. Besides these elementary schools to be established from village to village, if a mission is prospered there will soon be needed at least one school of a higher character, in which the future pastors, catechists, & other helpers may receive such an education as will fit them for the stations they are to occupy in connection with the mission. Biblical & theological instruction will have a prominent place in such a school, & the most advanced class may be wholly occupied with this.

III. What place should the English language hold in our schools? Our opinions on this question are stated in our Reports. We love the English language & have no antipathy to hearing it spoken. But the myriads of India must not wait for a knowledge of English before they learn the way of life: & we think the number of those to whom we as missionaries should ~~teach~~ assume the responsibility of teaching it, is small. The reasons for this are,

(1) The necessity for learning English in order to gain access to religious books is yearly becoming less by the translation of good Eng. works, & the preparation of original works in Marathi. Besides the whole Bible there are now such books as Pilgrim's Progress, Evidences of Christianity, Natural Theology, History of Christian church, Life of Luther, & many others available to the Marathi scholar. In addition to these, there is a volume of Marathi hymns — 336 in number — for religious worship, & there are scores of tracts prepared by missionaries & intelligent native christians, giving just the instruction & arguments needed by young converts to confirm

their faith in christianity, & prepare them to meet the cavils & sophistry of their heathen countrymen. We hesitate not to say, nine tenths of our scholars will gain a better knowledge of their duties & of christian truth from these vernacular books, than from any amount of Eng. reading within their reach.

(2) If the youth of our schools are allowed to study English before they have acquired a good knowledge of the vernacular, it absorbs their attention so much that they never become good Marathi scholars, & thus their usefulness is greatly hindered. We have seen examples of those who had received this mongrel education, & who could not write a sentence correctly either in Marathi or English. The reason is that the time which they could devote to study was not enough to perfect them in both languages, & hence they have neither. It would have sufficed to give them a good education in their native language, & this would have been of much greater use to them than the smattering of English with their imperfect Marathi. In general

the time which the youth under our care can be kept in school will not suffice to do more than give them a good vernacular education; & hence, if some time is spent on the Eng. it will be a positive disadvantage.

(3) The influence of a slight knowledge of English on the character of these young men is oftentimes very unhappy. Emphatically here, "a little learning is a dangerous thing." Their weak heads are made giddy by the petty elevation, & they are rendered worthless as workmen. Having a slight knowledge of the language, they learn to ape – not imitate – the English in other respects; & thus while they become alienated from their own people, improve themselves in nothing. At the same time they are greatly raised in their own estimation, & unfitted for the humble duties they are to perform in the service of the mission: while they are dissatisfied if they cannot command a salary equal to the best educated. They will not "endure hardness as good soldiers", & why should we spend time & money to give them that which just unfits them for the work we wish

them to do. Why put the armor of Saul on these stripling who will do more execution with their simple sling.

We are therefore of the opinion that a judicious selection should be made by the missionaries from the young men who have a good vernacular education, & that these only should be taught English by the mission. They should receive such a knowledge of it that they can use with advantage Bible commentaries, & other Eng. works, & thus become better fitted for the pastoral office over the more intelligent churches; & be able to make contributions to the christian literature of the Marathi language. The others are better without the English. They will labor more contentedly & faithfully, there will be more sympathy between them & their people, & they can sooner be supported by them.

IV. The system of village operations — collecting & organising churches, & ordaining over them native pastors — has our hearty sympathy & approval.

For our present estimation of the importance of this policy, & the prominence we are led to give it in our operations, we are indebted, under Providence, to our brethren of the Deputation. We believe this to be our appropriate work, & that the means to be used for promoting it is the direct preaching of the gospel, — Not only on the sabbath when stated audiences can be obtained, but also from village to village & from house to house, to collections of people & individuals, as they can be induced to hear. We admit the difficulty of securing an audience of regular hearers at first without the help of some selfish motive to draw the people together. But we believe it is better to have the congregation small at first than to resort to mercenary motives for increasing it. For when these are withdrawn there will certainly be a reaction, after which it may be harder to re-collect an audience than if the selfish motives had never been employed. In those villages where for years we sustained a school under a heathen teacher, we now find it no easier to obtain hearers than in villages where we had no school. Whatever

artificial stimulus is at first employed. we must at length depend for a permanent audience upon a desire to hear the gospel being awakened among the people. And this we believe will soon be effected in any part of this field by the blessing of God on his own appointed means faithfully used. Frequent visits to a village by the missionary & his native helpers for declaring the gospel message, we have found most effectual in awakening an interest in the truth, & securing an audience of attentive hearers.

V. <u>Trial of the present system.</u>

One year & a half has elapsed since the coming of the Deputation, & we have had time to make a short trial of our present plans. We look upon the results of this trial with great satisfaction. The reaction, disasters, & failures predicted by some have not overtaken us. On the contrary, we think we can discern indications of greater success than has ever yet attended us. The earnest of this has in some instances been

already received. The religious movement now going forward among the highest class of young men in Ahmednuggur - several of whom have already professed their faith in Christ - has filled our hearts with rejoicing, & our lips with praise. "It is the Lord's doing, & it is marvellous in our eyes".

Our aim is now clearly seen - The work is laid out, & we have but to do it with our might. Formerly with so many auxiliaries to manage, we were sometimes perplexed in distinctly marking out the work of each one. Now all moves on naturally & harmoniously. Cases of doubt & perplexity are resolved at once by referring them to the great principles by which we have agreed to regulate our work. We have not a far-reaching plan to undermine the foundations of Hinduism, & overthrow it in some future generation; we only "preach Christ crucified the power of God & the wisdom of God," & our aim is to bring this truth to bear upon as many as possible of the

present generation, & save their souls. We believe God is no less ready to save the souls of the parents than of the children, & the present generation than the next. "He that winneth souls is wise;" & the wisest policy for the redemption of India seems to us to be in striving to win souls to Christ — the souls of those now living, young & old — to gather them into churches with pastors of their own choice, whom they shall begin to support at no distant day.

VI. A reversal of the action taken in our meeting with the Deputation, & a restoration of the old policy has been hinted at, & it has even been intimated that the missionaries desire this. We have no fears that the Board will require such a step in opposition to the wishes of the missionaries, & we certainly are far from wishing it. Were such a measure proposed to us, we should send our earnest remonstrance against it. We have adopted our present plans with the full conviction

that they are the best for our work. According to the light given us they are so, & the seal of God's blessing is not withheld. After eighteen months' trial we have more confidence in them than at first, & are more deeply interested in carrying them out. In view of these facts we cannot believe the Board will say to us, "you must reverse your action, retrace your steps, & resume your former system of operations". Nothing but the assurance that it was the earnest wish of the Board, seconded by the churches who sustain its operations could reconcile us to such a step. And even then we could regard it only with deep regret, & the sad conviction that it was a great error. We do not claim that the measures advocated in our Reports are in all particulars the wisest & best that can be devised, or that they will apply equally well to all parts of India. Variations from them may be necessary in other mission fields. & the future may reveal modifications & improvements in their application to our own. But we believe

the principles involved are based on scriptural authority, & if faithfully carried out will be attended by the divine blessing; & that the hearts of God's people will soon be gladdened by the sight of Christian churches springing up in many parts of this wide field.

VII. In conclusion, Brethren, we would say one word on the importance of this mission field, & send through you to the churches, the cry, "come over & help us." We fear the magnitude of this work is not appreciated. The Report on Extension presented at our Mission Meeting gives the names of twenty cities, of from 2000 to 40.000 inhabitants, each of which might today be occupied by one or more missionaries with safety, & the promise of successful labor. Each of these cities is a center around which are scores — perhaps hundreds — of villages, affording ample scope for itinerancy.

This wide field is accessible in every part. It is unoccupied by other societies. Providence has called

the missionaries of this Board here first. A little band is here, but what are we among so many! Though one should chase a thousand, & two put ten thousand to flight, yet hundreds of thousands would be undisturbed. Whence are to come the men who shall teach those perishing multitudes the way of life? Our thoughts turn to the favored churches of our own land. Might not each of them send at least one messenger of life to these benighted nations?

India is a country abounding in ruins. The crumbling walls of temples, mosques, & forts are seen on every hand, telling us of ages far remote. Many look upon these ruins with deep emotion. But the Christian will be more affected with another sight. Around us are living ruins — souls buried in sin, sinking down to perdition. They are the wrecks of beings made in the image of God. But oh, how fallen! The great destroyer, Sin, has passed through, & spoiled them of their original beauty. Yet the ruins, though fearful, are not past recovery. By the riches of God's grace in the gospel they can be restored to more than original lustre & glory.

O send us skilful workmen, who under the direction of the great Master, may rear up these living temples, to shine forever in the glorious light of the Sun of Righteousness.

We are, Dear Brethren, affectionately yours in the gospel of Christ.

(Signed)

	Year of Arrival.	Station.
S. B. Munger.	1834.	Sattara.
H. Ballantine.	1835.	Ahmednuggur.
A. Hazen.	1847.	Bombay.
S. Bissell.	1851.	Sirour.
W. P. Barker.	1853.	Khokar.

Note — There were nine missionaries present at the meeting of the Marathi Missions with the Deputation. of the remaining four one has since become disconnected with the Board — two others (Rev. S. B. Fairbank & Rev. W. Wood) have returned to America, & one now in the field dissents from some of the measures adopted at our meeting.

The Brethren of the Mahratta
Missions to the Com. of 13.
June 1856.
Recd. Aug. 6. 1856

Minutes of the meeting of the Ahmednuggur Mission in June 1856.

Mission met at the house of Mr. Ballantine in Ahmednuggur June 11th at 10 A. M. Messrs. Ballantine, Bissell and Barker were present. It devolved upon Mr. Ballantine to act as Chairman. The meeting was opened with prayer. Mr. Barker was chosen Clerk. The following resolutions were passed.

1. That Vithoba of Bhingar be employed as a Teacher and Scripture reader on a pay of Rs. 5 per month, and that his place of labor be hereafter determined by the Ahmednuggur station

2. That Chimaji of Kolgaon be employed as a Native Catechist on a pay of 5 Rs. commencing with January 1856.

3. That Pawalya and Luxmon be permitted to study preparatory to becoming Native Catechists, and that they be each allowed Rs. 5½ per month.

4. That Bapoo of Rooce and Dhadooba of Mirce be permitted to study preparatory to becoming Native Catechists and that they be allowed Rs. 4 each per month.

5. That Yesooba now Native Assistant at Khokhar be stationed at Kinnay and that Rugooba take his place at Khokhar.

6. That Maroba be stationed at Newasse as Native Assistant from the 1st of October next, under the care of Mr. Barker.

7. That Dhondooba take the place of Maroba as the Teacher of the School for Catechists from the first of July

on a pay of 10 Rps. per month -

8. That in approve of Mr. Bissell asking the Pund. Committee for an appropriation for a new Chapel at Seroor -

9. That Mr. Ballantine circulate in the Mission an Introductory Intellectual Arithmetic and Geographical Questions in Mahratta for revision preparatory to being printed -

10. That the Constitution of this Mission as amended and approved, be copied into the new Record Book and that a copy of it be sent to the Pund. Committee -

11. That the following estimates of expense for 1857 be sent to the Prudential Committee

Salaries

N. Ballantine	190 x 12 = 2280		
L. Bissell	180 x 12 = 2160		
W. P. Parker	135 x 12 = 1620		
Miss Danan	61 x 12 = 732	—	6792..

Rent and repairs.

Rent of one house	40 x 12 = 480	
Repairs of six houses & their outhouses	35 x 6 = 210	
Guard for six houses	4 x 6 x 12 = 288	978

Chapels & preaching places.

Sextons of two Chapels	9 x 12 = 108	
Care of Chapel at Wadaly	1 x 12 = 12	
" " at Shingvay	3 x 12 = 36	
Repairs and oil for lights	2 x 12 = 24	
Care of Chapel and oil for lights at Seroor	20	200

Native Pastors.

Ananipunt & Ramkrishnapunt	90 x 12 = 1080	
Carried over -		Rs. 9050

Brought forward Rs. 9,050

Native assistants.

Bhagotra at Bhuccaungam		11 Rs.
Sakharam at Chanday		11
Yesotra at Kinnay	—	11
Khandotra at Wadaley	—	11
Ramdass at Shindee	—	11
Angotra at Khokar		10
Shivaram at Shingvay		6¼
Bhikaji at Shrogaum		7
Mahadoo at Bhendapoor		5
Bhuka at Bhokar		5
Maroti at Newasse		20
Vishwanath studying at Ahmed.		13
Shabro Daji do.	do.	10
Sawalya do.	do.	5½
Luxman do.	do.	5½
Two additional assistants @ 5 Rs each		10
Dajeba at Wadgaum		22
Sidro at Serur		16
Shivaram do.		6½
Shivaba do.		7½
Oduji do.	—	5¼
Dhondro do.	—	5¼
Chimaji at Kolgaum		5¼
Total Rs. 220 X 12 = 2640		
Miscellaneous, such as moving expenses,	=	50
Cost of house at Newasse 2 X 12	=	24 = 2,714

Schools.

School for Catechists.

Dhondotra's salary	10 X 12 = 120	
Boys' support	33 X 12 = 396	
Expenses	1 X 12 = 12	528
School for small boys	5 X 12 = 60	
Carried on	Rs. 588	Rs. 11,764

Brought forward Rs. 588 Rs 11,764.

School for girls,

Narayan's salary	9 X 12 =	108
Monitors' pay	4½ X 12 =	54
Support of 8 girls	8 X 12 =	96
Expenses	1 X 12 =	12
Expense of clothing from Nuttfield fund	100 =	370

Other schools,

School at Kangaum	5 X 12 =	60
" at Bilapoor	4 X 12 =	48
" at Dedgaum	5½ X 12 =	66
" at Lonee	5 X 12 =	60
" at Wadgaum	5 X 12 =	60
" at Kolgaum	5 X 12 =	60
" at Seroor	6¼ X 12 =	75
" (Vithoba, not decided where)	5 =	60
Miscellaneous expenses	= 25 =	514 =

Pundits (two)	30 X 10	300.
Preaching tours	600	
Travelling for health	200	800
Medical attendance		300
Printing		600

Miscellaneous expenses

Periodicals and Books	60
Postage	30
Transportation of boxes from Bombay	50
Other incidentals	50 = 190

Building house for Native assistant & Chapel at Bhandary	75
Building new Chapel at Seroor	1200
Total	Rs. 16,701.

12. That the above minutes be approved and that a copy of them be sent to the Missionary House, Boston.

Adjourned June 17th 1856

N. Ballantine Sec'y

June 18 56.
Rec'd. Aug. 18.
Estimates 1857.
Copied.
Cash: 1472.
Feb. 13 300.

82

Shuedingqua July 26th 1858

Rev. R. Anderson

Dear Sir

We were very glad to receive your letter of May 21st in which you say that Mr. & Mrs. Winding are designated to this Mission and are to accompany Mr. Fairbank on his return. This intelligence cheers us much.

In connection with your letter your "Statement on Ecclesiastical matters" in the Missions was received. We are very happy to see it; and it accords entirely with our own recollections as to facts and with our own opinions as to the proper course to be pursued. By the last mail we forwarded you a letter enclosing a plan for the constitution of our native churches and an association of the native pastors. This letter and plan you will perceive, fully bear out the statements you have made in your minute so far as this Mission is concerned.

1. No change was made in the ecclesiastical character of the native church here by the visit of the Deputation. The ecclesiastical principles on which our native churches are now constituted are the principles on which the Mission church was conducted for years before the arrival of the Deputation. The church members present at church-meetings voted on matters of business. Deacons had not been actually appointed in the church but several years before they had been designated by the Mission, (see Mission Records in January 1845). The complete organization of the church

was delayed from time to time, and on the arrival of the Deputation two churches were constituted with pastors and deacons but with no change in the ecclesiastical system – Had we not been hampered with the old idea of one Mission church embracing all the mission converts (of which the members at different stations formed different branches), we might perhaps have organized churches before. We had indeed determined to ordain Kwaipent and Kamkeishwapent before we knew of the coming of the Deputation, and when we heard of their expected visit we deferred the ordination till they came, and it was well that we did, for without their advice and assistance in the matter we should have been at a loss how to proceed, and we should never have arrived at such satisfactory conclusions as we did. Indeed we always felt especially thankful for the visit of the Deputation when we think of the assistance they rendered us in the organization of the two native churches and in the ordination of the native pastors over them. In the organization of those churches we repeat, the Deputation suggested no change in the form of government, but we proceeded on the same ecclesiastical principles on which we had proceeded previously to that time.

2. Nothing was done by the Deputation to give a sectarian organization to the association of native pastors here: In reference to the association of native pastors the only thing that we remember to have heard said by either member of the Deputation

was a remark to this effect, that the pastors would of course be at liberty to form such an association as they preferred and that on this matter the Deputation had nothing to suggest — Besides, the fact that we have proposed that the native pastors shall (if they choose) form a presbytery, shows how completely free we felt to propose any plan we thought best. What we propose is indeed not a Presbytery constituted according to the Presbyterian model, for the lay delegates we propose are not ~~elders~~ ruling elders. Nor is it an association according to the plan of Congregationalists. But it is what the circumstances of these churches constituted as they are, seem to us to require. The plan shows then how inexpressive it is to charge the Deputation with any interference in making the constitution of our churches Congregational or in giving a Congregational form to the association of our native pastors. As all the members of this Mission are now Presbyterians our testimony on this matter should we think be regarded as impartial and unbiased.

3. The Mission intended to make the native churches and the native pastors entirely independent of the control of the Mission as speedily as possible, as is evident from the plan and letter we sent you by last mail. When there was no church here the Missionary was under the necessity of acting as an Evangelist — afterwards as a Pastor in the introducing of members to the privileges of church membership, and in exercising discipline, and this he continued to do

until the appointment of a native pastor — until a sufficient number of pastors was obtained to act as a Presbytery or Association it was evidently the duty of the Mission to act as an ecclesiastical body licensing and ordaining and deposing if necessary, but as soon as the native ecclesiastical body becomes prepared to perform these ecclesiastical functions the Mission will gladly lay them aside, retaining only the power of distributing the funds committed to their trust by the American churches. In regard to what you say in your statement as to the importance of the entire separation of the Missionaries and the native ecclesiastical body in all ecclesiastical business, your remarks have our full concurrence and we need not add any thing more here, especially as the views which you maintain are fully presented in our reports (See page 47 of the Minutes of our meeting with the Deputation.) We think that the Mission should be prepared to give advice to the native ecclesiastical body in matters of difficulty, but no closer connection seems desirable, and in fact would be objectionable for the reasons you mention.

We have written more fully upon this subject as our general statement to the Committee of Union, prepared by Mr. Bissell and sent home last month, made no reference whatever to the influence of the Deputation upon ecclesiastical matters in this Mission.

Yours in behalf of the Mission

N. Ballantine, Sec'y.

Rec'd. Sep. 16.

Constitution
of the American Mission at Shanghai,
(as agreed upon in June 1856).

Sect. I. Government of the Mission.

Art. 1st. The proceedings of the Mission shall be governed by the votes of the majority of its members, expressed either in a stated meeting of the Mission or in a special meeting regularly called.

2. The Rules and Regulations of the Board and the acts of the Prudential Committee are of paramount authority to any resolutions of the Mission. In case of doubt as to the meaning of any law resolution or decision of the Board or of the Prudential Committee, the opinion of the majority of the members of the Mission shall be decisive as to the meaning until reference can be made to the Prudential Committee.

3. All operations sanctioned by the Mission shall be carried on by the stations with which they are connected, and it shall likewise be competent for the different stations to transact such other business as in their opinion should not be delayed till the next regular meeting, or on account of which a special meeting is inconvenient or unnecessary; provided however no station shall have authority to incur expenses so as to exceed the sum allowed to said station.

4. It shall be the duty of each station to send a Report of its operations to the Prudential Committee at the close of each year.

Sect. II. Meetings of the Mission.

Art. 1st. The Mission shall have a meeting of its members semi annually in the months of March and September, to commence on Tuesday before the second Wednesday of the month.

2. At the meeting in March the Officers of the year shall be chosen, and abstracts of the accounts for the previous year and the estimates for the following year shall be made out to be sent to the Prudential Committee.

3. The Financial year shall commence with the 1st of January. The accounts of the members of the Mission shall be made out semi annually to the 30th of June and 31st of December.

4. A special meeting may be called at any time by a majority of the Mission.

5. A prominent Object of the semi-annual meetings shall be to promote the spiritual improvement of the members of the Mission, of the native assistants and others as far as possible. For this purpose the Sacrament shall be administered at some time during the meeting, and such other religious exercises social and public shall be held, as circumstances seem to justify.

6. The daily sessions of the meetings shall be opened with prayer.

Sect. III. Officers of the Mission.

Art. 1st. The Officers of the Mission shall be a Secretary, Treasurer, Librarian, and Financial Committee.

2. The Secretary shall conduct all correspondence of the Mission with the Prudential Committee not connected with the Treasury, and all other correspondence of a general nature not otherwise provided for. He shall make a faithful record of all decisions of the Mission, and shall preserve all public letters which he receives from the Prudential Committee and from other sources, as well as copies of all letters which he writes in the name or on behalf of the Mission, and all records or public documents of the Mission not belonging to the Treasury.

3. The Treasurer shall take charge of the funds of the Mission and dispose of them according to the instructions of the Mission. He shall conduct all necessary correspondence and preserve all letters and documents relating to his department. He shall furnish an accurate account of the Treasury and of each individual with the Treasury semiannually. He shall also at each meeting of the Mission present all letters written or received on affairs of the Mission since its previous session. No official letters shall not be forwarded till approved by the Mission and copies of such letters shall be preserved for reference.

4. The Librarian shall have charge of the Mission Library. He shall keep a catalogue of all the books and shall be responsible for their keeping.

5. The Financial Committee shall audit the accounts of the Mission.

Sect. IV. Salaries and allowances.

Art. 1.st The salary of each married Missionary in Ahmednuggur and Tevoor shall be Rs. 120 per month, and in the rural districts — 115 "
The salary of an unmarried Missionary, — 80 "
the salary of a single female, — 41 "
Provided however that the salaries of widowers and widows may be increased 20 Rs. per month from the above specified sums if in the view of the Mission circumstances require it.

2. In addition to salary, members of the Mission shall be entitled to the following allowances;

(1st) An allowance of Rs. 15 each per month for two children.
Do. of Rs. 10 " " for any more than two.

(2d) An allowance of Rs. 20 per month for conveyance. If however an individual does not keep a horse (or bullocks) and carriage he is entitled only to his actual expenses for conveyance, the amount not to exceed Rs. 20 per month.

(3d) House-rent and expense of repairs, the amount to be determined by the station to which the individual belongs, but the house rent not to exceed Rs. 40 per month, the expense of Ramoosee or night guard not to exceed Rs. 4 per mon.

(4th) Expense of Pundit and Moonshee, the amount to be determined by the station, but not to exceed Rs. 20 per month.

(5th) Necessary extra expenses incurred on tours and journies authorized by the Mission, the amount of such expenses to be determined by the station, also 12 annas a day for conveyance when on such tours and journies and when separated from one's family by reason of sickness.

3. Salaries and allowances of Missionaries shall be reckoned in the Bombay currency.

4. The salary of a Missionary shall commence from the time he arrives in the Maratha country.

5. Personal allowances shall be regarded as due at the commencement of each month, and all expenses sanctioned by the Mission shall be regarded as due at the regular time of disbursing the same.

6. The Mission shall have authority to make temporary appropriations of money to aid its members in cases of emergency not contemplated in this system of allowances.

7. No alteration shall be made in the system of allowances without the consent of the Prudential Committee previously obtained.

Sect. V. Mission Churches.

Art. 1st. Separate churches shall be constituted as the Mission shall determine, at all places where a sufficient number of native Christians can be collected together for the purpose of divine worship regularly on the Sabbath and for performing the necessary duties of a church of Christ, and the discipline and government of each church shall be carried on by itself independently of the others.

2. Native pastors shall be ordained over these native churches as soon as practicable, and when pastors are not to be had a native catechist is to be placed in charge of the church.

3. The Missionary in charge of any station or field shall have the supervision of the native pastors in his field — and he shall act as pastor of the native churches in his field which have no pastor until a native pastor can be obtained —

4. The Articles of Faith and Covenant heretofore in use in the Mission Church shall be the basis on which native churches shall be formed.

Thursday Afternoon
Oct. Conf. 1856,
Adopted.

Minutes of the meeting of the Ahmednuggur Mission in September 1856

Mission met at the house of Mr. Ballantine in Ahmednuggur Sept. 11th at 10 A.M. All the members present. It devolved upon Mr. Barker to act as Chairman. The following resolutions were passed.

1. That we employ Lazarus of Gondhawnee as a native assistant in the Wadáley field on a pay 8 Rps. per month, and that his son Jairam be offered his services as a teacher to be employed in the same field.

2. That the Secretary write to the Prudential Committee proposing that an allowance be made for digging a well on the Mission premises at Khokur at an expense not exceeding 300 Rps.

3. That Mr. Ballantine be allowed to visit Bombay with his family during the coming cold season at the time of the arrival of the expected reinforcement.

4. That we print 500 copies of the Questions in Geography in Mahratta and 500 copies of the Introduction to Mental Arithmetic.

5. That we ask the Prudential Committee to send to the Mission Library, Robinson's Palestine and McCosh on the Divine Government

6. That the above minutes be approved and sent to the Prudential Committee

Adjourned Sept. 13th 1856

N. Ballantine
Secy of Ah. Mission

Sept. 1856.

Rec'd. Nov. 22.

Ans. Dec 1st

✓ Requests

✓ Requests

Report of the Ahmednuggur Station for 1856

We have much reason to speak of God's mercy to us as a Mission the past year, and our record of 1856 is a record of continued favors from the hand of our Heavenly Father. Two new churches were established in villages in this vicinity; the churches previously established were prospered; + our corps of native laborers was considerably enlarged and several new villages were occupied; + four young men of high caste in the city of Ahmednuggur came out from their friends, and in the midst of trials and dangers joined themselves to the church of Christ causing a great excitement in this city such as we never before witnessed, and producing an impression of the power of Christian truth, ~~and~~ of the strength of Christian principle, and the endurance of Christian fortitude, such as the heathen have had none before received; — and in connection with these conversions the spirit of inquiry has extended, and quite a number of the educated young men around us have become convinced of the truth of Christianity, who yet, for fear of the consequences ~~in a worldly point of view~~, remain in the ranks of Hindooism. For all these mercies and for the continued blessing of health, vouchsafed to us generally as a Mission, we feel that we owe heartfelt thanks to our Heavenly Father —

for 1856.
Recd. May 20. 1857.

1. Formation of new churches. On the 2d of March, 1856, the church at Chandoy was formed, consisting of eight ~~permanent~~ members set off from the first church in Shimdungqin for this purpose. The same day six persons were received to the church on the profession of their faith in Christ. On the 16th of November two young men were baptized, so that at the close of the year there were sixteen persons connected with this church besides 22 baptized children. In February of this year six more were received, two of whom were from the number of the baptized children, and the remaining four received baptism. The two deacons of this church are Sakharam the native assistant under whose charge the church is placed, and Yesooba the venerable old man of Pimpulgaon. This ~~field~~ church and the field in connection with it have now been placed under the charge of Rev. Mr. Fairbank who will in a few months, we hope, be able to reside in a village in the vicinity of some of those native Christians, and who will then exercise over them a more efficient superintendence and do much more for their spiritual welfare than has been done hitherto.

On the 29th of November a small church was formed at Lonee 18 miles west from here, six persons living there and that vicinity being set off from the first church in Shimdungqin for this purpose. The church is placed in charge of Yesooba native assistant, who was chosen deacon of the church. The day after the formation of the church an old man, a relative of

Yesooba, was baptized, having given good evidence of a change of heart. There are three persons living at Lonee and near there, who still remain connected with the churches at Shundunggee but who will probably remove their relations to that church before long. I would add that there is encouragement to hope for further additions to this feeble church, several persons having declared to Yesooba their purpose to embrace Christianity. I feel very well satisfied with the energy and zeal manifested by Yesooba in his duties. His influence in the villages near Lonee is very great, as he has great numbers of relations in that region, and they all seem to respect him very much.

I would add that we have now seven churches connected with this Mission, two in Shundunggee, four in villages near here - Thoman, Shingway, Chanday, and Lonee, and one in Leroon - The departure of successive colonies from the original church, the first church of Shundunggee, has reduced its numbers somewhat as you will see more particularly detailed in the report of that Church by its pastor - But even the most feeble of these churches is now as efficient as the first Church at Shundunggee was twenty years ago, just after I arrived here, and if each one like this should multiply itself by seven in twenty five years, (the time which has elapsed since the establishment of this Mission), we shall have great reason to rejoice; and we can even now feel that a train of influences has been set in motion the results of which can only be calculated by the arithmetic of eternity.

I would also remark that we have now churches formed at all the places which as long ago as 1846 I mentioned in my letters to the Missionary House as the probable places of future churches – See Missionary Herald for August 1846 (page 274) – Signs of interest were even then apparent both at Chanday and Lonee, and a few individuals at those places were giving evidence of a disposition to receive the truth into good and honest hearts. These individuals soon after joined the church in Ahmednuggur, and others were added to them, until just now churches have been formed in these places. I mention this to show how merciful God has been to us in permitting us to realize the hopes we have so long cherished; and at the same time to point out the necessity of patiently laboring on in the places indicated by the providence of God and waiting for the result in the use of the appointed means in sure hope of reaping in due season if we faint not.

2. State of the churches before established. The state of the Khokar church will be reported by Mr. Barker who is in charge of that field, and who spent several months last year in laboring at Khokar and in other villages around it.

The church at Shingvay continues to hold on its course as usual. No additions were made to it and no case of discipline occurred in it. There is at present only one native laborer in that field, and although he is a very faithful workman and gives us great satisfaction, yet in order to cultivate that field to advantage, two

a three more labourers at ~~the~~ different places near Shingway are very much needed – We are trying to prepare labourers for this field. The number of members in the Shingway church at the close of the year was nine – and one has been added since the commencement of this year.

The pastors of the two churches in Ahmednuggur have prepared reports, of which I have made full translations and send to you enclosed.

3. Religious ~~[illegible]~~ interest in Ahmednuggur. The report of Ramkrishnapant detailing the circumstances connected with the conversion of four young men of high caste in Ahmednuggur, is of unusual interest. I refer to it more particularly now for the purpose of calling special attention to a few important facts which it brings to notice. (1). Deistical principles are making progress in the native community. The form of Deism found here is the general denial of any revelation from God, except so far as he has made known his will through ~~the light of nature~~ and the reason of man. There are several circumstances ~~that~~ favor the progress of these rationalistic ~~opinions~~ sentiments in this country. ~~at the present time~~. The general spread of education tends to this result. Those who are educated see that Hindooism cannot be sustained, and they very easily adopt the ~~idea~~ view that Christianity is false and all religions are like it. And no difficulty stands in the way of embracing Deistical notions, ~~for~~ ~~it~~ man ~~find~~ not ~~[illegible]~~ from within his minds, or encounter any friendly trials in becoming a Deist. He may church ~~his~~ such heathen

sentiments and still enjoy the society of all dear to him. The pride of learning, & the pleasure derived from discussing such ~~great~~ subjects with other young men of education & talent, and the desire to reform those disgraceful customs of old Hindooism which excite the contempt of all civilized nations, all tend to favor the progress of Deistical sentiments in the native community. ~~And~~ The number of those who hold these sentiments is already so large as to produce a strong public opinion, and the effect of this in weakening the power of caste is beginning to be felt.— // // (2) Those who have given up the idea that Hindooism is from God, are easily led to inquire in regard to the truth of Christianity; & their Deistical sentiments have prepared the way for ~~their examining~~ an examination of the subject of religion with more readiness, and more impartiality, than if they had remained Hindoos. Had they embraced Deistical opinions from a desire to avail themselves of that freedom from all restraint which Deism ~~would~~ furnishes, or had they made Deism the occasion of ~~their~~ giving ~~up~~ themselves up to every species of wickedness and sensuality, then, Deism would have proved an obstacle in the way of their inquiring ~~into~~ after the truth of Christianity rather than otherwise. That it has proved no obstacle here, but on the contrary a stepping stone from Hindooism to Christianity, is to be attributed, I think, to the prevalence of the knowledge of Bible truth in this place, and to the influence of our native Christians.— In other large places, like Bombay and Poona, where Deism prevails ~~very~~ extensively,

it has led to increased immorality among ~~the~~ young men, many of whom have gone on from Deism to Atheism, and live, indeed, as if there were no God. We ~~have made reason to be thankful that we have been saved from this~~ very baneful influence of such opinions. ~~which have proved such an obstacle to~~ in other places to the progress of the ~~truth~~. The Brahmans of Poona are accustomed to warn any of their young men who are sent here in the employment of Govt., to be particularly cautious, lest they ~~get~~ come under the influence of the native Christians, ~~here~~, for, they ~~think that~~ say the young men of Bombay are very easily led away. On the other hand, persons of Deistical sentiments on ~~leaving~~ coming from this place ~~and going~~ to Poona, are shocked with abhorrence at the wicked practices and opinions prevailing among the young men there, and express a strong desire to return here, where they have so often enjoyed the society of the educated native Christians. All this exhibits the influence of the native brethren here upon ~~that~~ class of the community ~~which has~~ been led to see the folly of Hindooism; an influence ~~both~~ upon their opinions and upon their conduct, — in consequence of which ~~these~~ religious inquiries which were commenced without any regard to Christianity, have ended in the sincere and intelligent embracing of Christian truth. The interesting letter of Rahoo Dajee, published in the Missionary Herald for February, shows the progress of his views and feelings on the subject of religion, and confirms what I have said above. (3) Another ~~thing to which~~ matter

I would direct particular attention, is the fact, that the influence of the truth is beginning to be felt and acknowledged beyond the limits of our Mission schools and Mission compounds, even in the highest castes. This is true not only in our own but in other Missions also on this side of India. Hitherto almost the only persons converted from the higher castes have been previously connected with Missions as teachers or scholars, or, in some way, under Mission influence. The lower castes alone could be reached by the ordinary means & appliances. Young men of the higher castes could not be thus reached - and Missions were led to establish boarding schools, and English schools, to bring these also under the influence of the truth. But we have now reached a new point in the progress of our Missionary labors. We find that young men of high caste are affected by the truth (A) although not previously brought into connection with us. It is remarkable also that in Bombay, where great English schools are established by different Missions, and maintained at great expense, the religious interest which has characterized the past year has been seen, not so much among the pupils of the Missionary Institutions as among those of the Govt. Institution. The conversions there, which have gladdened the hearts of all who love the kingdom of Christ, have taken place, except in one or two instances, among those who were studying in those Institutions from which direct religious instruction is systematically excluded. And it is a fact most encouraging,

(A)

It is this fact which has caused so much excitement during the last year in Ahmedabad. Previously, when any person in Mission employment, or attending the Mission schools was converted, it was generally felt that the parents and friends of that person were greatly to blamed for putting him under Christian influence, and the heathen understood that they had the remedy in their own hands; they had only to prevent their children attending the Mission schools and they were safe. But the last year they found that the influence of the truth was reaching even their own houses, and entering their families, and that they could not remove their children out of its reach. This excited their rage and led them to petition to Govt. to have us expelled from the city as mentioned in Ramkrishnapant's report. But the influence of the truth is still pervading these streets and forcing itself into the houses of the heathen and reaches even to the young men of high caste in the neighboring villages as we have had occasion to notice in our recent tours.

I think, to all engaged in this blessed work ~~that such is the case~~. Missionaries may now begin to see their way clear to leave ~~all~~ the drudgery of secular education to the Govt. institutions, making it their great work to preach Christ and him crucified, and feeling that in thus preaching the truths of the gospel they are not cutting themselves off from all opportunities of reaching the higher classes, ~~of natives~~, but that even the pupils of Govt. institutions are prepared to listen with respect to the proclamation of ~~the truths~~ of the gospel; ~~and~~ that, in fact, many of them are in a better ~~state~~ to profit by the exhibition of the truth than the ignorant masses around them. When the day comes in which the Missionary can break away from all the labor of secular education, and give himself up entirely to the spiritual duties of his work it will be a great day for India. There will still be the necessity for ~~the foreign labourer~~ giving a theological education to those who are to be pastors and teachers; but this is a work ~~which is~~ in full harmony with his appropriate calling as a Missionary. ~~and is~~ a very different work from that of teaching the sciences to a large number of young men in the hope that some of them may finally be led to believe in Christ and prepared to serve him. God is showing us by his providence that he can bring to us all those whom he designs to enclose in the ark of safety, without our going out to them with the offer of a secular education. And we pray that such evidence of his gracious favor as has been enjoyed the past year in this and other missions may be still more extensively

displayed in the present and in future years. Shall we all see eye to eye in reference to the best mode of conducting Missionary operations, and those questions which have recently excited so much discussion and dissension in the churches of America and Britain, will be definitely settled — (4) Another fact to which I would call particular attention is that converts from the higher castes cannot hope, at present, to remain in their own homes after embracing Christianity. We have not yet reached that point in the progress of the Missionary work. The system of caste is still too stringent, to allow of any such irregularities among those who yield their necks to its yoke. The two converts here, both from the Brahman and the Weaver caste, made the trial, and met with precisely the same result. While they remained in the homes of their parents, every effort was made, even to personal confinement, to induce them to conform to the customs of Hindooism. After they had embraced Christianity they were distinctly told not to come home any more. The mother of the Brahman youth told him, after he became a Christian not to visit them again, she did not wish to see him. So also the father of one of the young men of the Weaver caste. And up to this time, they refuse all intercourse with them. This is what Hindooism requires. They must either drive their Christian children from their houses, or must themselves become outcastes. There is no other alternative. It is this state of things which presents so great an obstacle to the progress of the Missionary work among the

higher castes ~~here~~. It is this which leads young men, who are convinced of the truth of Christianity, to stop at the threshold ~~of the gate~~ and ~~to~~ turn back, rather than come in. They feel that they cannot endure the trials which they must encounter if they become Christians, forsake father & mother, wife & children, and be to them ever after as dead. ~~Oh~~ Could men and women in Christian lands, witness the scenes which have occurred since the past year, — scenes in which it seemed that human nature could not endure the trial, — that reason or principle must give way; — they would understand better than ~~they do now~~ the difficulties which beset the Missionary in his work ~~among the higher castes of India in this land~~. The English Magistrate who was called in to set Shahoo at liberty, was several times so overcome by ~~seeing~~ the strong pleadings of the mother that he could not refrain from tears. —

But this though a serious obstacle in the way of the progress of the gospel is ~~in process of~~ being removed. The progress of Christ in the community tends to ~~remove~~ its removal, and ~~there are~~ various circumstances ~~all~~ are leading to the same result. Blessed will be that day when the word of the Lord shall have free course and ~~[illegible]~~ none of these obstacles remain to impede its progress — (5) I would call attention to the fact that in the instruction of those inquirers, whose conversion has so much gladdened our hearts, ~~[illegible]~~ the native pastors were most conspicuous. Indeed it was their influence, and the influence of their deacons, which first led these young men to us, and which, under the blessing

of God brought them at last into the fold of Christ. Two of these young men were scarcely known to the Missionary before they came out boldly and declared their purpose to embrace Christianity. Other young men, who have been deeply impressed with the truths of Christianity but have not yet come out openly on the side of Christ, received their impressions and their religious instruction principally from the native brethren. Natives in the state of mind are more ready to communicate their feelings to a native Christian than to the Missionary. It will be perceived from this what assistance the native pastors afford to the Missionary in his work.

4. Addition to native labourers. The addition of several native labourers to the number of our workmen, gives us great encouragement. The four young men of high caste, of whose conversion I have spoken, are all now in Mission employ. The two belonging to the weaver caste are engaged in teaching. One of them has charge of the small boys' school under Miss Tarrant, the other is an assistant teacher in Mrs. Ballantine's girls' school, and both are very industrious and much interested in their work. They are, at the same time, pursuing their studies, learning English, which they had acquired in some measure before they came to us, and studying the Bible, which they are reading through in order, with some help.

Thakoor Dajee was engaged in the employment of the Govt. as an assistant teacher in the English school when he

became a Christian, and he continued to carry on his work until the first of December last when after sending us a petition requesting to be employed in the service of the Mission it was determined that his request should be granted. The petition which he sent us, (which is printed in the Missionary Herald for Oct. 1857, and which is entirely his own composition) exhibits a spirit of self denial and renunciation of worldly riches and honor such as may not call for the admiration of men even in Christian lands. And when we reflect that he was not only in the possession of a place under Govt. and receiving 15 Rupees a month, but that he had the offer of another place with a salary of 50 Rps. and that he had the prospect of still higher advancement and much greater pay in the same department and that he was willing to come into the service of the Mission on a pay of 12 Rs. a month with the prospect of only a very gradual increase and that within very narrow limits, we can perhaps understand the amount of self-denial involved in the choice which he has made.

The other young man Hassimbhace has made a similar choice with his companion. He was offered a salary of 40 Rs. by a Govt. Officer who knew him well but he declined it, saying that he preferred the service of the Mission, and that he wished to be engaged with Shahoo in preparing to preach the gospel. They are both studying the Sanscrit and also pursuing the regular reading of the Bible together in connection with

commentaries, and will soon have the benefit of lectures which are to be commenced immediately for ~~the benefit of~~ those who are preparing for the work of preaching ~~the~~ truth –

The addition of these four young men to the number of those who are preparing to make known Jesus Christ to their countrymen, and who are already capable of rendering efficient service in this work, is an event which demands our hearty acknowledgements. They have a great love for this work, frequently going out with older Christian brethren to the places where instruction is given on the streets, and frequently also walking to the neighboring villages & preaching to the people. They have accompanied Mr. Barker & myself on tours to the villages around and have proved to be earnest labourers in the vineyard of their Master –

Besides these, several other persons who were in the school for Catechists left it last year and engaged as teachers in the villages. One was sent to Bhandary which had been vacant for a few months. Another teacher was sent to Dedgaum. Both these young men are ardent & industrious and devoted to their work, and they give us great satisfaction. The native catechist at Dedgaum Sakharam while still residing at that place has been directed to preach every Sabbath at Bhendary a town four miles from there, as Dedgaum was supplied by the new teacher and the people at Bhandary exhibited unusual interest to hear the word of God.

Another young man, belonging to the church at

Shingway, having spent two years in the school left last year to be employed as teacher at Kolgaum an outstation of Seoni. The reasons for his going there rather than to the field around Shingway were that his wife's relatives resided at Kolgaum and it seemed very desirable that a teacher should be sent there at once.

The teacher of the school for Catechists, Marootee was sent in October last to occupy Newasse which had been vacant for three years. He removed there with his family and is still residing there, but the absence of all society of native Christians renders their situation there comparatively unpleasant and discouraging. Instead of Marootee a young man who had been employed in the school for small boys, was placed over the large school, and one of the new converts has been placed over the smaller boys' school.

A native assistant named Lazaroo, who was formerly connected with this Mission but who for six years has been living more than a hundred miles to the north in the employment of gentlemen, has recently been employed by us in the Khokar field, and so his son Jariam who a few months ago married the girl who was employed as assistant teacher in Mrs. Ballantine's female school, has been employed in the same field as teacher of a school for boys. But Mr. Barker will probably speak of them more particularly in his report of the Khokar field.

One of our young men named Gyanoo who was formerly employed as a teacher in the Girls' school

and who bid fair to become a pastor of one of the native churches, left us early last year to go to Bombay to study English, and has since been employed by the Church Mission as a Native Catechist.

It will be seen from the above that the number of our native laborers in the villages has been increased by six persons.

5. Schools. We have had schools in Operation at Shendee, ~~and~~ Dedgaum, Shirgaum and Lonee, and for a part of the year at Bhunday and Chanday also. Besides these are ~~the~~ schools in the Dhokar field, under Mr. Barton's charge. These schools are attended by the children of the native Christians and of inquirers, and of the heathen also, so far as they are willing to put their children under Christian instruction. The schools ~~above mentioned~~ contained at the close of the year about 75 scholars.

The school for Catechists in Ahmeednuggur has been prosperous the past year. The conduct of the young men there has been good, and some of them have exhibited great interest in making known the truths of the gospel to others. Several persons have been admitted to the school the past year in place of those who left here to engage in labor in the villages. The boys of the higher classes have been studying Algebra, Geography, History of the Marattha country and Church History - and they have had an exercise of writing Bible stories commencing with the book of Genesis, reading them to me or to Ramchunt on the Sabbath. This has been a very good exercise for them and greatly increased their knowledge of the Bible and their facility in making known its truths to others.

Several of the higher boys have attended a class in Theology taught by Ramkrishnaprent. They have had for a text book Ramkrishnaprent's translation of Cogswell's Theological Class Book, which is being published in the Dnyanodaya and is now nearly finished. The school for large boys contains ~~about~~ twenty two boys.

Nov. In that ~~school~~ for small boys, now under the superintendence of Miss Danar, there are about 20, ~~boys~~ nearly all the children of Christians.

The school for girls under the care of Mrs. Ballantine, numbers about forty girls - These are put into two divisions. The higher girls are studying Geography, Arithmetic Church History &c. During the past year five girls belonging to the school and two young women formerly members of the school were received ~~to~~ into the church. and considerable religious interest is still manifest

Miss Danar continues to have charge of a school for girls which is supported by the English residents, ~~here~~, and which is very large and flourishing. The examination ~~of~~ of the school which was held last rainy season, was attended by a large number of ladies and gentlemen, and excited very great interest by the evident progress of the scholars in the different branches of study.

The usual amount of labor has been bestowed on the instruction of adult females by Mrs. Ballantine and Miss Danar and by others under their direction -

6. <u>Theological instruction</u>. I have given theological lectures during ~~the~~ several months of the year past especially in the ~~wa~~ hot and rainy seasons, to a class of

young men preparing to be pastors. These lectures were given every other week, and in the alternate weeks the young men for whom the lectures were given, prepared essays on the subjects which had been presented. These essays were very satisfactory indeed exhibiting considerable mental power and an earnest desire on the part of the young men to avail themselves of the opportunities afforded them for increasing their knowledge of the doctrines of Scripture - Daily lectures were also given on portions of the word of God - The book of Revelation was taken up and read with great care. Edwards' History of Redemption also formed the text book of a series of lectures. These lectures were attended by all the native assistants here and the young men in the school for Catechists. These lectures with the instructions received from Ramkrishna=napant on Theology, and the essays prepared on Bible subjects by all the young men who were able to engage in this exercise, have together embraced a large range of Biblical subjects which have been attended to the past year.

7. Tours, preaching, &c. I performed several tours in the early part of last year in company with my family, and two or three tours near the close of the year - These tours were very interesting, - some account of two or three of them was sent to the Missionary House - During these tours we visited a large number of villages, and gave instruction to a great number of men and women, confirmed the souls of native Christians and instructed them in gospel truth - and endeavored to lead inquiring

minds to the cross of Christ - On these tours I baptized quite a number of persons; the results are given under the head of the increase of the native churches and the formation of new churches -

Besides preaching twice on almost every Sabbath while at home and conducting other public meetings, I have had frequent opportunities of addressing young men who have come to my house for conversation, and of addressing ~~[illegible]~~ companies of people ~~[illegible]~~ at the gateways of my compound - and when on tours I have had the opportunity of preaching to large companies of people in the villages and especially at places of pilgrimage.

During the past year I have prepared for the Press with a great deal of help from Mrs. Ballantine two ~~small~~ school books, an Introduction to Mental Arithmetic and a School Geography, which have since been printed. - I have also spent much time in preparing a Mahratta translation of a Sanscrit work called Matapariksha, or An examination of different religions, the object of which is to present the evidences of Christianity as they are presented in Paley's work on the ~~[illegible]~~ subject and in similar works. This work is to be printed by the Bombay Tract & Book Society. The first part of the work showing that Hindooism has no evidences whatever to rest upon, which was also prepared under my direction was printed the year before

Such is a brief record of what I have endeavored to do the past year and of what God has graciously done through me and through others in connection with me. To His name be all the praise.

Ahmedunggur March 28th 1857. N. Ballantine.

See letter of April 24. for corrections.

Statistics of the Shundaung-gyu Mission

Jan. 1st 1857.

Shundaung-gyu	No. of members Jan. 1. 1856	Received in 1856	Dismissed to other chs.	Ex com.	Died.	Present
First Church	88	10	15	1	1	81
Second Church, "	16	5			1	20
Mudaley Church	~~29~~ 33					33 ~~29~~
Shingway Church	9					9
Chanday Church	8	8				16
Zonee Church	6	1				7
Seroo Church	~~26~~ 25	6	15	1	2	~~24~~ 23
Totals	~~168~~ 171	30		2	4	197 ~~194~~

Shundaung-gyu	No. of baptized children Jan 1. 1856	No. baptized in 1856	Went with parents to other chs.	Rec'd to the communion of the church.	Died.	Present
First Church	109	12	26	5	3	87
Second "	12	2			1	13
Mudaley "	59	1			1	59
Shingway "	6	2				8
Chanday "	21	2		1		22
Zonee "	5	1				6
Seroo "	14	8		2		20
Totals	200	28		8	5	215

Report of the First Church in Ahmednuggur under the care of the American Mission for the year 1856.

Rev. Dr. Anderson; Dear Sir;

At the beginning of the year the first Church embraced 88 members. Nine members were received to the communion of the church on the profession of their faith & one person, excommunicated in 1855, was restored. Fifteen persons were dismissed to other churches. All but one of these were dismissed to form new churches in the villages. One member died & one member was excommunicated. This leaves the number at the close of the year (81) eighty one.

The number of baptized children at the beginning of the year was 109. The number of children baptized during the year was 12. ~~[illegible]~~ 26 went with their parents to other churches. Five of the baptized children were received into the communion of the church & three children died, leaving the number of baptized children at the close of the year (87) eighty seven.

Of the nine persons received into the church eight were the children of Christians, & the other was connected with a Christian family. Nearly all the present candidates for church

membership here are under Christian influence than the opportunity of constantly hearing the word of God.

In the Report of this church for 1855, it was mentioned that three new colonies had gone forth from this church. So in 1856 two new colonies were sent forth & churches were established in the villages of Chanday & Lonee. The church at Chanday, formed originally of eight members set off from this church has now increased so that it numbers more than twice as many members as it had at first. The church at Lonee, which was formed by setting off six members from this church was very unexpectedly increased at once by the ~~profession~~ addition of another member on the profession of his faith in Christ. Now we cannot hope that in the coming two years this church will throw ~~off~~ out as many colonies as in the two years past. Still we hope that other colonies will be formed & that, even though there should be no new church established, this church will not fail to increase in members & in graces.

Besides the person who was excommunicated for forsaking his married wife & marrying another, there has been no case of discipline in the church.

The death referred to above among the church members was that of Mulobace the eldest member in the church. A full account was given of her in the Miss. Herald for November.

My labors in connection with the church have been as follows. Every Sabbath that Mr Ballantine was here, I preached once & when he was not here I preached twice. The regular services on Friday afternoon & on the morning of the first Monday of each month (and also in the evening when Mr Ballantine was not at home) have been divided between Ramkrishnapant & myself. I have also had the candidates for church membership, numbering twenty persons in all, males & females, assembled once or twice a week & have examined them & given them instruction in the doctrines of Christianity. Some of them seem now fit to be received to church membership. They are all connected with members of this or the second church.

Besides my pastoral labors, I have assisted in the instruction of Mrs Ballantine's female school. I have taught the girls of the higher classes Arithmetic & Geography, & have superintended the instruction given by others. When Mr. & Mrs. Ballantine are absent from home, the whole care of the school as well as the daily morning religious exercises devolves upon me.

I am also instructing a class of our Christian young men, four times a week, in Sanscrit Grammar. The higher boys & girls in the two schools write Scripture stories & bring them to me on the Sabbath when they read them. At the same time I inquire of them about the sermons they have heard

during the day I have them give an account of them so far as they are able.

On Sabbath afternoons I have gone into the Jail & given instruction to the prisoners. And four days in the week, I have had discussions with the people in the street. On account of peculiar difficulties this work has not proceeded so well the past year as in the year previous. But discussions in my own house with visitors have been more frequent & interesting than before. On account of the conversion of the four young men who joined the second church, & the excitement which prevailed among the people in consequence it was not possible to go out as formerly for public discussion. Still this has been no obstacle to the spread of the knowledge of the gospel.

Besides these things, I have done whatever work the Master imposed upon me — I have thus given a brief account of my church & of the labors which I have performed the past year & I entreat the prayers of God's people in behalf of me & my church, that I may be enabled through divine grace to accomplish my work in an acceptable manner, & that I may have strength & opportunities imparted to me for doing good, that the Great Shepherd may be glorified.

Your obedient Servant,

Hurripunt Ramchander.

Rec'd. May 20. 1857.

Report of the Second Church in Ahmednuggur, under the care of the American Mission for the year 1856.

Dear & Much respected Dr. Anderson,

As I mentioned in my Report for 1855, there were in this church at the Commencement of 1856, sixteen adults and twelve baptized children. During the past year two children have been baptized & five adults have been received into the church on the profession of their faith in Christ. Of these five adults I propose to give you some particulars.

1. The first received was Saloobaee, mother of one of our church members. She was very old & her eyes were dim that she could not see. She had become very infirm & was just tottering on the brink of the grave. Still as long as she was able, she continued to come to the chapel & to attend worship at other times, being led by some one else. At length she became so infirm that she could not move from her bed. She had often before asked to be received into the

church but at that time, believing that she was soon to die, she expressed a very great desire to be baptized. She was very ignorant & we were not satisfied as to the state of her mind & therefore had deferred her baptism, but at this time she appeared so anxious, & inasmuch also as she seemed to feel that she was a sinner & to understand that she could be saved through Jesus Christ alone & to put all her trust in him for salvation, we thought it best to baptize her without any further delay. In ten days after, she died. For two or three days before her death she was unable to speak, & of course we were unable to ascertain her feelings at the time of her death. But from the faith & christian feeling which she exhibited at the time of her baptism we have strong confidence that she died in the Lord & has entered into everlasting happiness.

2d & 3d. The second person received was Sawalyaram of the Weaver caste & about twenty years of age, and the third was Suyumon of the same caste, & about seventeen years ~~years~~ old. These were baptized on two successive Sabbaths but for convenience I will give an account of the two together. Sawalyaram was formerly an inmate of the boarding

school at this station & ~~[illegible]~~ under my instruction. Although very young at that time he understood enough to perceive that the Christian religion was better than Hindoism, but some boys in the school having embraced Christianity, his parents took him out of school & set him to weaving, & without thinking any more on the subject of religion, he went on for years pursuing his accustomed employments. About two & half years ago we commenced preaching on the street near his house & he began to come & listen & the instruction given on these occasions. Soon his heart was affected by what he heard & he determined to become a Christian. But fearing to leave his relations & freends he continued for two years in the same state of mind without much change. During this time he often came to us for religious conversation & prayer. At length he found a companion in Supumon, the son of a wealthy & very respectable citizen of this place. This Supumon had long studied in the Government Maratha & English schools here & from intercourse with ~~[illegible]~~ young men of Deistical principles in those schools, had been led to see that the Hindoo religion was false & of human origin, & he believed that all other religions were false also.

Regarding Deism therefore as the best of all systems, he embraced it in secret, while for fear of men he externally practiced Hindooism.

After a little while his elder brother also became a Deist in sentiment & another relative had embraced Deistical sentiments before him. These three persons by their united efforts brought others of their own family to their own way of thinking, convincing them that Hindooism & all other religions were false & Deism was true. This Suyumon as well as Sawalyaram used often to come & hear us when preaching on the street & frequently he would enter into discussion with us. And he often took our books & read them & reflected upon them. For a time he read them principally to discover our arguments to prove that Hindooism is false, but at length began to see that the Christian religion is true & that without faith in Jesus Christ none can be saved. He soon discovered that Sawalyaram cherished the same sentiments & he then began to come to us with him & to learn more about Christianity. After a while these two young men found two other companions, one of the same caste & the other a Brahman; and from that time the four persons came regularly & read

the Scriptures with us, & learned the principal doctrines of Christianity & joined with us in prayer to God. These four were all convinced that Christianity is true & that unless they embraced it & followed it, they could not hope for salvation. Of these the first two made rapid progress & determined to embrace Christianity publicly. They declared their determination to their friends & exhorted them to become Christians. Their friends acknowledged that the Christian religion was true, but told them that for the sake of their own respectability in the world it was best to follow the precepts of Christianity only as far as they could do so in secret, & before the world to live as Hindoos. The friends at the same time commenced measures to prevent their becoming Christians, which were referred to in my report of last year. From that time they were subjected to ~~some~~ seven trials which continued up to the time when they were allowed the liberty of embracing Christianity. These trials, including enticements of different kinds set before them to induce them to abandon the Christian religion; & the mercy of God in bringing them safely out of them all & in finally bringing them into the Church, I cannot detail here as it would make my report too long but the whole account will be found in the Miss. Herald for July & Aug.. They were bap-

tized, one on the 13th & the other on the 20th of April. They are now employed as teachers of schools in Ahmednuggur one in the boys' school, the other in the girls school connected with this mission.

4th & 5th The fourth Shahoo Dajee, & the fifth Kassim, ~~Bhaee~~ bhaee, were baptized together on Monday the ninth of June. In my report of last year, I mentioned that four or five persons were pursuing their inquiries in regard to Christianity. These two persons belonged to that company of inquirers. Shahoo Dajee is the son of a respectable Brahman engaged in trade, & is about 24 years of age. Kassim, ~~Bhaee~~ bhaee is the younger brother of Daood, one of the deacons in this church. Their father was Mahomedjee, a Mussulman. Both these young men had received a good education in the Government vernacular & English schools here, & Shahoo at the time of his conversion was an assistant teacher in the English school. ~~Kassim Bhaee~~ Kassimbhaee had no fixed employment, but was preparing for some Government service. Both these young men from the knowledge they had acquired in school, & from reading English deistical books, & from the society of young men of deistical sentiments, had become satisfied that

there were many false, impure & absurd stories in their ancestral religions, which therefore must be of human origin & unworthy of belief. They were led to think also that all other religions, like Hindooism were of human origin, & therefore they concluded Deism to be the most excellent of all systems of religion. They gave up all confidence in the religion of their fathers & embraced Deism; only for fear of man, they conformed in externals to the customs of their people. They felt that if they acted as far as they were able in accordance with the principles of justice & endeavored to draw others to embrace the principles of Deism like themselves, they would be accomplishing their whole duty. At that time they despised Christians & often engaged in violent discussions with them. After some time they began to think that notwithstanding Deism appeared to them so excellent as a system of religion, still it produced no such moral reformation of men as Christianity accomplished & they began to inquire into the reason of this. From this time they commenced their inquiries in regard to the truth of Christianity, & for this purpose they used to visit the Christian converts & obtain from them religious books for perusal. As their inquiries procuded, they became convinced in

view of the proofs which were presented to them that the Christian religion is true & that it is of divine origin, & that they could not be saved without embracing it. They knew however that if they embraced it publicly & walked according to its precepts in all things, it would be necessary for them to give up all their friends & to endure contempt & reproach on every side. On this account they feared for some time to embrace Christianity. Still they prayed to God daily & maintained constant intercourse with Christians & in this way they soon obtained courage to come out & follow the dictates of their own consciences in respect to duty. When Shahoo Dajee came to reside with Christians with the intention of becoming a Christian, his younger brother Wasooder, who was one of the four enquirers spoken of above, came with him to embrace Christianity. As soon as the friends learned what these young men had done they collected hundreds of people together & made a great mob for the purpose of taking the two young men away by force & making them conform to the rules of their own religion. And when the mob had become so violent that the police even could not control it, the authorities took the

young men from the Mission premises & placed them under the control of the Police officers, forbidding the Christians to visit them, but allowing their friends free access. Under these circumstances the friends had every opportunity of exerting all the influence upon them which they could. By their weeping & lamentations & earnest entreaties the minds of the young men were melted, & they told them that if they would make no opposition to their following the dictates of their own consciences, they would come & live at home as before. Their friends at once promised that they would allow the young men to be perfectly independent & accordingly took them home. Immediately after going home the young men found that they were not allowed to do as they pleased, but were confined in a small room separate from their father's house. Then their friends took every means they could think of to change their views & induce them to conform to the customs of the Hindoos. Among these means, the principal was this. The friends & relatives would come & weep & make great lamentations in their presence. In these severe trials the young men remained firm for three days & did nothing inconsistent with Christianity. But on the fourth day the

younger brother yielded & to please his friends he consented to do as they wished. But Shahoo Dajee remained firm to the end & did nothing inconsistent with his views of duty. In this most severe & heart rending trial he remained firm for three weeks & at last he was allowed liberty to join the Christians & act according to the dictates of his own conscience. He came here on the morning of the ninth of June & was baptized in company with Hassimbhace. Hassimbhace being a Mussulman & his elder brother being already a Christian he found little difficulty in embracing Christianity. But Shahoo Dajee was a Brahman & had many relatives in this place & therefore met with very great trials. These indeed were so severe & so peculiar that it is proper to say, no convert here even from among the Brahmans has met with trials equal to his. But the promise of God was fulfilled "according as thy day so shall thy strength be." For all the particulars of these trials & of the great deliverance which Shahoo experienced see the Missionary Herald for Sept. & Oct. From the month of December last Shahoo Dajee gave up his service in the English School with its prospects of higher pay &

became connected with the mission for the purpose of preparing himself for the work of a preacher of the gospel. For three or four months Hassimbhace has been employed by Mr. Barker to teach him Marathee, & has accompanied him in his tours to preach the gospel to the people in the villages. He has refused the offer of much larger pay in the service of Government than he now receives from the Mission & desires much to become a preacher of the gospel.

Both these young men are of great respectability & of excellent character in the native community & many intelligent natives express great astonishment that such well educated young men, of such good habits & good character should abandon the religion of their fathers & become Christians under so many trials & so many dangers. This has led many thoughtful persons to inquire more in regard to the truth of Christianity. When these two young men were pursuing their inquiries in regard to Christianity, they were accustomed to take five or six other young men with them & pursue their investigations in this company. Of these three are now convinced that Christianity is true. The others are satisfied that if they should continue to investigate the subject

they would be convinced that Christianity is true & that they ought to embrace it. But they have come to the conclusion that as long as their parents are alive they ought not to change their religion. The rest of the former company of Deists here begin to feel that Deism is not true & that God has given a revelation to men & that they ought to examine & ascertain what that revelation is. Some of these we hope will soon become Christians.

When the Brahmans here saw that two young men of the weaver caste had become Christians & that in less than two months afterwards Shahoo Daji & Rassimbhace also became Christians, they became very much afraid that if they did not take some measures to prevent it, many more would become Christians & Hindoism come to nought. They therefore like Demetrius of Ephesus, made a great uproar & collected a great assembly of people, who decided that no Hindoo should send his children to either the Mission or the Government Schools, & that any one who should presume to do so, should be put out of caste. They also decided that all Hindoo teachers of Government Schools should resign their places within fifteen

days or be put out of caste. They also determined to send up petitions to Government signed by all the people praying that the Missionaries should be put out of the city. In consequence of this decision of the Brahmans the Government schools were almost deserted for some days. After a short time however seeing that the opportunity of obtaining an education gratuitously would be lost if they did not embrace it the parents began to send their children again without regard to the decision of the Brahmans. Then some of the people prepared a petition to Government, praying that inasmuch as Shahro Daje had become a Christian & they feared that through his means their children would also become Christians, Government would dismiss him from the place of assistant teacher; & for the same reason they prayed that Christian boys might be prohibited attending the school. But Government would not listen to their petition; and in a few days all the excitement subsided & the schools went on as before.

From the time that these four young men began to inquire in regard to the truth of Christianity, a meeting was held daily in their behalf & in behalf of others inquirers in this city. At this meeting persons of both churches

as many as could come, used to meet together for prayer. And when these inquirers were prevented from coming to our houses for religious conversation & prayer, we were accustomed to go to some retired place outside the city & meet them there by appointment and at that time we would instruct & exhort them & pray with them. And when Shahoo Dajee & his brother were in great danger as we thought, both the churches joined in earnest & fervent prayer for their deliverance. One day of fasting & prayer was observed, and the prayers which we then offered up with one accord before God, he in his mercy heard & answered. And in a few days, after Shahoo Dajee & Kassim Bhaee were baptized. both the churches met together & held a day of thanksgiving.

Of the four young men received to the church two have been accustomed to come & hear me preach at my chapel. They also lived in ~~that~~ this quarter of the town. Another of the young men although not accustomed to come & hear me preach, yet lived in ~~that~~ this quarter of the town & was the companion of the two first mentioned. The fourth was a brother of the deacon of this church & resided in this quarter of the town

also. For all these reasons I regarded these young men as candidates for admission to my church from the time that they commenced their inquiries, And I regarded it as peculiarly my work to teach them the Christian Scriptures, to remove their doubts, to give them counsel & exhortation, to urge them to the performance of duty & to assist them in every way necessary; & in this work I labored with great earnestness. At the same time I should say that the deacons of my church, Shaik Daood & Vishnoopunt, & also Mr Ballantine & Hurieepunt & other brethren in both churches labored together in great harmony & love & exerted themselves as occasion offered. By means of the labors which we then performed & the prayers which we offered ~~& the prayers we offered~~ in concert our love & union of feeling have been greatly increased. These new converts have up to the present time continued to walk in all respects as becomes Christians, & they cherish a great desire to bring their relatives & their countrymen generally to accept the salvation which Christ has offered. For all this we give God our hearty thanks.

At the end of 1856 the number of our church members is twenty,— five having been added to the church during the year, of whom one has died.

Two children have been baptized the past year & one has died, leaving thirteen baptized children at the end of the year.

During the whole of the year the conduct of the members of the church has been so uniformly good that no necessity for discipline occurred, therefore we praise God.

In 1855 six persons were united to the church, & last year only five, still the mercy of God has been even more strikingly exhibited in bringing these five into the church, than in the conversions of the previous year, because those were all persons of low caste & uneducated & they were also under the influence of the mission & enjoying constant opportunities of hearing the truth. Whereas four of the five admitted this year, were from outside & had not enjoyed the advantages of regular Christian instruction, which are enjoyed by those living on the mission premises. They also belonged to the higher castes & were well educated. And not only so, three of these individuals had set sunk earnestly to destroy Christianity. And therefore by their conversion the Kingdom of Satan has received peculiar injury & God's glory has been greatly promoted. We hope that by means of these young men, God will bring many others here to the knowledge of his salvation. In view of these things we feel that this year

God has shown peculiar mercy to this church.

My duties as pastor, have been nearly the same this year as they were last year. In respect to the assistance which I have given ~~to the~~ in other missionary work, I would mention the preparation of the translation of the Theological Class Book (Cogswell's Pellamathee), to which I have devoted a great deal of labor. My other labors have been as they were last year.

Last year I was accustomed to go out four times every week & give instruction at appointed times in particular places in the streets. I have not been able to carry out these labors this year as last. One reason of this has been that at the very time that was usually devoted to this instruction, it was necessary to visit the inquirers & give them instruction. Another reason was that when these new converts came out & joined us, great mobs were formed & the people were so enraged against all the Christians, that for some time it appeared to be exposing ourselves to ~~[illegible]~~ unnecessary danger to go out & give instruction in the streets. Afterwards when the excitement had subsided & no difficulty remained to hinder giving instruction we used to go out & preach as we had leisure, but the people would not assemble as formerly & when a few came

together they would do nothing but mock & revile, & we felt that to preach to them under these circumstances was like throwing away our time & labor. & so we suspended our efforts for a season. We now design to commence these labors again in a short time & we hope to make such arangements as to preach without opposition.

Of the two societies which we formed in 1865 for the improvement of the members of both churches, one only is now in progress. The persons for whom the other society was formed have most of them gone to their own employments in their own villages & it has therefore been given up. Instead of it however, the deacons of our churches & other young men have formed another society which meets every week & is quite flourishing. It has taken up the same subjects which were considered in the society now extinct so that the new society is like a strong healthy & fruitful sprout that has sprung from an old & broken stump.

During the past year, the number of hearers in our chapel on the Sabbath has been very fluctuating. For four or five months after the first new converts were baptized, so many came & the chapel that there was no room for all who wished to hear. At the height

of the excitement so many came that the chapel & verandah & the yard & the whole street before it were full of people. At that time the people who came were so rude that their noise & confusion disturbed our worship & gave us great trouble. At the same time we were rejoiced that so many heard the instructions of God's word. But just as the water of the ocean after coming up at the flow, always goes back at the ebb, just so after the excitement & the confusion attendant on these religious changes had subsided, a general apathy began to prevail & very few came to hear the preaching of the gospel. Although there are twenty adults & thirteen baptized children connected with my church yet so many of them have gone to other places, some of them being employed by the mission as teachers &c, & some having gone away on their own business, that only about half the whole number of members regularly attend the chapel exercises on the Sabbath. When no persons come in from outside the church appears very desolate & empty. Still we generally have from five to thirty hearers from outside & this number fills up the chapel considerably & gives us great joy.

Thus has God the Father of our Lord Jesus Christ given me strength & grace to carry on the great & glorious work

which he committed to me when he appointed me to the work of ~~[illegible]~~ a Pastor over his little flock here, & to bring his other sheep into this fold which have not yet come into it. For all this mercy I give him thanks & I pray that he would continue his mercy to me & ~~[illegible]~~ enable me to labor in this work with more discretness & efficiency than ever before.

This year four Missionaries have come to this land with their wives from America. Of these two Missionaries & two Female Missionaries have been able to commence their work at once, as they were well acquainted with the Mahratta language & with the habits of the people. So also four Native Christians have just engaged in the glorious work of the Lord & by the addition of all these laborers this field will be much more widely cultivated. And if God will pour out his Spirit from above, wherever the Gospel is preached, we shall see great fruit to his praise & glory. We therefore thank God the Lord of the harvest that he has sent these new laborers to labor in this field, & we pray that he would send forth still more laborers into this field & also supply the plentiful rain of his Holy Spirit, & that this desert Hindoostan may become beautiful & glorious, like the garden of the Lord. Amen.

Your affectionate & obedient servant

R. N. Rhodak

Pastor of the Second church in Shmudinggur

Shmudinggur

Jan 31. 1857.

Jan. 31, 1857.

Recd. May 20.

To Rev. Secy. ABCFM

Minutes of the Meeting of the Ahmednuggur Mission in February 1857

All the brethren of the Mission (except Mr. Bissell) being present in Ahmednuggur Feb. 16th 1857 it was decided to have a meeting of the Mission. Present Messrs. Ballantine, Parker, Dean and Fairbank. It devolved on Mr. Fairbank to act as Chairman. The following resolutions were passed.

1. Resolved, That Mr. Parker be allowed to visit Mahabuleshwar with Mrs. Parker during the coming hot season on account of her health.

2. That the Khokhar field be placed under the care of Mr. Ballantine during Mr. Parker's absence.

3. That the Tuson station be placed under the charge of Mr. Dean during the absence of Br. Bissell.

4. That the North-eastern field (lying in the valley of the Godavery) be considered as bounded on the west by a line drawn from Khosporra to Bahmnee and thence to Wallun Pimpleee, thence following the line of the Mool River to its junction with the Pravara, and then following the south side of that river to Newasse, thence embracing the villages on both sides of the river to Pharay; - and that this field with all the Native Assistants and Teachers employed in it, be placed under the charge of Mr. Fairbank.

Jan. 31, 1857.

5. That Messrs. Fairbanks & Ballantine be a Committee to select and procure a site for a house for the Missionary occupying the North-eastern pile, and to erect buildings upon it, according to the general plan of the Mission buildings at Ahmednagar.

6. That a piece of ground between five and six acres in extent, situated at Pravara Sangam opposite Ishwar (referred to in Mr. Fyffe's letter No. 126 of 1857) be taken by the Mission for Mission purposes — the yearly rent being Rs. 6. 14 as.

7. That the rate of exchange on all remittances between America and this country be calculated at two Rupees to the dollar, and that the Treasurer adopt this rate in his accounts from the commencement of the year 1858.

These minutes were approved and ordered to be sent to the Missionary House, Boston,

June 19

W. Ballantine

Sec'y. of the

Ah. Mission —

Bd. 1857.

Rec'd. April 27.

Rec'd Aug. 8. 1857. 89

REPORT
OF THE
AHMEDNUGGUR MISSION
FOR 1856.

We have much reason to speak of God's mercy to us as a Mission the past year, and our record of 1856 is a record of continued favors from the hand of our Heavenly Father. Two new churches were established in villages in the vicinity, the churches previously established were prospered, our corps of native laborers was considerably enlarged and several new villages occupied. Four young men of high caste in the city of Ahmednuggur came out from their friends, and in the midst of trials and dangers joined themselves to the church of Christ, causing an excitement in this city such as we never before witnessed and producing an impression of the power of Christian truth and the strength of Christian principle and the endurance of Christian fortitude, such as the heathen here had never before received. In connection with these conversions the spirit of inquiry has extended and quite a number of the educated young men around us have become convinced of the truth of Christianity, who yet for fear of the trials which must be encountered in renouncing the religion of their fathers, still remain in the ranks of Hindooism. For all these mercies, for the reinforcement sent to our help from our own land (including two who were children of this Mission,) all graciously spared to reach the shores of India in the first weeks of the present year, and for the continued blessing of health vouchsafed in good measure to all our number, we feel that we owe heartfelt thanks to our Heavenly Father.

I. The Missionaries, the stations and outstations, and the native labourers connected with this Mission are as follows:—

1. *Ahmednuggur.*—Rev. H. Ballantine, and Mrs. Ballantine, and Miss Farrar.

Native Pastors; Rev. Hari Ramchunder, and Rev. Ramkrishna V. Modak.

Five churches, seven outstations; eighteen native helpers, (of whom eight are at the outstations and several are pursuing their studies a portion of the time at Ahmednuggur and Seroor), three tract colporteurs, and two Bible colporteurs employed at the expense of the Bombay Bible Society.

2. *Seroor.*—Rev. Mr. Bissell and Mrs. Bissell. One licensed native preacher; two outstations; seven native helpers, four of whom are at outstations.

3. *Khokar.*—Rev. Mr. Barker and Mrs. Barker. Six outstations and nine native helpers.

Total native laborers.—Two pastors, one licensed preacher, and 39 native assistants (including school teachers,) of whom seventeen are occupying fifteen outstations. Ten of these native assistants have been taken into the employment of the Mission during the past year.

II. *Education.*—It has been supposed by some that our Mission has given up schools, but this is a great mistake. We have given up schools with heathen teachers, but have so far employed every competent Christian teacher from among our own converts, whose services we could secure. The schools in the villages taught by Christian teachers are generally small, but we feel confident that they will prove more helpful to us in the great objects which we seek to promote than our former schools with heathen teachers.

There were twelve schools in operation at different outstations during the year; three or four of these were in operation for a few months only. The teachers read the scriptures and have religious exercises with their scholars and with the people of the villages where they are stationed, who are disposed to attend. There is also a school at Seroor of the same character as those in the villages, and a school for small boys at Ahmednuggur. The number of children attending all these schools is about 200; these are the children of Christians, of inquirers, and of those who are favorably disposed toward the truth.

We have a school for catechists in Ahmednuggur in which are twenty-two scholars. Several persons have left this school during the past year to engage in labor as catechists in the villages, and several persons have been admitted to the school in their place. The boys of the higher classes study Algebra, Geography and Church History, besides having special instruction in the Bible. Several of these boys have attended a class in theology taught by Ramkrishnapunt. They have had for a text book Ramkrishnapunt's translation of Cogswell's Theological Class Book which is publishing in the Dnyanodaya and is now nearly finished.

We have also a school for girls in Ahmednuggur containing about forty pupils,—of these there are two divisions. The higher classes are studying Geography, Arithmetic, Church History, &c. During the year five girls belonging to the school were received to church fellowship. The object of this school is to train up young women to be wives for our catechists and school teachers. Miss Farrar has charge of a girls'

school which is supported by the English residents here and which is large and flourishing. The examination of the school which was held last rainy season, was attended by a large number of ladies and gentlemen, and excited much interest by the excellent progress of the scholars in the different branches of knowledge.

Theological lectures were given during several months of the year by the Missionary in Ahmednuggur to a class of young men preparing to be pastors. Essays were prepared by the young men on the subjects presented in these lectures, exhibiting a good understanding of the doctrines of which they treated, and showing also an unusual facility in making known the truths of the word of God in their own language to their countrymen. Lectures were given also on different portions of the Scriptures. The book of Revelation and some of the Psalms were taken up and critically examined. Edwards' History of Redemption also formed the text book for a series of lectures. These lectures were attended by all our native assistants and teachers at Ahmednuggur and by the young men in the school for catechists. A class of several young men has been taught in Sanscrit Grammar by Haripunt.

Two elementary books for our schools have been prepared the past year and printed. Questions on Geography and an Introduction to Mental Arithmetic, both in Marathee.

These constitute the principal efforts made by this Mission the past year in the cause of education, and this account shows that we do not neglect this department of our labors. But we endeavour to make all our efforts of this kind directly subserve the great purpose of building up churches in this region.

III. *Preaching and Tours.*—Besides two regular services in each of the chapels in Ahmednuggur on Sabbath, which are conducted by the two native pastors and the resident Missionary, there are other public services on week days, some of which are designed particularly for members of the church. In regard to the efforts made in the way of preaching in the streets of the city, the pastor of the second church says :—

"Last year I was accustomed to go out four times every week and give instruction at particular places in the streets according to previous appointment. I have not been able to carry out these labors this year as last,—one reason of this was, that at the very time that was usually devoted to this work it was necessary to meet the inquirers [who were young men living in the city] in some retired spot and give them instruction. Another reason was that when these new converts came out and joined us publicly, great mobs were formed and the people were so enraged against all the Christians that for some time it appeared to be exposing ourselves to useless danger to go

out and give instruction in the streets. Afterwards when the excitement had subsided and no difficulty remained apparently, we used to go out and preach as we had leisure, but the people would not assemble as formerly, and when a few came together they would do nothing but mock and give abuse, and we felt that preaching to them under such circumstances was throwing away our time and labor, and we suspended our efforts for a time. But we now design to commence these labors again and we hope to make such arrangements as will secure a good degree of quiet while we are preaching."

The pastor of the first church says:—

"On account of the conversion of the four young men who joined the second church and the excitement which prevailed among the people in consequence, it was not possible to go out as formerly for public discussion, still this has been no obstacle to the spread of the knowledge of the Gospel. Discussions in my own house with visitors have been more frequent and interesting than before."

The pastor of the second church makes the following remarks in reference to the attendance at his chapel on the Sabbath:—

"During the past year the number of hearers in our chapel on the Sabbath has been very fluctuating. For four or five months after the first new converts were baptized so many came to the chapel that there was no room for all who wished to hear; and at the height of the excitement so many came that the chapel and the verandah and the yard and the whole street before it were full of people. At that time the people who came were so rude that their noise and confusion disturbed our worship and gave us great trouble. At the same time we were rejoiced that so many heard the instructions of God's word. But just as the water of the ocean after coming up at the flow always goes back at the ebb, just so after the excitement and the confusion attendant upon these religious changes had subsided, a general apathy began to prevail and very few came to hear the preaching of the gospel. Our own number is small, and when no persons come in from outside, the church appears very desolate and empty, still we generally have from five to thirty hearers from outside and this number fills up the church considerably and gives us great joy."

The number of hearers at the first church in Ahmednuggur is from 150 to 200. The number of occasional hearers is very fluctuating; at times it has been quite large.

The Missionary at Ahmednuggur has made several tours during the year, three of them in company with his family. During these tours a large number of villages was visited and instruction given to a great number of men and women, native Christians were confirmed in the truth, and efforts made to lead inquiring minds to Christ. Two churches were formed and several persons were baptized on these tours.

Our native assistants have made frequent tours to the adjacent villages. Some of them often go to distant villages. The tract colporteurs

and Bible colporteurs traverse a large extent of country to sell their books, and they give on their tours a great amount of religious instruction. At all our outstations there are regular religious services held once every day, and once or twice on the Sabbath.

Mr. Barker writes in regard to his station at Khokar as follows :—

"When we have been at the station there has been preaching in Marathi twice every Sabbath, and in our absence a native assistant has held a meeting once every Sabbath. The average attendance when we have been present has been about 50. From eight to ten villages are represented at these meetings, some of which are six miles distant. Much time has been spent in preaching from village to village when the weather would permit us to live in tents. In this way we have visited about 50 villages, many of them several times. Many others have been visited by our native helpers very frequently. When unable to move from place to place we have made daily visits to one or more of the twenty villages which lie around Khokar within a radius of seven miles. We have found much to encourage us in this work. In nearly all the fifty villages visited, I have found attentive audiences of men varying from fifteen to 80 and 100, and Mrs. Barker has ordinarily met companies of women numbering from fifteen to twenty-five, who have heard the word gladly."

Mr. Bissell reports in regard to his field as follows :—

"The resident Missionary has been at the station during nearly the whole of the year. In the two first months he was engaged in tours through the villages included within a circuit of twenty-five or thirty miles. Many inquirers were found in these villages who seemed desirous to know the truth respecting Christ the Saviour of the world. This kind of labor if faithfully followed up promises an abundant harvest. It was with deep regret that when the cold season returned he could not resume these interesting labors on account of sickness. There is one licensed preacher residing at Seroor, who takes charge of the services on the Sabbath in the absence of the Missionary. The chapel in this place is too small to accommodate the church and congregation, and an effort will be made in the ensuing year to build a larger one, and in a more favorable locality for collecting a large audience."

IV. *Native Churches.*—There are seven Churches in connection with the Mission;—of these two were formed during the past year. The reports of these will be given in their order.

1. First Church in Ahmednuggur. Rev. Hari Ramchunder, the pastor of the Church reports as follows :—

"In the beginning of the year the Churcn embraced 88 members. Nine members were received to the communion of the Church on the profession of their faith and one person excommuicated in 1855 was restored. Fifteen persons were dismissed to other churches; all but one of these were dismissed to form new churches in the villages. One member died and one was excommunicated. This leaves the number at the close of the year 81. The number of baptized children at the close of the year was 89.

Of the nine persons received to the communion of the church, eight were the children of Christians, and the other was connected with a Christian family.

In the Report of this Church for 1855, it was mentioned that three new colonies had gone forth from this church;—so in 1856, two new colonies were sent forth and churches established in the villages of Chanday and Lonee. Now we cannot hope that in the coming two years this church will throw out as many colonies as in the two years past, still we hope that other churches will be formed, and that in any case, this the mother church will continue to grow both in numbers and in graces.

Except in the case of the person excommunicated for forsaking his married wife and marrying another, there has been no case of discipline in the church.

The death referred to above was that of Muloobaee the oldest member in the church. She was admitted to the church in 1836, and of course had been a member twenty years. An account of her was given in the Dnyanodaya of Oct. 2, 1856."

2. Second Church in Ahmednuggur. Rev. Ramkrishna V. Modak, pastor of the church reports as follows:—

As I mentioned in my Report for 1855, there were in the church at the close of that year 16 adults. During the past year five adults have been received into the church on the profession of their faith in Christ. Of these five adults I propose to give some particulars. (1st) The first received was Saloobaee, mother of one of our church members. She was very old and her eyes were dim that she could not see. She had become very infirm and was just tottering on the brink of the grave. Still as long as she was able she continued to come to the chapel and to attend worship at other times. For two or three days before her death she was unable to speak and of course we were unable to ascertain the state of her feelings at the time of her death. But from the faith and Christian feeling which she had previously exhibited, we have strong confidence that she died in the Lord and has entered into everlasting joy.

(2d. and 3d). The second person received was Sawalyaram of the Salee (weaver) caste and about twenty years of age, and the third was Luxumon of the same caste and about seventeen years of age. These were baptized on two successive Sabbaths, but for convenience sake, I will give an account of the two together. Sawalyaram was formerly a member of the Mission Boarding school at this station and under my instruction. Althought very young at that time he understood enough to perceive that the Christian religion was better than Hindooism, but some boys in the school having embraced Christianity his parents took him out of school, and set him to weaving; and without thinking any more on the subject of religion he went on for years pursuing his accustomed employment. About two years and a half ago we commenced preaching on the street near his house and he used to come and listen to the instruction given on those occasions. Soon his heart was affected by what he heard and he determined to become a Christian. But fearing to leave his relatives and

friends he continued for two years in the same state of mind without much change. During this time he often came to us for religious conversation and prayer. At length he found a companion in Luxumon the son of a wealthy and very respectable citizen of this place. Luxumon had long studied in the Govt. Marathee and English schools here and from intercourse with young men of Deistical sentiments in those schools had been convinced that the Hindoo religion is false and of human origin, and he believed that all other religions were false also. Regarding Deism therefore as the best of all systems he embraced it in secret, while for fear of his own people he externally practised Hindooism. After a while his elder brother also became a Deist in sentiment, and another relation had embraced Deistical sentiments before him; and those three persons by their united efforts brought others of their own family to their own way of thinking, convincing them that Hindooism and all other religions were false and Deism was true. Luxumon as well as Sawalyaram used often to come to hear us when preaching on the street, and frequently he would enter into discussion with us, and he often took our books and read them and reflected upon them. For a time he read them principally to discover new arguments to prove that Hindooism is false; but at length he began to see that the Christian religion is true and that without faith in Jesus Christ no one can be saved. He soon discovered that Sawalyaram cherished the same sentiments, and he then began to come to us with him and learn more about Christianity. After a while these two young men found two other companions, one of the weaver caste and the other a Brahman, and from that time these four persons came regularly and read the Scriptures with us, and learned the principal doctrines of Christianity and joined with us in prayer to God. These four were all convinced that Christianity is true and that unless they embraced it and followed it they could not hope for salvation. Of these the first two made rapid progress and determined to embrace Christianity publicly. They declared their determination to their friends and exhorted them to become Christians. Their friends acknowledged that the Christian religion was true, but told them that for the sake of their own respectability in the world it was best to follow the precepts of Christianity only as far as they could do so in secret, but before the world live as Hindoos. The friends at the same time commenced measures to prevent their becoming Christians, and from that time these young men were subjected to severe trials which continued up to the time when they were allowed the liberty of embracing Christianity. These trials, including enticements of different kinds set before them to induce them to abandon the Christian religion, and threats also and abuse; and the mercy of God in delivering them out of all their dangers and in finally bringing them into his church, cannot be detailed here. The whole account will be found in the Dnyanodaya of May, 1856. They were baptized, one on the 13th and the other on the 20th of April. They are now employed as teachers of Mission schools in Ahmednuggur.

(4th. and 5th.) The fourth Shahoo Dajee and the fifth Kassimbhaee were baptized together on Monday the 9th of June. These two persons belonged to

a company of four or five young men mentioned in my Report of last year as pursuing their inquiries in regard to Christianity. Shahoo Dajee is the son of a respectable Brahman engaged in trade and is about twenty-four years of age. Kassimbhaee is the younger brother of Shaik Daood one of the officers of this church; their father was Mahomedjee a Mussulman. Both Shahoo and Kassim have received a good education in the Govt. vernacular and English schools here, and Shahoo at the time of his conversion was an assistant teacher in the English school. Kassim had no fixed employment, but was preparing himself for some Govt. service. Both these young men from the knowledge which they had acquired in school and from reading English Deistical books and from associating with young men of Deistical sentiments, had become satisfied that there were many false, impure and absurd stories in their ancestral religions, which therefore must be of human origin and unworthy of belief. They were led to think also that all other religions like Hindooism were of human origin, and therefore they concluded Deism to be the most excellent of all systems of religion. They gave up all confidence in the religions of their fathers and embraced Deism, only for fear of men they conformed in externals to the customs of their people. They felt that if they acted as far as they could in accordance with the principles of justice and endeavored to draw others to embrace the principles of Deism like themselves, they would be accomplishing their whole duty. At that time they despised Christians, and often engaged in violent discussions with them. After some time they began to think that notwithstanding Deism appeared to them so excellent as a system of religion, still it produced no such moral reformation of men as Christianity accomplished, and they began to inquire into the reason of this. From this time they commenced their inquiries in regard to the truth of Christianity, and for this purpose they used often to visit the Christian converts and obtain from them religious books for perusal. As their inquiries proceeded they became convinced in view of the proofs which were presented to them that the Christian religion is true and that it is of Divine origin, and that they could not be saved without embracing it. They knew however that if they embraced it publicly and walked according to its precepts in all things they must necessarily lose all their friends and endure contempt and reproach and persecution on every side, and they therefore hesitated for some time to embrace Christianity. Still they prayed to God daily and maintained constant intercourse with Christians, and in this way they soon obtained courage to come out and follow the dictates of their own consciences.

When Shahoo Dajee came to reside with Christians with the intention of embracing Christianity, his younger brother Wasoodew (who was one of the companions of the two converts from the weaver caste mentioned above,) came with him with the same intention. As soon as the friends had learned what those young men had done, they collected hundreds of people together and made a great mob for the purpose of taking the two young men away by force and making them conform to the rites of their own religion. A full account of the trials to which they were subjected will be found in the Dnyanodaya of July 15th 1856, and in the O. C. Spectator for July. It is sufficient to say here that during these trials

the younger brother yielded to his friends and consented to do as they wished. But Shahoo Dajee remained firm to the end and did nothing inconsistent with his views of duty. At the end of three weeks during which he had endured trials such as few can conceive, he was allowed by the Magistrate full liberty to join his Christian friends and act according to the dictates of his own conscience. Kassimbhaee being a Mussulman and his brother being already a Christian, found little difficulty in embracing Christianity. But Shahoo Dajee was a Brahman and had many relations in this place, and on this account met with very great opposition. The trials which he encountered were so severe and so peculiar that it is proper to say that no convert here, even from among the Brahmans has met with trials equal to his. But the promise of God was fulfilled; "As thy day so shall thy strength be."

From the month of December last, Shahoo Dajee gave up his service in the English school with all his prospects of higher pay, and became connected with the Mission for the purpose of preparing himself for the work of a preacher of the Gospel. And for three or four months Kassimbhaee has been employed by Rev. Mr. Barker to teach him Marathee and has accompanied him on his tours to preach the Gospel to the people in the villages. He has refused the offer of much larger pay in the service of Govt. than he now receives from the Mission, and desires much to become a preacher of the Gospel. Both these young men are of great respectability and of excellent character in the native community, and many intelligent natives express great astonishment that such well educated young men with such good habits and character, should abandon the religion of their fathers and become Christians in the face of so many trials and dangers.

This has led many thoughtful persons to inquire more in regard to the truth of Christianity. When these two young men were pursuing their inquiries they were accustomed to take five or six other young men with them and pursue their investigations in common: of these three are now convinced that Christianity is true. The others are satisfied that if they should continue to investigate the subject they would be convinced that Christianity is true and that they ought to embrace it. But they have come to the conclusion that so long as their parents are alive they ought not to change their religion. The rest of the former company of Deists have begun to feel that Deism is not true, and that God has indeed given a revelation to men, and that they ought to examine and ascertain what that revelation is. Some of them we hope will soon become Christians.

When the Brahmans here saw that two young men of the weaver caste had become Christians and that in less than two months afterwards Shahoo Dajee and Kassimbhaee also became Christians, they began to fear that if they did not take some energetic measures many more would follow their example and Hindooism come to nought. They therefore like Demetrius of Ephesus made a great uproar and collected a large assembly of people, who decided that no Hindoo should send his children to either the Mission or Govt. schools, and that any one who should presume to do so should be put out of caste. They also decided that all Hindoo teachers of Govt.

schools should resign their places within fifteen days or be put out of caste. They also determined to send up petitions to Government signed by all the people, praying that the Missionaries should be put out of the city. In consequence of this decision of the Brahmans the Govt. school, were nearly deserted for several days. After a short time however, seeing that the opportunity of obtaining an education gratuitously would be lost, the parents began to send their children again without regard to the decision of the Brahmans. Then some of the people prepared a petition to Government, praying that inasmuch as Shahoo Dajee had become a Christian and they feared that through his means their children would also become Christians, Government would dismiss him from the place of Assistant Teacher, and for the same reason they prayed that Christian boys might be prohibited from attending the school. But Government would not listen to their petition, and in a few days all the excitement subsided and the schools went on as before.

From the time that these four young men began to inquire in regard to the truth of Christianity, a meeting was held daily for prayer in their behalf and in behalf of other inquirers in this city. Persons of both churches, as many as could come, used to meet together for this purpose. And when the inquirers were prevented from coming to our houses for religious conversation and prayer, we were accustomed to go to some retired place outside of the city and meet them there by appointment, and then we would instruct and exhort them and pray with them. When Shahoo Dajee and his brother were in great danger as we thought, both the churches joined in earnest and fervent prayer for their deliverance, and one day of fasting and prayer was observed. The prayers which we then offered up with one accord before God, he in his mercy heard and answered. In a few days after Shahoo Dajee and Kassimbhaee were baptized, both the churches united together and held a day of thanksgiving.

As these four young men resided in this quarter of the city where my church is situated, I regarded them as candidates for admission to my church from the time that they commenced their inquiries, and I regarded it as peculiarly my work to teach them the Christian Scriptures, to remove their doubts, to give them counsel and exhortation, to urge them to the performance of duty and to assist them in every way necessary, and in this work I labored with great earnestness. At the same time I should say that other brethren of both churches including the pastor of the first church labored together in this work in great harmony and love and exerted themselves as occasion offered. And by means of the labors which we thus performed and the prayers which we offered in concert at this time, our love and union of feeling have been greatly increased. And these new converts have up to the present time continued to walk in all respects as becomes Christians and cherish a great desire to bring their relatives and their countrymen generally to accept the salvation which Christ has offered. For all this we give to God our hearty thanks.

At the end of 1856, the number of our church members was 20, five having been added to the church during the year, of whom one has died. Two children have been baptized the past year and one died, leaving thirteen

baptized children at the end of the year. During the whole of the year the conduct of the members of the church has been so uniformly good that no necessity of discipline occurred; and on this account we praise God.

In 1855 six persons were united to this church and last year only five. Still the mercy of God has been even more strikingly exhibited in bringing these five into the church than in the conversions of the previous year, for those were all uneducated persons, and they were also under the influence of the Mission and enjoying constant opportunities of hearing the truth; whereas four of the five admitted this year were not connected in any way with the Mission and had not enjoyed opportunities of regular Christian instruction like those who reside on the Mission premises. They also belonged to the higher castes and were well educated. And not only so, three of these individuals had set to work earnestly to destroy or injure Christianity. And therefore by their conversion the kingdom of Satan has received the greater injury, and God's glory has been greatly promoted. And we hope that by means of these young men God will bring many others here to the knowledge of his salvation. In view of these things we feel that God has this year shown peculiar mercy to this church.

This report of Ramkrishnapunt, detailing the circumstances connected with the conversion of four young men of high caste in this city, brings to notice several facts to which special attention is invited. (1.) There are several circumstances that favor the progress of deistical sentiments in this community at the present time. The general spread of education especially tends to this result. Those who are educated see that Hindooism cannot be sustained, and they are very easily persuaded to adopt the idea that Hindooism is false and all religions are like it. No difficulty stands in the way of embracing deistical sentiments, for a man need not forsake his freinds or encounter any peculiar trials in becoming a Deist. He may cherish his peculiar sentiments and still enjoy the society and the respect of those dear to him. The pride of learning, the pleasure derived from discussing such great subjects with other young men of talent and education, and the desire to reform those disgraceful customs of old Hindooism which excite the contempt of civilized nations, all tend to favor the progress of deistical sentiments in the community. And young educated men who have imbibed these sentiments take pains to extend them and endeavor to lead the members of their own families to embrace them. The number of those who hold these opinions is already so large as to produce a strong public opinion, and the effect of this in weakening the power of caste is beginning to be felt. (2.) Those who have given up their belief in Hindooism as a revelation from God, are easily led to inquire into the truth of Christianity. Their deistical sentiments have prepared the way for their examining the subject of

religion with more readiness and with more impartiality than if they had remained Hindoos. In the case of those who embrace deistical views from a desire to avail themselves of that freedom from all restraint which they think Deism will furnish, or of those who take occasion from Deism to give themselves up to every species of wickedness and sensuality, their Deism is an obstacle in the way of their inquiring into the truth of Christianity rather than otherwise. That it has proved no obstacle but rather a stepping stone from Hindooism to Christianity in the case of young men in this city, is to be attributed most probably to the prevalence of the knowledge of Bible truth and to the influence of the native Christians in Ahmednuggur. In some cities on this side of India where Deism prevails very extensively, it has led to increased immorality among the young men who embraced it; many of them have gone on from Deism to Atheism and are now living as if indeed there were no God. We have much reason to be thankful that we have been saved from the baneful influence of such opinions which have proved so serious an obstacle in other places to the progress of the truth. This, as remarked above, is probably owing in a great measure to the influence of the Native Christians here upon that class of the community which has been led to see the folly of Hindooism, an influence both upon their opinions and upon their conduct, in consequence of which those religious inquiries which were commenced without any regard to Christianity have ended in the sincere and intelligent embracing of Christian truth. The interesting letter of Shahoo Dajee appended to this report, shows the progress of his views and feelings on the subject of religion, and confirms what is said above. (3.) Another thing to which special attention is invited, is the fact that the influence of the truth is beginning to be felt beyond the limits of our Mission schools and Mission compounds even in the highest castes. And this is true not only in our own but in other Missions also on this side of India. Hitherto almost the only persons converted *from the higher castes* on this side of India have been previously connected with our Missions as teachers or scholars, or in some way under Mission influence. The lower castes alone could be reached by the ordinary means and appliances, but young men of the higher castes could not be thus reached, and Missions were led to establish boarding schools and English schools to bring them under the influence of the truth. But we have now reached a new point in the progress of our Missionary labors in this country. We find that young men of high caste are affected by the truth although not previously brought into connection with us. It is this fact which has caused so much excitement during the

past year in Ahmednuggur. Previously when any person in Mission employment or attending the Mission schools was converted, it was generally felt that the parents and friends of the convert were greatly to blame for putting him under Christian influence; and the heathen understood that they had the remedy in their own hands, they had only to prevent their children attending the Mission schools and they were safe. But the past year they found that the influence of the truth was reaching even their own houses and entering their families, and that they could not remove their children out of its reach even though they kept them at home. This enraged them and led them to desire to have us expelled from the city as mentioned in Ramkrishnapunt's report. But the influence of the truth is still extending itself along these streets and forcing itself into the houses of the heathen, and reaches even the young men of high caste in the villages around, as we have had occasion to notice in our recent tours. It is remarkable that in Bombay also, where large English Schools are established by different Missions and maintained at great expense, the religious movement which has characterized the past year has been seen not so much among the pupils of the Missionary Institutions as among the pupils of the Govt. Institution. The conversions there which have gladdened the hearts of all who love the kingdom of Christ, have taken place principally among those who were studying in those Institutions from which direct religious instruction is excluded. And it is a fact most encouraging to all engaged in the Missionary work. (4.) Another fact to which special attention is invited, is that converts from the higher castes cannot hope at present to remain in their own homes after embracing Christianity. We have not yet reached that point in the progress of the Missionary work. The system of caste is still too stringent here to allow of any such irregularities among those who yield their necks to its yoke. The new converts both from the Brahman and weaver caste made the trial and met with precisely the same result. Before they had publicly embraced Christianity, and while they remained in the houses of their parents, every effort was made, even to personal confinement, to induce them to conform to the customs of Hindooism. The most fearful threats were made use of, and enticements of the most grossly sensual character were employed with the same object. After they had embraced Christianity they were disticntly told not to come home any more, and this by their own parents. And up to this time even, they refuse all intercourse

with them. And this is what Hindooism requires. Hindoo parents must either drive away their Christian children from their houses or must themselves become outcastes. There is no alternative. It is this state of things which presents so great an obstacle to the progress of the Missionary work among the higher castes here. It is this which leads young men who are convinced of the truth of Christianity, to stop at the threshold of the gate, hesitate, and often turn back rather than come in. They feel they cannot endure the trials which they must encounter if they become Christians, forsake father and mother, wife and children, and be to them ever after as dead. In some of the painful scenes that occurred last year in connection with the conversion of the young men here, it seemed at times that human nature could not endure the trial put upon it, that reason or principle must give way. The English Magistrate who was called in to set Shahoo Dajee at liberty was several times so overcome by seeing the strong feelings of the mother, that he could not refrain from tears. Those who have witnessed such scenes can well understand the difficulties which beset the Missionary in his work among the higher castes of people in this land. But this though a serious obstacle in the way of the progress of the Gospel is in process of being removed. The progress of Deism in the community tend, to its removal, and there are various circumstances all leading to the same result. Blessed will be that day when the word of the Lord shall have free course and none of these obstacles remain to impede its progress. (5.) Another point adverted to in Ramkrishnapunt's report is deserving of attention; in the instruction of these inquirers whose conversion has so much gladdened our hearts, the native pastors were conspicuous. Indeed it was their influence and the influence of other native brethren which first led these young men to inquire in regard to the truth of Christianity and which under the blessing of God brought them at last into the fold of Christ. The native pastors went forward in the matter, appointing places for meeting with them, and instructing them in Scripture truth and exhorting them to the performance of duty. Two of these young men were scarcely known to the Missionary before they came out boldly and declared their purpose to embrace Christianity. Other young men also who have been deeply impressed with Christian truth but have not yet come out openly on the side of Christ, received their first impressions and their religious instruction principally from the native brethren. Natives in the state of mind in which these are, are more disposed to communicate their feelings to a native Christian than to the Missionary. It will be perceived from this what valuable assistance the native pastors afford in the Missionary work.

3. *Seroor Church.* In regard to this church Mr. Bissell reports as follows:—

"The additions to the church by profession during the year were six. Three of these were heads of families, two were wives of native helpers, and the other a lad, the son of a member of the church, who had been well educated in our Mission schools. Two male members of the church have died within the year. One of these who was visited by his brethren during his last illness professed his faith in Christ till the last and expressed his willingness to depart. The other was taken suddenly ill and died when away from his home and friends. We have also to mourn over one whom it was found necessary to excommunicate for unchristian conduct. This leaves the present number of church members twenty-eight. The number of children baptized during the year is eight."

4. *Khokar Church.* In regard to this church Mr. Barker says:—

"There has been no change in the number of church members the past year. None were received and none excommunicated. The year has been one of seed sowing and not of ingathering;—but although there have been no additions to the church yet at the the close of the year many persons were asking admission to its privileges. Several would have been received but for the necessity of being absent on tours. Several were admitted to the church immediately after the close of the year. The number of members in the church at the close of 1856 was thirty-three, and the number of baptized children was fifty-nine."

Khokar is forty miles north from Ahmednuggur.

5. *Shingvay Church.* No additions were made to this church last year and no case of discipline occurred in it. The number of church members at the close of the year was nine, and baptized children eight. Shingvay is fourteen miles north from Ahmednuggur.

6. *Chanday Church.* On the 2nd of March 1856 the church at Chanday was formed, consisting of eight members set off from the first church in Ahmednuggur for that purpose. The same day six persons were received to the church on the profession of their faith in Christ. On the 16th of November two young men were baptized, so that at the close of the year there were sixteen members connected with the church and twenty-two baptized children. Chanday is twenty-four miles north-east from Ahmednuggur.

7. *Lonee Church.* On the 29th of November 1856, a small church was formed at Lonee eighteen miles west from Ahmednuggur, six persons having been set off from the first church in Ahmednuggur for this purpose. The day after, an old man who gave good evidence of a change of heart, was baptized. He is a relative of the native assistant in charge of the church. There are three persons living at Lonee and in that vicinity, who still remain connected with the churches in

Ahmednuggur, but who will probably remove their relations to that church before long.

In conclusion it may be remarked that the seven churches reported above have been the results of twenty-five years' labor, this Mission having been established in December 1831. Notwithstanding the departure of successive colonies from the original church, the first church of Ahmednuggur, the number of members in that church continues to increase. But even the most feeble of these churches is now as efficient as the first church of Ahmednuggur was twenty years ago. And if each one like this should multiply itself by seven in twenty-five years,the time which has elapsed since the establishment of this Mission, we shall have great reason to rejoice, and we can even now feel that a train of influences has been set in motion, the full results of which can only be calculated by the arithmetic of eternity.

The statistics of the churches are presented in a tabular form at the close of the Report. From this it will be seen thirty persons have been admitted to the church during the past year and that the number at the close of the year in all the churches was 194.

V. *Addition to native laborers.*—During the past year four persons have gone out from our school for catechists and engaged in their work as teachers and scripture readers in different villages. Two of these are occupying outstations north-east from Ahmednuggur and two have gone to villages in connection with Seroor. The teacher of the school for catechists was sent in October last to occupy Newasse which had been vacant for three years. He removed thither with his family and is still residing there, although the absence of all society of native Christians renders their situation in that place comparatively unpleasant and discouraging. His place as teacher in Ahmednuggur was supplied by another person who is well fitted to perform his duties.

The four young men whose conversion has been mentioned are all now in Mission employ. Sawalyaram and Luxumon are engaged in teaching in the boys' schools in Ahmednuggur. They are both very industrious and interested in their work. They are at the same time pursuing their studies, learning English, which they had studied some before they came to us, and endeavoring to obtain a better knowledge of the Bible by carefully reading it through with some helps, and attending lectures on Biblical subjects. Shahoo Dajee was in the employment of Government as an assistant teacher in the English school here when he became a Christian, and continued to carry on his work until the first of December. He then sent us a petition requesting to be employed in the service of the Mission, and we at once determined that his re-

quest should be granted. The letter containing his request which will be found appended to this report, exhibits a spirit of self-denial and renunciation of worldly prospects which is well worthy of imitation. And when we reflect that besides being in the possession of a place where he was receiving fifteen Rupees a month, he had had the offer of another place with a salary of fifty Rupees, and that he had the prospect of still higher advancement and much greater pay in the same department, and that he was willing to come into the service of the Mission on a smaller pay than he was receiving with the prospect of only a very gradual increase and that within very narrow limits; we can perhaps understand the amount of self-denial involved in the choice which he has made.

The other young man Kassimbhaee has made a similar choice with his companion. He was offered a pay of forty Rupees by a Government Officer, but he declined it saying that he preferred the service of the Mission and that he wished to be engaged with Shahoo Dajee in preparing to preach the Gospel. They are both studying the Sanscrit, and also pursuing the study of the Bible with the aid of commentaries and lectures on Biblical subjects.

The addition of these four young men to the number of those who are preparing to make known Jesus Christ to their countrymen and who are already rendering efficient service in this work, demands our hearty acknowledgements of God's gracious favor. They have a great love for this work, frequently going out with elder Christian brethren to places on the streets where instruction is given, and frequently also walking to the villages in the vicinity of Ahmednuggur and preaching to the people. They have also accompanied the missionaries at different times on tours to the villages and have shown themselves earnest labourers in the vineyard of their Master.

Thus while we are establishing new churches in villages where the providence of God seems to demand it, the Great Head of the Church has been raising up young men who we hope will be fitted to be pastors of those churches. His providence seems to smile upon our plans, and we trust that before many years shall elapse this region will contain many flourishing churches having native pastors supported by their own congregations and sustaining by their own energy all the institutions of the Gospel. May the Lord hasten it in his time.

Ahmednuggur, May 1857.

APPENDIX.

(Letter of Shahoo Dajee.)

To the Rev. H. Ballantine,

Missionary of the A. B. C. F. M. Ahmednuggur.

Rev. Sir,

When by means of what education I have received, my mind was enlightened and my belief in Hindooism the religion of my ancestors shaken to its very foundation, I, in company with some of my friends similarly disposed, engaged in the search of truth. But unfortunately, depending as I was wholly upon the help of that insufficient guide, reason, my inquiry was misdirected, and the consequence was that I came to the fatal conclusion that none of the existing religions was from God, and that there was no necessity of there being such a one; in fact I became what is commonly called a Deist.

I considered Deism to be not only better but also far more consonant to reason than all other systems of opinions. I pitied the millions of my countrymen around me groaning under the iron yoke of ignorance and superstition. I viewed Hindoos, Mahomedans, Parsees, Jews and Christians as alike exposed to the wrath of the Almighty. I therefore felt it my duty to contribute, as much as in me lay, to their reformation by endeavoring to convert them to Deism. Accordingly I did much in the way of spreading my opinions and not without success.

A few years, experience taught me that Deism could improve nobody. I then compared the effects which each one of the different religions had produced upon the nations that follow it. I found that no religion had done so much for any nation as Christianity had done for most of the nations of Europe, for the United States of America, and recently for the Sandwich Islands, which latter but some forty years ago were in the lowest state of degradation. It therefore seemed to me that the propagation of the Christian religion so far as its civilizing influence was concerned, was of the utmost importance, although it inculcated doctrines which I was then very loath to receive.

Afterwards when I was fully convinced that Christianity was the only true religion and that through Jesus Christ alone man could obtain his salvation, I thought it my duty to embrace it and engage in the work of preaching the gospel to my benighted countrymen. I then resolved that if God would graciously receive me into the pale of his church, I would dedicate my life to his service.

Ever since my baptism on the 9th of June last I have been earnestly wishing to satisfy this my long cherished desire. And as my present berth occupies so much of my time that so long as I hold it I can neither prosecute the studies necessary to qualify a person to be a preacher of the Gospel, nor go about to tell the people of the Saviour of the world, I would have resigned it long ago, had it not been for the advice of my Christian brethren to continue in it for a few months.

I now deem it expedient to resign it, not because I dislike it nor because my superior is displeased with me, nor because I have no prospects of promotion, but because I wish to seek for one which will enable me to go through the requisite studies. But such a situation is nowhere else to be found but under the Mission. On consulting my brethren too I was told that our Mission is in great need of many such candidates, and that if I should apply I would surely get an employment whereby all the desires of my heart could be satisfied.

I consider the preaching of the word of God to be so infinitely more honorable, more benevolent, and more momentous than any other work or calling that I feel it a duty which I owe to my Creator and my country, to sacrifice for its sake the prospect of high salaries, respect among our fellow men, and other worldly advantages that are so much hankered after, to meet with disrespect and persecution which are in a land like India its sure concomitants, to be content with what the Mission thinks proper to pay me and to spend my whole life in proclaiming the glad tidings of salvation to my countrymen.

For all these reasons I take the liberty to request you to receive me into the service of the Mission and to teach me the preparatory branches of study. Hoping you will have the goodness to reply to this at your earliest convenience, I beg to subscribe myself,

Rev. Sir, your most obedient and humble servant,

SHAHOO DAJEE KOONKRAY.

Ahmednuggur ;
13th October, 1856.

Statistics of the Churches in the Ahmednuggur Mission
Jan. 1st. 1857.

	No. of members Jan. 1st 1856	Received in 1856.	Dismissed to other chhs.	Excom.	Died.	Present No.
First Church in Ahmednuggur	88	10	15	1	1	81
Second Church Do.	16	5	..	..	1	20
Seroor Church	25	6	..	1	2	28
Khokar Church	33	..	..	..	..	33
Shingvay Church	9	..	..	..	..	9
Chanday Church	8 *	8	..	..	..	16
Lonee Church	6 *	1	..	..	..	7
Totals.	171	30		2	4	194

* Received from the First Church in Amednuggur during the year.

Donations to the American Mission at Ahmednuggur in 1856.

Dr. J. M. Barnett...	Rs.	279 *
Dr. J. G. Fraser..		200 †
H. W. Reeves, Esq..		100
Capt. H. J. Day.....		30
Rev. R. F. Colvin...		30
Capt. T. Biggs..		40
Mrs. Mungavin..		20
Mrs. Donelly....		6
Contributions from native congregations at Ahmednuggur and Seroor..		78

* This sum will be acknowledged in the Treasurer's a/cs for 1857 —
† This amount was paid for medical services to the Mission but was returned at once by Dr. Fra

To the Friends of Missions in Western India, in behalf of the American Mission at Ahmednuggur.

Missionary operations are aggressive, and as they are prosperous, necessarily become more and more extended; and for a time, in some countries for a long time, they demand a constantly increasing expenditure. The operations of the American Board have been greatly prospered and, especially in some of its missions, the good seed of the Word has taken deep root and sprung up into a luxuriant growth. This growth in the Sandwich Islands has reached the point that allows the cultivator to relax his diligence and care. The missions there are becoming more and more self-supporting and the native Christians are sending forth and sustaining their own missionaries in other islands of the sea.

But in the missions to the Armenians and other people of Western Asia, the growth, though rapid, is as yet of a kind that demands increasing care and increasing expenditure. The same is true of our missions in India. And on the whole the American Board finds itself unable to meet the demands made upon it. It not only has to refuse new fields that invite its occupancy, but has also to maintain a rigid economy in all its operations. The missions under its care have not, for years, been able to extend their operations as fast as Providence has opened the way. The Board has to collect funds as well as disburse them; and in fact, with every effort, is able to collect only enough to meet the more urgent of the demands upon its treasury. It can keep its missions from actually withering and drying up, but cannot let them grow and stretch forth their branches like the trees in a well watered garden.

Its custom is, to make appropriations to its various missions, each year for the succeeding year, and inflexibly to adhere to such appropriations. These appropriations are founded on estimates sent in by the missions, but often do not come up to those estimates, for the Board can disburse only as much as the churches place at its disposal.

While this is the only practicable method of appropriation, it will be seen that it must fail to meet the demands of growth. The estimates, sent some time beforehand are not formed on expectancies but on actualities. And yet, in the result, expectation is often surpassed and emergencies arise, as was the case during the last year at Ahmednuggur. Persons of high caste are converted, are cast off by their friends, and are left without home or business or daily bread, and so become, for a time at least, dependent on the bounty of the missionaries and native Christians or on supplies afforded by other friends. Such an emergency is the more pressing because of the strict economy previously exercised. At such times we have found it necessary to ask aid from liberal-minded Christians in this country, nor have we asked in vain.

Since the appropriations of the American Board were made to the Ahmednuggur Mission for 1857, the blessing of God has opened the door for more extended operations, involving an increase of expenditure both at Ahmednuggur and in the Valley of the Godávarí, so that we felt constrained to represent the necessities of the case to the American Board and request additional appropriations. Its Secretary informs us by a letter just received, that they are unable to make us farther appropriations and fear they shall have to incur an increase of debt in order to fulfil the engagements already made. We are therefore obliged to seek for help from other sources.

It has been wrongly supposed by some persons, that our missions have given up schools. We have given up schools with heathen teachers. But so far, we have employed every competent Christian teacher, whose services we could secure, and are desirous to secure the services of a larger number. These schools are smaller than our caste schools were, but are becoming more

popular than at first; and we feel confident they are and will prove to be more helpful to us in the higher interests we seek to promote than the schools with heathen teachers.

The increase in our expenditure has been caused partly by employing as teachers and catechists the young men who were last year added to our churches—a precious gift from the Lord; and partly by growth in the infant churches. It is our wish and our purpose, with God's help, to employ catechists and Christian school-teachers, so far as we have suitable men for such employments. These are usually stationed in places where members of the church are residing. But we are unable to give teachers to some villages where Christians reside and from which we receive urgent applications for them.

These statements are made in the hope that they may lead those who love the prosperity of Zion to aid us in this emergency. "The liberal deviseth liberal things and by liberal things shall he stand." Donations may be sent to Rev. H. Ballantine, Ahmednuggur; Rev. A. Hazen, Bombay; or to any other of the American Missionaries.

In the service of Christ,

The Missionaries of the Ahmednuggur Mission.

Ahmednuggur,
May 14, 1857

Printed Circular of the
Ahmednuggur Mission
May 14. 1857.
Rec'd. Sep. 4.

Minutes of the meeting of the Ahmednuggur Mission in June 1857.

The Mission met in Ahmednuggur, at the house of Mr Ballantine, at 4 P.M. June 24. 1857. All the members were present. It devolved on Mr Ballantine to act as chairman. The meeting was opened with reading the Scriptures & prayer. Mr Fairbank was chosen clerk. The following Resolutions were passed.

1. That the salary of Mahipati of Dedgav, Lakshman of Chānde, Siddhuba of Bhende, Dhonduba of Sirasgav, Mahāduba of Bherdāpur, & Bhikāji of Bhokar, be six Rupees a month for each, from July 1st.

2. That Sewak be employed as teacher & catechist at Wāmboré on a salary of six Rupees from July 1st; & that the sum of fourteen Rupees paid him by the Ahmednuggur Station since the first of April, be allowed.

3. That the transfer of Bhikāji, native assistant from Shevgav to Nevare, be approved.

4. That the transfer of Ailáji from Belápur to Gahū be approved.

5. That we approve putting Dhondubā at Kinhi as school teacher, on a salary of four Rupees from Jan 1st. 1857.

6. That we approve of Lakshman being stationed at Khokar as catechist, instead of Raghubā.

7. That Mohanáji be employed as catechist at Sātral with a salary of four Rupees.

8. That Shāhurāw & Kāsimbhāi be placed on the list of catechists, & that the salary of each of them & of Vishnupant be fifteen Rupees a month from the 1st of July.

9. That the salary of Sāwalyāram, teacher of the small boys' school in Ahmednuggur, be eight Rupees from June 1st.

10. That the salary of Sidámáji, teacher in the girls' school, be eight Rupees from July 1st.

11. That Tukārām, native assistant at Seroor, be allowed a salary of four Rupees from Mar 1st. 1857. & of five Rupees from Jan 1st, 1858.

12. That the salary of Siddhúbā of Seroor be seventeen Rupees from Jan 1st, 1858, besides one Rupee for rent.

13. That Gyānuba be allowed a salary of ten rupees from July 1st. & be allowed to spend part of the year in Ahmednuggur, pursuing his studies; it being understood that he will occupy a village station the rest of the year.

14. That the Theological Class Book, be reprinted from the Dnyānodaya, the edition to be 12 mo & of 500 copies.

15. To print an edition of the Marāthi Primer in Balbodh of 5000 copies

16. That ten rupees be allowed for the medical attendance of the Hospital assistant at Sevoor.

17. Resolved that we deem it inexpedient for Mr Dean to go to Kolāpur at present, but that the matter be referred to the Prudential Committee with the reasons for this action.

18. Mr Bissell was appointed to reply to Dr. Anderson's printed circular of May 24th.

19. Resd that the following Estimates for 1858 be approved & sent to the Prudential Committee

Salaries

id	A. Ballantine	190 × 12 = Rs 2280	
id	W. P. Baker	135 × 12 = Rs 1620	
		Cui pro	3900.

Salaries Cont. Brought Forward Rs 3900.0.0

L. Bissell	190 x 12 =	Rs 2280.	+ 120	
S. C. Dean	135 x 12 =	1620	~~new~~ id	
S. B. Fairbank	135 x 12 =	1620	id	
Miss Farrar	61 x 12	732	id	
A. Abbott	190 x 12	2280 =	new 8532	Rs 12.432

House Rent & Repairs

Rent of one house	40 x 12 =	480	id
Repairs of six houses & outhouses	50 x 6 =	300	210
Guard for eight houses	4 x 8 x 12 =	384	288
		=	1.164

Chapels & Preaching Places.

Sextons of two chapels	9 x 12 =	108	id
Care of chapel at Wadálé	1 x 12 =	12	id
" " Shingave	4 x 12 =	48	36
Repairs		100	24
Care of chapel & oil for lights at Seoon		20	id
			.288

Native Pastors

Salaries	45 x 2 x 12	1.080	id

Native Helpers

Bhágoolá at Ahmednuggur	11.
Sakharam at Dedgaw	11.
Gesoba at Kinnay	11.
Carried for.	33

Carried for. 14.964

Native Helpers Con.d Brot. for.d 33. Brot. for.d Rs 14.964

Khandoba at Wadaley	11
Ramdas at Shendee	11
Ragooba	10
Shivaram at Shingway	6½
Bhikaje at Hiwrey	7½
Mahadoo at Bhedapoor	6½
Bheeka at Bhoker	6½
Marooter at Nevasse	20
Vishnupant at Ahmednuggur	16
Shahoo Daje "	16
Hassinthace "	16
Gyanoba	11
Zhadooba at Miri	5
Vithoba	5
Dajeba at Wadegwohan	22
Siddoba at Seroor	18
Shivaram "	6½
Shewak "	7½
Shondoo at Shirasgaw	6½
Chimaje at Kolgaw	6½
Tookaram at Seroor	6¼

Carried for.d 253¼ × 12 = 3039 2640

Carried forward 14.964

Native Helpers Cont. Brot forwd Rs 30,039		Brot forwd Rs 14,964
Miscellaneous such as moving expenses	56	id
Cost of House at Newasse 2 x 12 =	24	id
Building Houses for native assistants in four villages @ 50 Rs	200.	new 3,313
Schools.		
School for Catechists & Teachers		
Dhondoola's Salary 11 x 12 =	132	
Lupinus " 6½ x 12	78	
Boy's support 45 x 12	540	
Miscellaneous exs. 1 x 12	12 = 762	528
School for small boys 8½ x 12	= 102	60
School for girls		
Narayan's salary 9 x 12 =	108	
Mantori " 4½ x 12 =	54	
Sudamajie's " 8½ x 12	102	
Support of girls 12 x 12 =	144	
Clothing for do	100	
Miscellaneous Exs. 1 x 12 =	12 = 520	370
Other Schools		
School at Maregaon 5½ x 12 =	66	
" Gahro 5½ x 12 =	66	
Carried forwd Rs 12,22	Rs 1384	Rs 18,277

Schools Con.d Brought forw.d Rs 132 Rs 1384 Rs 18.277

School at Dedgaw 6½

" Chanday 6½

" Bhendle 6½

" Loonee 5¼

" Kinnay 5¼

" Kolgaw 5¼

" Sroor 6

" Kolhar 5¼

" Shewgaw 5¼

" Jalligaw 5¼

" Shingway 5¼

62¼ × 12 = 747 528

Miscellaneous expenses 25 = 904 = Rs 2.288

Pandits 2 × 20 × 12 300 480

Preaching Tours A.B. 150 L.B 150 = 300 600

W.P.B 150 + A.A. 150 + J.C. 200 + N.B. 100 = 500 800 800

Travelling for health 200 ~~1~~

Tents (to be purchased) 300 1.300

Medical Attendance 300 400

Printing 600 1.000

Carried forward Rs 23.745

Brought forward Rs 23.745.

Miscellaneous Expenses

Periodicals & Books	60	ed	
Postage	100	30	50
Transportation from Bombay	50	ed	
Other incidentals	50	ed	260

Buildings

House &c. for Mr Dean	2000		
do " Mr Abbott	2000		4.000
Total			Rs 28.005.

Copied

Copied for Committee

Recd. 8 Sept 1857

No. 4.

Resolved that the above minutes be approved & that a copy of them be sent to the Prudential Committee

Adjourned 6½ P.M. June 26. 1857

S. B. Fairbank
Clerk of the meeting.

An appeal to the American Churches in behalf of the Ahmednuggur Mission of the A. B. C. F. M.

One hundred thirty miles east from Bombay on the western coast of India, is the city of Ahmednuggur; which for twenty five years has been the center of operations of the Ahmednuggur Mission. This city is on the high table land of the Deccan, in the heart of the Marathi country, & has a population of nearly 30,000. The surrounding country is intersected by fertilising rivers, the valleys of which, & the wide spreading plains between, are thickly dotted with villages, making it densely populous. The population is made up of Hindus, Mussulmen, & other smaller sects — distinguished from each other by their religions — but the great mass of the people are Hindus speaking the Marathi language. It is among these last that the missionaries of the American Board here have chiefly prosecuted their labors.

The extent of the field occupied by the Ahmednuggur mission can only be stated indefinitely; for

no line is yet drawn which defines its boundaries. The only limit to our operations yet found is the ability to supply the surrounding districts with laborers. On the North, N. West, & S. West, 60 or 80 miles would perhaps bring us to the border of a district occupied by some other society; while in every other direction hundreds of miles of unoccupied territory lie before us. The people of these wide districts for the most part reside in villages, some of which have grown to the proportions of a city with 10,000 to 20,000 inhabitants, scores of them have from 2000 to 5000, & there are thousands of still smaller dimensions. The people thus collected in villages are far more accessible to the missionary than if they were scattered over the whole country as in many parts of America. There are certain times of the day when a good number of the people of a village can generally be assembled to listen to the word of truth.

The past efforts of the missionaries may be considered under three heads.

1st The <u>time of breaking up</u> the field. The Hindus could not at first be called "a people prepared of the Lord," in the same sense as the Sandwich Islanders, Karens, & some others could be. Their

confidence in their false gods was unshaken. Deep-rooted superstitions held their minds in bondage. Every foreigner was esteemed a vile person by birth & practice. In the eyes of the "holy Brahman" men from Europe & America were the refuse of the earth, whose very touch was pollution. For a Hindu to forsake the religion of his fathers was an act of baseness for which no abuse was thought too vile. Caste held all classes, high & low, in its iron grip, nor has it yet scarce relaxed its hold. The mind of the Hindu surrounded by these fastnesses seemed for a time almost impregnable to the truth. The strongholds of Satan were not easily stormed. Those first years were trying to the faith of the pioneers of the missionary work in this field. The truth was proclaimed amid discouragements & trials - often in almost empty houses & deserted streets. Yet they continued to preach, & in due time found a hearing. Those who at first fled at the approach of the missionary began to venture near enough to listen to his message.

2. Then came the <u>time of seed-sowing</u>. A hearing could be obtained. People found that the preacher made no furious assault upon their religion - he came peaceably. He told a strange story of God's love & a dying Savior. Having appealed to their

reason & conscience in behalf of the truth he left them to choose or reject it. They found also that christianity brought with it temporal advantages — that it offered them not only the gospel but schools & learning also "without money & without price". Of these last they were ready to avail themselves as opening the way to Government honors & wealth. Schools were given them freely. Government established its high schools & colleges. Thus western science — which is almost as fatal to Hindoism as the Bible is — found its way to the mind. Meanwhile the gospel was preached in the village & in the city, in the house of God & by the wayside. The press sent forth its books & tracts by hundreds of thousands. The truth by the Spirit's power reached a few hearts, & they broke through the despotism of ages. Here & there a Brahman, a Kunabi, & a few Mahárs were received to the church, the "first fruits" of a glorious harvest.

3. And now the <u>time of ingathering</u> has come. We would say this in all humility, yet we trust in God it is no more than the truth. The transition from the first to the second, & from the second to the third of these periods is not, of course, marked by a line. We do not pretend that the labor of breaking up & of seed sowing is finished. Yet we believe the signs of the times indicate a much larger ingathering at hand.

In these tropical regions we sometimes see the husbandman in one part of his field sowing the seed, while in another part the ripened grain is is being gathered. So we trust it shall be henceforth in this vineyard of the Lord; the several parts of the work may be carried forward simultaneously. While we cease not to preach the word, both in the fields already occupied & in the uncultivated regions beyond, we hope also to be organizing christian churches & gathering in the harvest of converted souls. The results of the past few years confirm these expectations.

It is the present policy of the mission to organise churches in the districts around the central station, wherever there are five or six members (several of whom are heads of families) in any one village, or several neighboring villages. By colonies from ~~from~~ the mother church, & by the accession of new members, the number of our churches has increased from one to seven within three years. The whole number of members in these churches at the close of 1856 was 194, of whom 30 were admitted during the year. Several other churches are soon to be organised. Each of these forms the nucleus of a congregation for the stated preaching of the gospel, & opens the way for the

gradual introduction of Christian institutions in the community where it exists. Other such nuclei are being formed, & the hand of Providence is leading us to new centers of interest. We believe this plan more than any other promises to extend the light & influence of our native Christians in the country around us. Though at first the convert by remaining in his village may meet with greater persecution, he will soon find friends who secretly sympathise with & help him. Consciousness of truth & right gives boldness, & at length his friends are not afraid to defend him openly, & some of them join him. It has been most interesting to witness how, in some instances, a little church has thus sprung up around one christian family residing in a distant village.

At a meeting of the Ahmednuggur Mission held last month, the district we now occupy & desire to occupy was divided into several Fields, each embracing an area with a radius of 8 to 15 miles (in some parts 20 miles) from the city or village in which the missionary resides, or would reside. Of these Fields only the Central & First N. Eastern are fully circumscribed. All the rest have one or more indefinite outer boundaries, extending into unoccupied districts for scores of miles to the North, West, & South; & hundreds of miles to the N. East,

East, & S. East. Of course the number of villages given in the accompanying table would be vastly increased by including more of the unoccupied territory. It is believed however that one of these Fields as thus mapped out, with its numerous villages where there is interest in hearing of christianity, & some containing professed inquirers; is as large an area as one missionary should endeavor to operate on. At present it is necessary for each one to go beyond his own field. One missionary must work the Central, First Northern, & Western. Another the Second & Third Northern; another the First & Second N. Eastern, & Eastern; & another the First & Second S. Western; while the large Southern Field is entrusted to one recently come from America, & of course but imperfectly acquainted with the language & habits of the people. This is a necessity we deplore, & from which we would fain be relieved that we might give undivided attention to our appropriate fields. Some of these are large enough for division could two missionaries be spared to work them.

The ~~following~~ annexed table exhibits these several Fields in order, & the estimated expense of working each one in 1858 if the vacant ones are supplied with a missionary.

At the meeting referred to above it was agreed that in order to supply the vacant Fields we need & urgently ask

for additional missionaries in 1858 as follows.

1. # One Missionary to be stationed at Kolgāv in charge of the Southern Field, & the church (soon to be organized) at Kolgāv.
2. ## One missionary at Wāmbori, to have charge of the Shingavē church, & the First Northern Field.
3. One Missionary at Pārner to have charge of the Sonee church & the Western Field.
4. One Missionary at Kopargāv in charge of the Third Northern Field.
5. One Missionary at Talegāv in charge of the Second S. Western Field.

It was also agreed at the above meeting, that in two a three years, a as soon as 1860,

1. A missionary should be located at Shevgāv in charge of the Eastern Field.
2. A missionary at Yoke in charge of the Second N. Eastern Field.
3. A missionary should be sent to Sholapur to commence a new mission in that city.

Rev. S. C. Dean who arrived at Ahmednuggur in February last has been conditionally designated to this Field.

It is thought the Rev. Mr. Abbott, supposed to be on his way from America, may locate at Wāmbori.

4. A missionary should also be sent to Pandharpur to commence a new mission in that city.

These last are cities of about 40.000 & 15,000 inhabitants respectively, situated 30 miles from each other, & about 130 miles south of Ahmednuggur. Sholapur will soon be connected by rail road with Bombay.

Of course such an increase of our missionary force next year would involve an increase of expenditure for salaries, buildings, native helpers, &c. Not to mention expenses of outfit & voyage, there would be required the first year at each of the new stations,

Allowances for a family,	$	810.00
Buildings	—	1000..
Native assistants' salaries $150. to		300..
Buildings for do	—	150..
	$	2.260.00

These estimates are founded on long experience, & are on as economical a scale as is consistent with a regard for the missionary's health & usefulness.

Our good native agency is limited. We could superintend, & would be glad to employ at once a much larger number of native assistants. And we could put them in villages where the people have earnestly asked for them. Yet God has greatly blessed us in this respect within a few years past, & we trust He will raise up many more young men from our converts who are fitted for this work, & ready to consecrate

their lives to it. Besides those now studying to fit themselves for the office of pastor or catechist, there are several connected with our village churches whom we would educate if we had the means. They are young men who might in a year or two be fitted for teaching common schools, & instructing the villagers in the most important truths of Christianity. They would need the careful watch & occasional help of the missionary. There are eight such men among the recent converts in the N. Eastern & Northern Fields, & the other churches would perhaps furnish as many more equally worthy of help. To give these eight young men an education such as has sufficed to fit some of our helpers for efficient, would require an expenditure of 12 to 15 dollars a month for two years. The expense is larger because some of them are married. This would be for 1858 about 180 dollars, & a proportionate increase if the number of young men was greater.

We have thus spread out before you a plan of operations for the year 1858. We have by no means made it as large as possible. There is a strong temptation when called on to state our wants, to enumerate many more eligible locations. But knowing the depressed state of the Board's finances, & the pressing calls for laborers in many other mission fields, we have restricted ourselves in this plan for the coming year to those districts in which a native church is already existing, or much interest in christianity is known to have been awakened.

A reference to the "Report on Extension" by the Rev. S. B. Munger, presented to our General Meeting at the time of the visit of the Deputation, will show that many names might be inserted which are not found in our list.

Brethren of the Church of Christ, we commend this plan to your serious consideration. We commend it to the prayerful study of candidates for the ministry of reconciliation. Behold what an inviting work here opens before you. When a new missionary arrives in this field, he is shown three points which require immediate occupation & one is committed to his charge. A little church perhaps already need his care, groups of inquirers collect about him to be taught more fully, & scores of villages in the district where he is located more than occupy his leisure for itinerating. This is the work now awaiting the missionary who comes to this field.

1. He is to look after the infant church already formed to gather converts into new churches as they require to be organised — to train up the most intelligent & faithful young men for pastors of these churches — to guide & assist them in watching over, instructing, & disciplining the members of their churches, & to establish schools with pious teachers for the christian education of the children — "Lovest thou me? Feed my sheep — feed my lambs", said the Savior

to his zealous disciple when about to leave him. These native converts are babes in Christ, & need to be fed from the word of God. Will not some one who loves his Savior devote himself to this work?

2. Another part of the work to be done here is to meet & converse with inquirers, to instruct them more fully in the great truths of Christianity, & urge upon them the duty of immediate acceptance of Christ as their Savior. This is a most interesting part of our work, which we rejoice to be able to say, has recently greatly increased. In each of these Fields there are more or less of this class — persons who have heard the truth & been favorably impressed by it. We have no doubt that with faithful labor they would soon be multiplied manyfold. But they do not yet feel the importance of the solemn truths they have heard. They need to have them often urged upon their attention. Many of them cannot afford to leave their homes & go to the missionary to be instructed. They must be visited in their own villages. The claims of God & the love of Christ must be set before them. The missionary must pray with & for them, & from his earnestness they will receive their impression of the ~~great~~ solemn import of the truth to which their attention is invited.

It is impossible for a missionary who has 150 or 200 villages under his care to look after all of them as

he would. He cannot even visit them all once a year, & those whose minds are interested in the truth are thus left without more than one or two interviews a year with their spiritual guide. How can we expect they will make any progress in their knowledge of spiritual things? How often do the people of a village say to the missionary, "You only visit us once a year, & we forget what you have said before you come again. Why do you not come oftener"? And when he is about to depart they ask, "When will you come again"? Alas, his heart sinks within him as he reflects that probably another year will elapse before he repeat his visit to them. Much labor is thus lost, or does not bring forth the fruit it might, because it is not followed up. If to hear the preached word <u>several times a week</u> is not too ~~much~~ often for those who taught in the Bible, is <u>once a month</u> too much for those who are utterly ignorant of its truths? And what sphere of missionary labor can be more inviting than this? — To go from place to place & receive the warm greeting of these earnest inquirers — to instruct the ignorant, arouse the careless, confirm the doubting, & encourage the hopeful — & lead them all forward to Christ the living way. Where will he that goeth forth bearing the precious seed more surely "come again with rejoicing bringing his sheaves with him"?

3. We have shown you the brighter side. There is one part of the work that remains to be mentioned. There are thousands in each of these fields who have never yet heard the gospel message, or hearing heard care nothing for it. These must not be left to perish unwarned of their danger. But with our present number of missionaries this part of our work cannot be prosecuted as we wish. We go to a village & spend a day. A company of 50 or 100 may come to hear us, but this perhaps is not a tenth part of the inhabitants. We want to stay there a week – to go into different parts of the village, & converse privately with those more accessible. Such a visit leaves an impression not soon effaced, & if ~~followed~~ repeated at no great intervals, will not be in vain. And why do we not do it? And those villages which have yet scarcely heard the name of Christ, why not spend at least one day in them? The two questions mutually answer each other – With such wide fields before us we dare not concentrate our labors so much on one part as wholly to neglect the others, nor can we extend them over the whole field as we would, lest they be so dissipated as to produce little or no fruit.

There is another fact in connection with this part of our subject which is worthy of attention. Our converts in the rural districts have as yet been almost exclusively among the Mahárs – the outcasts of the people. Christianity has as yet scarcely a foothold among the higher castes in the villages. But is this to remain so? Is the leaven hid in these obscure corners not to be diffused through the whole lump? God forbid – But this work must be taken hold of by the churches

with an energy & zeal which bear some proportion to the greatness of the enterprise. The name of Jesus & the story of his wondrous love must be repeated often & earnestly in the ears of these callous hearers, till they awake to some sense of its meaning, & the greatness of the salvation it offers. Then shall both high & low in every place learn to revere that blessed name, & every tongue shall confess that Christ is Lord.

Brethren in Christ, we lay before you these facts respecting the Ahmednuggur Mission, & the work to be done in this field. If the facts do not appeal to your hearts, vain are any words we can offer. If the field thus mapped out before you does not look inviting, if the call for laborers here does not seem imperative, if the voice of these young converts pleading for a shepherd, of these numerous inquirers seeking a spiritual guide, & of these reckless heathen laughing on the verge of the pit, does not move you, whither shall we turn for arguments? Surely these facts cannot fail to awaken your warmest sympathy. Would that they might also call forth that response in action which the exigency requires — that there might be henceforth such earnestness & fidelity in the church of God at home, that we need only stir ourselves up to greater faithfulness in this holy work.

If you will carefully observe the facts spread out before you, we think you will notice some new features in the work. It is not exactly the same kind of appeal that we have before presented. Before we have plead with you

in behalf of this people — now we present you the people pleading for themselves. We have heretofore asked you to send hither men to teach these perishing millions the way of life — now we repeat to you the prayer of the people, the urgent petition coming from many villages, "send us a teacher — come & dwell among us & make known to us this new way." The missionary in charge of the 2d Northern Field gives a list of sixteen villages where christian teachers & catechists are now desired by the people. Other Fields canvassed ~~in~~ ~~respect~~ with reference to their wants in this line would give similar results. Is not this a new aspect of the work here, & one which gives double interest to it? Between the darkness of unbroken heathenism & a region lighted up by these "seven churches of Asia", the missionary can see a difference for which he thanks God & takes courage.

This enterprise cannot be prosecuted without men & means, & these God has graciously given to the churches of America. We spread these facts before you that you may see the urgent necessity of furnishing the Board what is required for this work in the coming year. Looking at the wants of this field & the ability of the church, have we asked too largely? We cannot believe you will say we have. We do not see that private or public enterprises with you fail for the lack of means. The cost of one first class church in some of your cities would build chapels (such as we now use) in <u>a thousand of these villages</u>! A tenth part of this number would be all we shall need for some years, & they would make this

moral desert vocal with God's praise. What else can we do when this subject thus weighs down our hearts, but appeal for help to our brethren at home, & to God our Father through his Son?

Will the men be found to offer themselves for this work, & will the means be furnished? These are momentous questions to us, for in asking this supply we stand as the representatives of hundreds of thousands of our fellow men perishing for lack of knowledge. your answer — in deed not in words — will go from us to them. Shall we tell them, "go back to your villages, & die in your sins — there is no hope"?

Student of Theology, as you bow in your room & consecrate yourself to the service of God wherever He shall call you to go, ask Him if you owe any duty to those 20,000 souls in the Field of Parner, or to the still great numbers in the 100 villages around Talegáv & Kopargav. And if you hear a voice saying, "Whom shall we send, & who will go for us"? Will you answer, "Here am I, send me"?

Stewards of the Lord's goods, as you go from your farms, your stores, & your counting rooms, ponder these weighty facts. Set the panorama of these villages pass & repass before your minds' eye, till your sympathies are moved & your hearts enlarged. "Freely ye have received,

freely give." For what has God thus blessed you but that you might bless others? When you enter your closets think of the price by which your souls were ransomed, & ask your Savior if you can make any other offering which will be pleasing to Him. Let His love for you suggest the measure of your obligation, & so act upon the suggestion that you may be "pure from the blood of all men".

In conclusion, we ask the earnest prayers of God's people, that His blessing may attend the preaching of Christ crucified in these villages, & may make it "the power of God unto salvation" to multitudes of these perishing souls.

Seroor
July 4. 1857 } In behalf of the Ahmednuggur Mission

Lemuel Bissell.

A Table showing the extent &c of the Fields occupied by the Ahmednuggur Mission & the estimated expense of properly supplying the demand for missionary work in it, in A.D. 1858.

No.	Designation of the Field	Name of Central station or place fit for mis. residence	No. of villages in the Fields	Estimated Population (at the least)	Missionary in Charge	Expenses incurred in 1857	Estimate of expense (the vacant fields being supplied) for 1858	Remarks
1	The Central Field	Ahmednuggur	130	70.000	Rev A. Ballantine	$3410.	$3850.	In the Central Field, besides the Missionary in charge & his family, there is one female assistant Missionary Miss Farrar — also two native pastors. a Theological class. a school for catechists. a school for christian girls, &c. The expense of all these, & of the native agency now employed in the First Northern & Western Fields, is included in this estimate
2	" First Northern "	Wāmbori	64	20.000	do	included in 1st	2440.	
3	" Second Northern "	Shokar	120	30.000	Rev W. P. Barker	" 1550.	1670	
4	" Third Northern "	Koṣbangāw	144	38.000	do	included in 3.	2260 --	About half of this is for buildings as will be seen in another plan where the items are given. so of each of the new Stations to be occupied. The expense of working the field is much less than this after the first year until the corps of native helpers becomes large.
5	" First Northeastern "	Waḍāḷe	90	23.000	Rev S. B. Fairbank	2460	1560	
6	" Second Northeastern "	Toke	120	30.000	do	incl. in 5th	incl. in 5th	
7	" Eastern "	Sheergāw	150	37.000	do	do	do	
8	" Southern	Kolgāw	130	33.000	Rev S. C. Dean	900	2260	
9	" First Southeastern "	Serur	90	25.000	Rev L. Bissell	2470	1930	
10	" Second Southeastern "	Talegāw	100	25.000	do	incl. in 9th	2260	
11	" Western "	Parner	80.	20.000	Rev A. Ballantine	incl. in 1st	2260	
	Totals		1218	360.000		$10.790	$20.490	

93

Appeal July 4. 1857.
Rec'd. Sep. 7.

Art March 1 –

Response to letter of March 24

not for Header.

not published

Minutes of the meeting of the Mission at Ahmednuggur in Sept. 1857

The Mission met at Ahmednuggur at the house of Mr. Ballantine on Tuesday Sept. 1st at 10 A.M. All the members were present, viz. Messrs. Ballantine Barker, Bissell Dean and Fairbank, and Mr. Harding from Bombay. It devolved on Mr. Barker to act as Chairman. The meeting was opened by reading the Scriptures and prayer.

The following resolutions were passed,

1. That Mr. Bissell be allowed to expend in building the new Chapel at Sirur Rs. 350 more than the sum appropriated.

2. That Mr. Bissell be allowed to organize a church at Kolgaum and put it under the care of Chimajee the native assistant at that place.

3. That we print 2000 copies of the Mission Catechism in 32 mo.

4. That we print 1000 copies of the Articles of Faith and Covenant adopted by our Mission Churches.

5. That we print 1500 copies of the Mahratta Hymns (without notes) in royal 18mo. and small Pica type.

6. That we procure from the Bombay Bible Society 500 cops. of the 18mo. Mahratta New Test. in sheets and that copies of the new edition of the Mahratta Hymns be bound up with them.

By a resolution of the Mission, meetings were held on Tuesday and Wednesday, 8th & 9th of Sept., (in consent with

the meetings of the Am. Board), at which addresses were made by native brethren as well as the Missionaries, and on Thursday afternoon Sept. 10th the sacrament of the Lord's supper was administered, a large company of native brethren from the different churches connected with the Mission being present.

On Friday Sept. 11th the Mission met in the large Chapel for the examination of Marootee and Vishnoopant candidates for licensure. Rev. Bhimjee Ramchunder and Rev. Ramkrishna T. Modak were invited to take part in the examination. The candidates were examined as to their religious experience and their motives for desiring to engage in the work of the Gospel ministry, and also in respect to their knowledge of Biblical History and Doctrinal Theology; and this examination having proved satisfactory the candidates were directed to prepare sermons, Marootee on John 6.44 on the subject of divine influence in conversion, and Vishnoopant on Gal. 3.13 on the subject of the atonement by Christ, these sermons to be prepared within a month and to be presented when the Mission shall call for them.

The school for Catechists and the girls' school were examined by the Mission.

The minutes were approved and a copy was ordered to be sent to the Missionary House.

Adjourned on Saturday Sept. 12th.

T. Ballantine
Sec. pro tem. of the Mission

Sep. 1857. = Rec'd Nov. 6.

Minutes of an adjourned meeting of the Ahmednuggur Mission held in November 1857

An adjourned meeting of the Ahmednuggur Mission was held at Ahmednuggur on the 25th of November 1857 for the purpose of continuing the examination of Marootee and Vishnoopunt, candidates for licensure. The Mission met at 3 P.M. in the large Chapel – Present, Messrs. Abbott, Ballantine, Barker, Dean, Fairbank & Harding. Mr. Barker the Chairman of last meeting was appointed Chairman and Mr. Ballantine Secretary of the Mission was the Clerk. Rev. Hunipunt Ramchunder and Rev. Ramkrishna V. Modruk were invited to take part in the examination. The sermons prepared by the candidates on the texts assigned them were read, and the candidates were examined on the subject of Church Government.

It was resolved, that the examination of Marootee be sustained and that he be licensed to preach the gospel –

It was also resolved, that the examination of Vishnoopunt be sustained and that he be licensed to preach the gospel –

It was also resolved that Mr. Ballantine, Hunipunt and Ramkrishnapunt be a Committee to prepare a form of licensure in Mahratta, and that a certificate of licensure in both English

and that notice be given to each of the candidates signed by the Clerk of this Meeting -

Adjourned -

N. Ballantine
Sec'y.

Nov. 1857.

Rec'd. Jan. 25. 1858.

Ark. T. Merrill

Report of the Shuncamuggur station for 1857.

The great event of the past year has been the military insurrection in Northern India; and a report of our operations in 1857 would be incomplete which did not make some reference to it. We were spared indeed the pain of witnessing any actual mutiny among the military here or any insurrection among the people, and were thus mercifully preserved from being spectators or victims of such atrocities as were witnessed in Northern India. Still we were not without great anxiety. Besides the danger ~~among~~ of mutiny among the native troops at this station, repeated reports of gatherings of Rohillas and other predatory bands in the Nizam's territories prepared to make incursions into the districts belonging to the English Government, caused us alarm; and the small number of English soldiers who were available to garrison the Fort at this place, made us feel that our safety depended indeed not on an arm of flesh, but upon God alone. None but He could allay the excitement in the hearts of men around us. Had the Nizam determined to join the rebels or had Holkar, Scindia and the other native powers of Central India failed in their adherence to the English, the consequences would probably have been fatal to us and to our Mission operations. But God restrained the wrath of men

and to praise him.

In the very commencement of the year, three months before the mutinies commenced, some of our native Christians residing in the neighboring villages informed us that reports were prevalent throughout the country that a large army was coming from the north to take the country from the English, and the cultivators were urged to get in their crops (which are usually harvested in February and March) as early as possible in order to be prepared for the emergency. We thought nothing of these rumors at the time, but they now appear to confirm the opinion founded on many other facts recently brought to light, that the whole plan of insurrection was arranged beforehand, and that it was a deep-laid scheme to restore the supremacy of the King of Delhi and put an end to English power in this land. Many striking facts of this kind have come out in the trial of the Ex-King of Delhi now in progress, from which it is plain that efforts had been made to obtain help from the Shah of Persia with whom the English were then at war, embassadors having been sent to him to secure his assistance and co-operation, and that every means was used to excite the native army to rebellion the Hindoos being excited by the fear of losing their caste if they remained in connection with the English. and some of them also being probably led to hope that they might avail themselves of the

confusion to establish in some part of the country a kingdom in which the Hindoo religion would be predominant – That these schemes were not successful is owing, not to the carefulness of the Government or the excellent plans laid to counteract the efforts of the rebels, but only to the mercy of God who watches over his people and preserves his church in times of danger, and who we believe has mercy in store for this dark land. A few native Christians and Missionaries were murdered in Northern India, but even then the great mass of converts was preserved. Those who were called to die for the name of Christ and many who survived exhibited the greatest constancy in extreme danger, showing that they preferred giving up their life to abandoning their faith. Facts of this kind have recently come to light in great abundance, proving to the whole world that the native Christians whom it has been the fashion in high places to deride as unworthy of any confidence, are really possessed of strong Christian principle able to sustain them in the hour of greatest temptation; and thus has been shown to all the value of that religion which we are endeavouring to propagate here – On the other hand such atrocities have been perpetrated by the wild Hindoos, and such unheard of outrages committed upon innocent and helpless women and children by natives who had received a good education

that no one can hereafter maintain, as has ~~that~~ heretofore been maintained by many, that Hindooism is as good for Hindoos as Christianity for Christians. No one will have the face to say again, that the work of Missions is useless and fanatical. The arguments have been taken out of the mouths of the opposers of Missions by the events of the past year - and the great importance of communicating the knowledge of the word of God to the heathen has been impressed upon the hearts of the people of Great Britain and of the civilized world, // I might say, burnt into them, by the fire and bloodshed and outrage which have marked the footsteps of the mutineers wherever they went. Never was such a general public opinion in favor of Missions exhibited in England as now, and all opposers are silenced. It is interesting to see how strong a hold the Missionary work has taken of the public mind in Great Britain, and how careful all have been to acknowledge that the mutinies could not be ascribed in any measure to the Missionaries or to the progress of the Missionary work in India, but rather to the fact that the work of Missions has made ~~[illegible]~~ no more progress. Abundance of proof has been furnished that among the different classes of the native community the best friends of the English Govt. are the native Christians. These have often furnished intelligence of the movements and designs of the mutineers and been the means of putting the authorities on their guard when put fo[illegible] such intelligence

an insurrection would probably have broken out and many valuable lives have been lost. This was the case in more places than one on this side of India as well as in Bengal. — The chief magistrate has often availed himself of the assistance of our native Christians in procuring information and always reposed great confidence in them. His kindness to us in the time of our anxiety was a source of great comfort.

The effect of these troubles was more unhappy on the people residing in Shoondungpee than on those in the rural districts. In this city the minds of men were very much excited. We often heard predictions and threats from natives around us that our day would soon come, that we should be driven out of the city or entirely destroyed in a very short time; & that the first persons to be attacked, should the English Govt. be overthrown, would be the Missionaries and the native Christians. There were a few days of great anxiety to us in August and September. Of course under these circumstances there was very little hope of doing the heathen here any good, and our street preaching was almost entirely suspended. These things will be found detailed in the reports of the Pastors of the two native churches in the city, and I need not dwell upon them. Suffice it to say that during all these troubles we all remained at our posts in Shoondungpee, and the regular religious services

were carried on without any interruption. The number of conversions in connection with the churches in the city was not so great as usual. And yet we were not entirely without the evidences of God's presence. Seven persons were received to the privileges of church-membership in the first church and two in the second church. The dangers through which we were passing, led the churches to more constant and fervent prayer to God than usual, and the result will be hope be seen in increased spiritual blessings in answer to those prayers. It is possible too that the number of conversions will be much greater now among all classes of the native community than before the mutinies commenced. It is ~~already~~ asserted in the public papers in the North of India that since the disturbances many more natives both Hindoos and Mussulmans have embraced Christianity, and it is openly declared that such will probably be the result of what has occurred. May the terrible storm which has just passed over India, prove indeed the precursor of better days to this benighted land.

It is deserving of notice that the members of the second church although few in number, have determined to contribute at least a portion of their Pastor's support. They have this year contributed Rs. 29.5 for this object besides giving Rs. 36.3 at the Monthly Concert – or Rs. 65½ in all for benevolent objects, which is about 3 Rs. for each member of the church. The whole amount contributed

by our native congregations for benevolent objects is Rs. 98.

The work of Education has proceeded the past year in Shimedungyan on the same system as in former years. Lectures on Theology and on a portion of the historical parts of the Old Testament were regularly given and were well attended. Four young men trained in the school for Catechists went forth at the close of the year to their work as catechists and teachers in the different fields around. Four young men connected with this school were received into the church during the year.

Two young native females connected with the girls' school were received to the church. Four girls connected with this school have married during the year to young men taught in our schools. Three of these were professedly pious, and they married young men employed by the Mission as catechists or teachers. One of these has died since the close of the year in Dedyaum, leaving a most favorable impression upon all around her as to her own excellent religious character and as to the joyful yet triumphant spirit with which the Christian is enabled to meet death, even though it come suddenly.

In regard to one of the marriages referred to above it is proper to say that if any thing could show the absence of all caste feeling among the native Christians here it is this. The husband is a young man of the higher classes converted ~~[illegible]~~ year before last in this city. His heathen wife to whom he was

married in childhood and with whom he never lived as a husband, refused to join him and declared before the Magistrate that she would have nothing to do with him since he had become a Christian. Being then at liberty to marry again he fixed his affections on the daughter of the deacon of the first Church, whose family belonged originally to the lower classes or rather to one of the outcaste tribes. The girl had been well educated and was in every way a very suitable companion for the young man, and with the approval of all the brethren he espoused her. The marriage produced a great deal of talk in the place as the young man was so well known here. His heathen mother even, although she despises the Mahars, is so much pleased with her new daughter-in-law that she has told her son if he will remove to any other place she will live with him. Thus we are gradually undermining caste -

Two native catechists, who had been pursuing their studies for some time, were examined by the Mission and at our meeting in November were licensed to preach the gospel. The names of these young men are Narootee Raghoonath and Vishnoopunt Karmarkar. The former is at present stationed at Newasse in the Dantanka; field. The latter resides in Ahmednuggur where he is continuing his studies. His influence is very great in this city where he taught a girls' school

before becoming a Christian and succeeded in obtaining to an unusual degree the confidence and affection of the people whose daughters attended his school. No one of our native Christians is so well acquainted with the educated natives here as he is, and he is exerting a great influence for good upon those around him. Just before the close of the year he found a house in the southeastern part of the city which was offered to him at a reasonable rent, and at the beginning of this year he went there to reside, and we hope that before this year closes we shall be able to record some good results of his labors in that part of the city where hitherto we have found no opportunity of extending our influence. He was married in November to a young woman who two years ago was a heathen but the husband to whom she was married when a child having died, she came here and joined her mother (the wife of the brother of the Pastor of the first church), entered the girls' school and last year was received to the church.

The translation of Cogswell's Theological Class Book into Chahratta was completed during the year and published. This translation has been accomplished by the Pastor of the 2d church in a most admirable manner, and is far in advance of any thing that has appeared before in the Chahratta language on this subject, and we think it will take its place as a text book

with all in the Mahratta country who are endeavoring to give instruction in Theology to their native converts.

Besides this work, the translation into Marathee of a work prepared in Sanscrit on the subject of the examination of different religions was completed by Mr. Ballantine, and is now being published by the Bombay Tract & Book Society. It exhibits the proofs of the authenticity and genuineness of the Christian Scriptures by numerous quotations from ancient writers, and also presents the internal evidences that the New Testament is indeed the Word of God. The work it is thought will be extensively useful.

The reports of the native Pastors present a a detailed account of their pastoral labors and of the prosperity of their churches.

J. Ballantine

Ramedurg qr
March 17. 1858

Report of the Dist Church in Ahmednuggur for 1857

In the commencement of the year there were 82 adults in the church and seven have been added during the year. Four persons have been dismissed to other churches and two have died, leaving 83 in the church at the close of the year - of these 39 are females.

There were 87 baptized children at the commencement of the year. Seven children were baptized - two went with their parents to other churches and two died, leaving 90 at the end of the year.

Eight persons remained suspended at the end of last year and two more were suspended during the year, but five were restored to church privileges leaving five suspended at the close of the year.

Of the seven persons received to this church, three were children of Christian parents, two were the wives of Christian husbands, and one the husband of a Christian wife; - one man also was a relative of a Christian. It will thus be seen that all who have been received to the church the past year have been brought under the influence of the truth through their connection with Christians.

Of the members of this church six are employed as native assistants, five are teachers of mission schools and two are colporteurs. Of the native assistants two have been licensed the last year to preach the gospel. One native assistant belonging to this church has gone to Bombay to assist Mr. Harding in his work

I have preached on the Sabbath once and sometimes twice. Other public services I perform alternately with Ramkrishna Pant. There have been several candidates for admission to the church whom I have instructed regularly every week and examined as to their progress in the knowledge of divine truth. When I have had no afternoon service on the Sabbath I have gone into the prison or into some other place and preached. I have occasionally given instruction in public places on the streets. For some time a complete stop was put to our street preaching on account of the confusion arising from the insurrection, but then on account of those very troubles I had more opportunities of conversing with people in my own house. I have occasionally gone and preached in the neighboring villages also.

I would now speak of God's mercy to this church in this time of great disturbance throughout India. God has not allowed this church to suffer the least injury from the insurrection. Although the rebellion first arose in Northern India, yet the shocks of the earthquake were felt even here. The Bheels have risen in rebellion in this very district and have given much trouble to Government and to individuals, and some of our Christian churches were in imminent danger. Yet notwithstanding there was fear that the rebellion would prevail even here and although in some places in this Presidency the sepoys were on the point of breaking out in mutiny,

and a few regiments or a few men in some regiments did actually mutiny and do some injury, yet not one church or Mission in this part of the country suffered any molestation.

Some spiritual benefit was realized from these dangers. The people of God were in earnest in the work of self-examination. This work they do not indeed entirely neglect at any time, but especially in times of danger they feel the importance of examining themselves to see whether they are indeed in the faith. There was also deep penitence and self-abasement on the part of the church before God. They examined themselves and saw their deficiencies and repented and fasted. Thus in weakness the church became strong.

The members of the church felt more sympathy with their brethren in distress. Formerly they had little idea of the places where Christians were to be found in Northern India, and of what they were doing, and they took little interest in hearing about them. But from the time when the mutinies broke out all have looked with great interest for news from each Mission and its converts, and have rejoiced in glad tidings and mourned over sorrowful tidings from them. And remembering how Christians in former times were called to suffer in the persecutions which they endured, and seeing how Christians now suffer and still continue firm in the faith they have thought much of the importance of patience under trials.

The members of the church have also been led by these things to meditate on the Scriptures more than before. Having experience of such trials as befel David and other holy men mentioned in the Scriptures, who in times of great grief trusted in God and remained firm and unmoved amidst all the dangers to which they were exposed, they have learned the true meaning and force of the expressions of strong feeling to which they gave utterance, and of the promises of God which sustained them. They have learned to cherish the same feelings of trust and confidence and to regard those promises as made to them also - and understanding the exceeding value of those promises they have learned to love them more than ever before.

They have been much in prayer. From what has been said, ~~[illegible]~~ it will be seen that the Christians must have prayed much, for some of the results mentioned above could have been brought about without prayer. It is not necessary to particularize the objects sought for in prayer in these times of danger. It is sufficient to say that besides the spiritual objects already alluded to we prayed that the English Government and its army might be prospered, and that the mutinies might be completely ended, and peace every where restored. And as we received answers to these prayers so we engaged in giving thanks to God for his ~~[illegible]~~ mercy. These prayers were not only

made in private and in the family and at public worship, but we also met daily in a social circle for some months to pray for this particular object.

I. In a word the dangers to which Christians in Northern India were exposed were the means of arousing the members of this church to life and activity lest their great enemy should enter into their strong-hold and find them unprepared. To prevent this they set themselves to making all necessary repairs, and placed watchmen on the towers, lest the roaring lion should come and devour any of their number. And just as the Government of this country had lost all confidence in their native regiments just so the Christians here have felt that they could no longer place any confidence in their own natural inclinations and passions, but feeling that their own hearts were deceitful and desperately wicked they rested entirely upon the power of God, and taking the whole armor of God whereby they might be able to withstand in the evil day, they prepared themselves for the conflict. Eph. 6. 10-20. And being thus prepared, there is reason to believe that had the danger come upon us which we feared, the members of our church obtaining strength and help from God would have exhibited the same spiritual courage which primitive Christians exhibited and which many Christians in India also have manifested in the face of extreme danger, and

would have held fast their faith unto the end, and come off conquerors and more than conquerors in all the trials and dangers which would have come upon them

In conclusion I beg that our Christian friends will pray for us that we may grow in grace and increase in numbers and be enabled to glorify God our Heavenly Father

Ignee Ramchunder

Shimdanga gm
Feb. 1858

17 98.

Report of the 2d Church in Shundaggur

At the beginning of the year there were 20 members in this church, all in good and regular standing, as mentioned in my last Report. During the year two persons have been added to the church on profession, both of whom are females. The first is an unmarried daughter of a member of my church, and is about fourteen years old. She was baptized in childhood when her father united with the church. From that time she attended the Mission female school here and enjoyed the privileges of regular instruction in the word of God, and these means seem to have been blessed of God to her conversion. The other person is a woman originally of the Shaker caste, but recently married to a native Christian, an East Indian, connected with the native regiment stationed here. It is not necessary to repeat the circumstances by which she was led to a knowledge of the truth and at length sought to take Jesus for her Saviour.

Sárvalyasám a member of this church was married on the 14th of June last to Reobace a member of the first church, and daughter of Bhagoda a deacon of that church. Vishnoo Punt of this church also married Sargabace a member of the first church and a daughter of the wife of the brother of the pastor of that church. Of these two young women Reobace has obtained a dismission from the first church and joined this church.

Thus we have had three additions to our church the past year, two on profession of their faith and one by letter.

As the number originally in our church was but few, and the number of those who come to hear instruction in our chapel is very small, we had very little hope that any who came to us for instruction would this year unite with the church. Of those two or three young men who had remained in Hindooism but who declared that at some convenient time they would embrace Christianity we did indeed hope that some one would join the church this year and we did all we could to encourage them to come out but I am grieved to say that they remain just as they were. Knowing that if they die in their present condition theirs will be a fearful doom, we pray with great earnestness that they may speedily turn to the Lord.

The number of hearers at the regular services in our chapel has been from ten to forty the past year. The whole number of members and of baptized children connected with our church is 36, and if all these should come to church our place of worship would be a spacious one, but in general our number is much less than this. But as some of our church members are now living at other places, no more than ten or fifteen of our own church usually attend worship with us. Besides this the Missionaries with their families generally attend the first church and of course their servants generally go there with them. The boys and girls of the Mission schools also, who are not connected with the families belonging to my church are required to attend the first church. On this account of all those who are connected with the Mission very few attend my church except those who are connected with us, and my Chapel

is left to be filled by those who have no connection with the mission. Such people although disposed to come in considerable numbers on particular occasions will not come every Sabbath, and therefore my chapel small as it is often appears empty and desolate. I know not what others may feel about this but it makes me feel very sad indeed. I wish that I could have many hearers. I desire much that we may have so many hearers come to this small chapel that we shall speedily be compelled to enlarge it, and that through the blessing of God, the instruction given here may be sanctified to those who hear that they may turn to the Lord and his glory may be promoted –

Though my church is small yet I rejoice to say that many of its members are so diligent and so intelligent and exemplary that it gives me only joy to be their pastor; and they incite me to new efforts even as I endeavor to incite them. That is to say, I am frequently instructed by their piety and patience. I am happy too to say that such has been the uniform good conduct of all in the church that no occasion has occurred the past year for discipline or reproof. The very good work has been commenced by our church members. Some of them thought that although they were poor and very poor and unable to support their pastor entirely still they ought not to remain as they have done hitherto without giving something towards this object. They therefore called a meeting of the church and explained their views to all, that although they could not give the Pastor's whole support they ought to give as much as they could towards it.

He was pleased with the idea and each one put down his name with the amount which he thought he could give monthly. The amount is about 4 Rupees per month. Although this is very little yet it is a good beginning. God grant that this church may so increase that it may no longer be necessary for the Mission to support the pastor - but that the Mission may be able to give what it now gives us to the support of other infant churches which are yet to be formed

Besides these contributions to this object Rs. 36. 13 as. have been contributed on the first Monday of the month for Missionary purposes. The previous year the amount was Rs. 48. 12 as. but though the amount given the past year for this object was less yet adding together the sum given for the support of the Pastor, it will be seen that our church has been richer in liberality this year than the year before.

No person connected with our church whether adult or child has been removed by death. But in writing this I cannot refrain from mentioning the feelings of anxiety which we had for many days a few months ago. The mutinies which commenced in Northern India in May increased more and more, and gradually approached our Bombay Presidency breaking out in Nagpoor, Mhow, Indore, Neemuch, till at length we began to hear of them in Kolapoor, Belgaum, Ahmedabad and other places in this Presidency, and we began to feel that there was no native garrison any where, in which a mutiny might not

occur any day. On this account the native ~~army~~ force at this place which before made us perfectly secure against the approach of robbers and plundering hordes, now became itself the object of fear and we felt that if there were no native troops here at all it would be a matter of joy. In this time of anxiety the native cavalry at Meerungabad mutinied. This mutiny was at once put down and many prisoners were taken by the Govt. and brought to this place for safe-keeping. This became the source of very great additional alarm. Often we heard reports that bodies of native troops were collecting in the dominions of the Nizam who were intending to come here and release these prisoners and take vengeance on the English. At one time indeed force a few thousand men attacked the English Residency at Hyderabad, and although these were dispersed at once yet we feared that if such bodies should rise and come to this place not only the native troops here but also the Hindoos and particularly the Mossulmans of Ahmednuggur would join them and cause great destruction. And should such a calamity occur we should experience the same cruel atrocities as the Europeans and native Christians did in Northern India when the mutineers killed all of them they could find and then murdered their wives and children with unheard of outrages. And we feared that as their wrath was especially kindled against Missionaries and native Christians they would injure us more than all others. Many enemies of Christianity also were accustomed to say to us, "Wait a few days and then we shall

in how you fare. And we were sure that should such an emergency occur these persons would do all they could to injure us. In view of all these things we felt that our days on earth were to be very few and that we had come to the grave's mouth, to the very door of eternity. We were felt the uncertainty of life and the unsatisfying nature of worldly enjoyment as we did then. We scarcely ever had such impressive views of our own weakness and helplessness, and of our dependence on God for deliverance, as we did then. We therefore felt in an unusual degree the necessity of ~~so~~ committing our all to God and of making known all our requests to him with prayers supplications and thanksgivings. In our daily prayers this was a constant petition that he would avert these evils from us. Still if it were his will that they should come upon us we prayed that we might be prepared for them and be enabled to continue stedfast in faith and meet death with joy. Many of the members of both the churches were accustomed to meet together every day and to pray for this object And God in great mercy heard our prayers and kept us in safety. And not only so, almost all the mutinies and rebellions have been completely put down and we begin to hope that in a short time peace and security will prevail again in all parts of this land; and the work of the Lord will go on even better than before. We praise the Lord for what he has done for us, and we desire that our lives, our bodies and all that we have which God has thus wonderfully preserved, may be entirely devoted to him and that in every way we may glorify him.

I have engaged in the following kinds of work during the past year. I finished the translation of the Theological

Class Book which I commenced the previous year and it has been published by the Mission. – My Pastoral duties have been performed as in years past. I have preached once every Sabbath and sometimes twice. Other public services I have conducted alternately with Dunipant.

As to my labors in preaching in the streets I am sorry to say that they have been interrupted even more than they were last year. The reasons for this have been various. One cause was that I had so much other work to do, I was unable to perform this labor in addition. Sometimes when I have gone to preach no persons would attend. Sometimes people would assemble, but being the same as had attended before they would mock our instructions with taunts and jibes and all sorts of mocking, and very rarely indeed have I had an opportunity of giving instruction in quiet. In view of this fact I have felt sometimes that the time thus spent has been thrown away, and that it would be better to spend my time in some useful manner, and for many days I gave up the work of street preaching. Then after a while I commenced it again but the mutinies broke out in different places, and when the people have heard of it they rejoiced very much and became greatly excited against Christians and this led them to abuse us still more when we endeavored to preach to them. Sometimes we feared that if they should begin to quarrel with us when we were speaking to them on the subject of religion and a disturbance should take place, the Govt. would find fault with us. I felt therefore that it would be

better for us at such times of mutiny and rebellion to give the heathen no occasion to quarrel with us, and so again I gave up the work of street preaching. Still I have labored as before and even more than before to improve the opportunities which I enjoyed of conversing on religious subjects with those who called to see me at my own house, whether acquaintances or strangers.

In these various ways God has permitted me his ignorant weak and unprofitable servant to carry on his work another year. and I feel called upon to praise his name for his goodness, and in view of his numerous and great mercies bestowed upon me the last year I desire to spend the remainder of my life in serving him with new resolution and increased zeal. May this desire of mine through God's assistance be accomplished, you and all those who contribute to our support aiding me by your prayers

R. V. Modak

Nundungger
Jan. 13. 1854

(N.B. It may interest you to know that Ramkrishnapunt the Pastor of the 2d Church was in boyhood a playmate of Nana Saheb, the notorious murderer of English women & children Ramkrishnapunt's father was private treasurer & steward of the late Peishwa Bajeerow, when he was banished by the Govt. to Northern India, and lived for several years with him at his palace in ~~[illegible]~~ Bithoor on the Ganges a few miles above Cawnpore. Ramkrishnapunt spent several years of his early life in that palace; and he and Nana Saheb are nearly of an age. How different the present character of the two men. In the effect of Christianity here, and the result of mere secular education in the case of Nana Saheb

F. Ballantine

Report of the Dist Northern Field
including the outstations Shingway and Wamboosee.

At the beginning of the year the Shingway church numbered nine members. Six persons were received into the church on the profession of their faith. One of these was the wife of the Catechist at Shingway; the others were all converts from heathen families. Two persons quite aged, belonging to the church, died during the year and one was dismissed to another church, having twelve members in the church at the close of the year.

Considerable interest was manifested at Wamboosee, a large place six miles from Shingway and fourteen miles from Shamedungger. The Mahomedans there sustained a teacher for a year at their own expense, who taught their children the truths of Christianity as well as the elements of science. This teacher had formerly been employed by the Mission but had been dismissed for some misconduct. Having seen the results of his labors then the Mission took him again into their employment and supported him while he continued to teach the school which he had established, inasmuch as the people of the place thought they could not support him any longer. In November four of the Missionaries visited Wamboosee and after a careful examination

four persons were thought worthy of being received to the church and they were accordingly baptized. Of these three are young men who received their first impressions of the truth in the school there, and we trust that they will be prepared after pursuing a course of study in our school for Catechists, to be employed as Catechists & teachers in some of the villages of that field. They are interesting young men. We feel greatly rejoiced to see the new interest which has sprung up in that field and especially in that large town where formerly it was difficult for us to obtain a hearing.

I should remark that the disturbances in Northern India seem to have had very little influence on the minds of the people in the villages around us. Whenever any ~~[illegible]~~ of our number have had occasion to make a tour in the villages, they invariably found the people quiet, and there was no want of disposition to listen to the truth. In fact our work has advanced the past year in the villages more than in any former year, as will be seen from the different Reports.

At the close of 1857, the first northern field on which I have now reported, was made over with the Shingway church to the care of Mr. Abbott.

Report of the Western Field,
including the Church in Lonee.

The church in Lonee was formed in November 1856 with only seven members. Of these two were removed by death during the year past. One of these was the native Catechist in charge of the church, our beloved brother Yesoba. He died at Ahmednuggur Dec. 17. 1857. A brief memoir of him both in English and Marathi has been published in the Dnyanodaya. It is sufficient here to say that from the time of his baptism in 1844 to his death, his conduct and character were those of a consistent humble Christian. Even the heathen loved and respected him, and many shed tears at his death. As his life was uniformly marked by honesty, purity and truth so his death was that of the righteous man. Like Paul, he was in a strait betwixt two, but he left the matter entirely in the hands of God who saw fit to take him to himself. There was great mourning at his burial.

Above all we felt regret at the loss sustained by the feeble church at Lonee. Who would supply his place? At present his eldest son is in charge of the church, and we ~~may~~ hope he may follow in the footsteps of his father. The whole region

around Lonee has often been traversed by Yesodba and his brother Bhagoba, and many there are convinced of the truth of Christianity and some exhibit a desire to be admitted to the church. But the harvest remains yet to be reaped, and we hope that the day may soon come when he that soweth and he that reapeth shall rejoice together.

I will add in conclusion that this Lonee Church, the smallest church in the mission, is now the only church under my care. As I have been relieved of the care of three large and interesting fields to the north and northeast, I hope to have more time to look after the western field which has been too much neglected hitherto. It is a field of much promise, though it will probably never be so interesting as the fields in the valley of the Godavery, emphatically the land of promise.

T. Ballantine

Shrundruggur
March 17, 1858

Statistics of the Churches of the Presbytery of Chenango in 1857

Churches	No. of members Jan. 1. 1857	Rec'd in 1857 on profession	Received by letter	Dismissed to other chs.	Rec. com'n.	Died	Present number	Baptized children Jan. 1. 1857	Baptized in 1857	Died	Received to communion	Sent to other chs.	Present number
1st Church Chenango Forks	82	7		4		2	83	67	7	2	1	1	90
2d Church do.	24	2	1				23	13					13
Afton Church	28	8		6	2		28	28	2	1		1	28
Bainbridge Church	33	11			2	1	41	59	6	3			62
Triangle Church	9	6		1		2	12	8	4			1	11
Guilford Church	16	22	3				41	23	11	4	5		25 + 1 from 1st Church in Afton
Coventry Church	7					2	5	7					7
Fulham Church			7				7						2
Totals	195	56		4	1		240	220	30	10	6		233 + 1

Mission for 1857.

Rec'd. May 13, 1858.

Ans. Nov. 16

100 V

Rec. June 24. 1858.

REPORT

Acd.

OF THE

June/58

AHMEDNUGGUR MISSION

FOR

1857.

BOMBAY:
AMERICAN MISSION PRESS.
T. GRAHAM, PRINTER.

1857.

Report for 1857, 1

In
fir
an
th
Ba
ha
th
ig
A
th
sa
M
se
tu
a
th
M
si
te

o
t
l

REPORT

OF THE

AHMEDNUGGUR MISSION

For 1857.

THE past year has been one of great mercy to this Mission. In the commencement of the year Rev. Mr. Fairbank, (who first came to this country in 1846 and labored here some years and subsequently in Bombay), and the Rev. Mr. Dean, joined the Mission. Their wives, the eldest daughters of Rev. Mr. Ballantine and Rev. Mr. Abbott, were born in this country and had not forgotten the language of their early days, and were therefore at once prepared to enter into the work of teaching the ignorant of their own sex the great truths of the word of God. And most heartily did they engage in this blessed work to which they had looked forward for years with great desire. At the same time with these brethren came also Rev. Mr. Harding and Mrs. Harding, who were designated to this Mission, but in consequence of Mr. and Mrs. Hazen's ill health and expected departure for America, were requested to remain for a time at Bombay and labor in the Missionary work there, as God should give them opportunity and ability. In October we were joined by Rev. Mr. Abbott and Mrs. Abbott, who were members of this Mission from 1834 to 1847, and who rejoice in being again allowed to labor for the poor heathen in this land.

Not only these additions, but also the preservation of the lives of all our members through the dangers which surrounded us the past year, and the preservation of all our churches from desolation by the hand of those who wished to destroy the name of

Christian from the land ; these things make us feel that we have great cause for gratitude to God for His unceasing mercies. The health of two of the members of the Mission in the early part of the year was seriously affected, but a seasonable change, in the case of both, resulted in restoration to usual strength and efficiency for labor.

The number of Churches connected with the Mission, which at the commencement of the year was seven, was increased by the formation of one new Church at Kolgaum, a colony from the Church at Seroor. Two young men were licensed to preach the Gospel, making the number of licentiates three. Several new places were occupied as outstations during the year. The whole number of persons received to the privileges of Church membership in all our churches was fifty-six, a larger number than in any year before. These are the mercies to be recorded in 1857.

The arrangement of the Missionaries, Pastors, Licentiates, Native Helpers (including Christian Teachers,) and Churches, as they stood at the close of the year 1857, is as follows :—

1. CENTRAL FIELD.—*Station at Ahmednuggur*. Rev. H. Ballantine, Rev. A. Abbott, Rev. S. C. Dean ; Mrs. Ballantine, Mrs. Abbott, Mrs. Dean, and Miss Farrar.

Native Pastors. Rev. Huree Ramchunder and Rev. Ramkrishna V. Moduk. *Licentiate*, Mr. Vishnoopunt Karmarkar. *Churches*. Ahmednuggur First, Ahmednuggur Second, and Lonee. *Outstations*. Shendee, Lonee, Wadgaum. Eleven native helpers, two tract colporteurs, and one Bible colporteur, employed at the expense of the Bombay Bible Society. (In this is included the Western Field containing the Lonee Church, which is still under the charge of the Missionary at Ahmednuggur.)

2. SOUTH-WESTERN FIELD.—*Station at Seroor*. Rev. L. Bissell and Mrs. Bissell.

Licentiate. Mr. Sidoo Bapoojee. *Church* at Seroor. *Outstations*, Wadgaum and Shirasgaum. Six native helpers.

3. SOUTHERN FIELD.—This field is under the charge of Rev. S. C. Dean, who will build a house and reside in some part of the

field as soon as practicable. *Church* at the *outstation* Kolgaum. Three native helpers.

4. First Northern Field.—Placed at the close of the year under the charge of Rev. A. Abbott, who will reside in some part of it as soon as accommodations can be provided. *Church* at Shingvay. *Outstations*, Shingvay, Wamboree. Three native helpers.

5. Second Northern Field.—*Station at Khokar.* Rev. W. P. Barker and Mrs. Barker.

Church at Khokar. *Outstations.* Bherdapoor, Panchegaum, Wudaley, Bhokar, Guwha, Kolhar, and Khanapoor. Ten native helpers.

6. North-Eastern Field.—*Station at Wadále.* Rev. S. B. Fairbank and Mrs. Fairbank.

Licentiate. Mr. Márutí R. Sángale. *Church* at Chánde. *Outstations*, Newáse, Chánde, Dedgáv, Mírí, Bhende, Hivare, and Toke. Seven native helpers.

In all there were in connexion with the Ahmednuggur Mission at the close of 1857, six Missionaries and seven Female Missionaries, two Native Pastors, three Licentiates, forty Native helpers and three Colporteurs. There were also eight Churches, of which the statistics are given in the appendix to this report.

The reports of the operations in the different fields of this Mission follow in order.

I. Report of the Central Field ; Ahmednuggur Station.

The great event of the past year has been the military insurrection in Northern India ; and a report of our operations in 1857 would be incomplete which did not make some reference to it. We were spared indeed the pain of witnessing any actual mutiny among the military here, or any insurrection among the people, and were thus mercifully preserved from being spectators or victims of such atrocities as were witnessed in Northern India. Still we were not without anxiety. Besides the dangers of mutiny among the native soldiers at this station, repeated reports of gatherings of Rohillas and other predatory bands in the Nizam's territories prepared to make incursions into the districts belonging to the British Government, caused us alarm ; and the small number of English soldiers who were available to garrison the Fort at this place, made us feel that our safety depended indeed not on an arm of flesh but upon God alone.

None but He could allay the excitement in the hearts of people around us. Had the Nizam determined to join the rebels, or had Holkar, Scindia and the other native powers of Central India failed in their adherence to the English, the consequences would probably have been fatal to us and disastrous to our Mission operations. But God restrained the wrath of man and we praise him.

In the very commencement of the year, three months before the mutinies commenced, some of our native Christians residing in the neighbouring villages informed us that reports were every where prevalent that a large army was coming from the North, to take this country from the English, and all the cultivators were urged to get in their crops as early as possible in order to be prepared for the emergency. We thought nothing of these rumours at the time, but they now only confirm the opinion founded on many other facts recently come to light, that the whole plan of insurrection was arranged beforehand, and that it was a deep laid scheme to restore the supremacy of the King of Delhi, and to put an end to English power in this land. That these plans were not successful, is owing not to the carefulness or foresight of the Government, or the excellent plans laid to counteract the efforts of the rebels, but only to the mercy of God, who watches over his people and preserves his Church in time of danger, and who we believe has mercy in store for this dark land. He turned the counsel of our adversaries into foolishness. A few native Christians and Missionaries were murdered in Northern India, but even there the great body of converts was preserved. Those who died and many who survived exhibited the greatest constancy in extreme danger, and thus showed that they preferred giving up their life to abandoning their faith. Facts of this kind have recently come to light in great abundance, proving to the whole world that the native Christians whom it has been the fashion in high places to deride and sneer at as unworthy of any confidence, are in fact possessed of strong Christian principle ; and thus has been shown to all the value of that religion which we are endeavoring to propagate.

The effect of these troubles was more unhappy on the people residing in Ahmednuggur itself than on those in the rural districts. In this city the minds of men were very much excited. We often heard predictions and threats from natives around us, that our day would soon come, that we should soon be driven out of the city or entirely destroyed, that the first persons to be attacked, should the English Government be put down, would be the Missionaries and the native Christians. There were a few days of great anxiety to us all in August and September. Under these circumstances there was very little hope of doing the heathen around us any good by our instructions ; and our street preaching was almost entirely suspended.

These things will be found detailed in the reports of the pastors of the two Churches in this City, and I need not dwell upon them. Suffice it to

say, that during all these troubles, we all remained at our posts in Ahmednuggur, and the regular religious services were carried on without any interruption. The number of conversions in connection with the Churches in the City was not so great as usual, and yet we were not entirely without the evidences of God's presence. Seven persons were received to the privileges of Church membership in the First Church, and two in the Second Church. The dangers through which we were passing, led the Churches to more constant and fervent prayer to God than usual, and the result will, we hope, be seen in increased spiritual blessings bestowed in answer to these prayers. It is possible that the number of conversions will be much greater now among all classes of the native community than before the mutinies commenced. It is asserted in the public papers that such is already the case in Northern India, and it is openly declared that such will probably be the result of what has occurred. May the dark storm which has just passed over India prove indeed the precursor of brighter days to this now benighted land.

It is deserving of notice that the members of the Second Church in Ahmednuggur, although few in number, have determined to contribute at least a portion of their pastor's support. They have this year contributed the sum of Rupees 29. 5as. for this object, besides giving Rupees 36. 3as. at the Monthly Concert for prayer, or Rupees 65. 8as. in all for benevolent objects, which is about Rupees 3. for each member of the Church. The whole amount contributed by our native congregations during the year is 98 Rupees.

The work of education has proceeded the past year in Ahmednuggur on the same system as in former years. The number of young men in the school for catechists has been about twenty. The school for small boys, children of Christian parents, which is a preparatory school to this, has been under the charge of Miss Farrar, and several have advanced from the lower to the higher school during the past year. Miss Farrar has also the charge of a large school of heathen girls, which is supported by English ladies and gentlemen at this station. The school for Christian girls under the charge of Mrs. Ballantine, has numbered about forty pupils. Lectures on Theology and on a portion of the historical parts of the Old Testament were regularly given by Mr. Ballantine from April to October, and were attended by a large company of young men. A class of six also under his instruction pursued the study of the Sanscrit language. Four young men trained in the school for catechists went forth at the close of the year to their work as catechists and teachers in the different fields around. Four young men connected with this school were received into the Church during the year.

Two young native females connected with the Christian girls' school were received to the Church. Four girls connected with this school were married to young men taught in our schools. Three of them are professed-

ly pious, and they married young men employed by the Mission as catechists or teachers. One of these has died since the close of the year, in Dedgaum, leaving a most favorable impression upon all around her as to her own excellent religious character, and as to the joyful, nay, triumphant spirit with which the Christian is enabled to meet death, even though it come suddenly.

Two native catechists who had been pursuing their theological studies for some time were examined by the Mission, and at our meeting in November were licensed to preach the Gospel. The names of these young men are Marootee Raghunath and Vishnoopunt Karmarkar. The former is at present stationed at Newasse in Mr. Fairbank's field. The latter is stationed in Ahmednuggur, where he is pursuing his studies still farther. His influence is very considerable among the people in Ahmednuggur, where he taught a girls' school before becoming a Christian, and succeeded in obtaining, to an unusual degree, the confidence and affection of those whose daughters he instructed. Just before the close of the year he found a house in the south-western part of the City, which was offered to him at a reasonable rent, and at the beginning of this year he went there to reside; and we hope to see some good results from his labors in that part of the City, where hitherto we have found no opportunity of exerting any influence. He was married in November to a young woman who two years ago was a heathen, but her husband to whom she was married when a child, having died, she came here and joined her mother, the wife of the brother of the pastor of the first Church, entered the girls' school, and last year was received to the Church on the profession of her faith.

The translation of Cogswell's Theological Class Book in Marathee was completed during the year and published by the Mission. This translation has been accomplished by the pastor of the second Church in a most admirable manner, and is far in advance of any thing that has appeared before in the Marathee language on this subject; and we think it will take its place as a text book with all those in the Mahratta country who are giving instruction in Theology to their native converts.

Besides this work, the translation into Marathee of a work prepared in Sanscrit on the subject of the examination of the claims of different religions, was completed by Mr. Ballantine, and is now being published by the Bombay Tract and Book Society. It exhibits the proofs of the authenticity and genuineness of the Christian Scriptures by quotations from ancient writers, and also the internal evidences that the New Testament is indeed the word of God. The work it is hoped will be extensively useful, as many educated natives are prepared to appreciate the proofs which are there presented.

Several tours were performed the past year by Mr. Ballantine, Mr. Abbott, and Mr. Dean, in different directions around Ahmednuggur. Mr. Barker also made almost daily visits to places in the vicinity of this city

during the rainy season. Frequent tours were also made by the different native helpers connected with this station, and many heathen received from them some knowledge of the way of salvation through Jesus Christ.

The reports of the native pastors given below present a detailed account of their pastoral labors and of the prosperity of their Churches.

H. BALLANTINE.

Report of the First Church in Ahmednuggur.

In the commencement of the year there were 82 adults in the Church, and seven have been added during the year. Four persons have been dismissed to join other Churches, and two have died, leaving 83 in the Church at the close of the year. Of these 39 are females.

There were 87 baptized children at the commencement of the year. Seven children were baptized, two went with their parents to other Churches and two died, leaving 90 at the end of the year.

Of the seven persons received to this Church, three were children of Christian parents, two were the wives of Christian husbands, and one the husband of a Christian wife ; one man also was a relative of a Christian. It will be seen from this that all who have been received to the Church the past year, have been brought under the influence of the truth through their connection with Christians.

Of the members of this Church, six are employed by the Mission as native helpers, five are teachers of Mission schools, and two are colporteurs. One of the native helpers belonging to this Church has gone to Bombay to assist Mr. Harding in his work.

I have preached once and sometimes twice on each Sabbath. Other public services I perform alternately with Ramkrishnapunt. There have been several candidates for admission to the Church, whom I have instructed regularly and examined as to their progress in the knowledge of divine truth. When I have had no duty to perform on Sabbath afternoon, I have gone into the prison or to some other place and preached. I have occasionally given instruction in public places on the streets. For some time a complete stop was put to street preaching on account of the confusion arising from the insurrection, but then on account of these very troubles I have had more opportunities of conversing with people in my own house. I have also occasionally gone and preached in the neighbouring villages.

I would now speak of God's mercies to this Church in this time of great disturbance throughout India. God has not allowed this Church to suffer the least injury from the insurrection. Although the rebellion first arose in Northern India, yet the shocks of the earthquake were felt even here. The Bheels have risen in this very district and have given much trouble to the Government and to individuals, and some of our Christian Churches were in imminent danger. Yet notwithstanding there was fear that the rebellion would prevail even here, and although in some places in this Presidency the sepoys were on the point of breaking out in open mutiny, and a few regiments or a few men in some

regiments actually mutinied and did some injury, yet not one Church or Mission in this part of the country suffered any molestation.

Some spiritual benefit was realized from these dangers. The people of God were led to earnest self-examination. This work they do not indeed neglect at any time, but especially in times of danger they feel the importance of examining themselves to see whether they are indeed in the faith. There was also deep penitence and self-abasement on the part of the Church before God. They examined themselves and in view of their sins they repented and fasted. Thus in weakness the Church became strong.

The members of the Church felt more sympathy with their brethren in distress. Formerly they had little idea of the places where Christians were to be found in Northern India, and of what they were doing, and they took little interest in hearing about them. But from the time when the mutinies broke out, all have looked with great interest for news from each Mission and its converts, and have rejoiced in glad tidings and mourned over sorrowful tidings from them. And remembering how Christians in former times were called to suffer in the persecutions which they endured, and seeing how Christians now suffer and still continue firm in the faith, they have thought much of the importance of patience under trial.

The members of the Church have also been led by these things to meditate on the Scriptures more than before. Having experience of such dangers as befel David and other holy men mentioned in the Scriptures, who in times of great peril trusted in God, and remained firm and unmoved amidst all the dangers to which they were exposed ; they have learned the true meaning and force of those expressions of strong feeling to which they gave utterance, and of the promises of God which sustained them. They have learned to cherish the same feelings of trust and confidence, and to regard those promises as made to them also, and understanding the exceeding value of those promises they have learned to love them more than ever before.

They have been much in prayer. From what has been said it will be understood that the Christians here must have prayed much, for none of the results mentioned above could have been brought about without prayer. It is not necessary to particularize the objects sought for in prayer in these times of danger. It is sufficient to say that besides the spiritual objects already alluded to, we prayed that the English Government and its army might be prospered, and that the mutineers might be completely routed, and peace be every where restored. And as we received answers to these prayers, so we engaged in thanksgivings to God for his mercy. These prayers were not only made in private, in the family, and at public worship, but we also met daily in a social circle for some months to pray for this particular object.

In a word the dangers to which Christians in Northern India were exposed, were the means of arousing the members of this Church to life and activity, lest their great enemy should enter into their stronghold and find them unprepared. To prevent this they set themselves to making all necessary repairs and put watchmen on the towers, lest the roaring lion should come and devour any of their number. And just as the Government of this country had lost all confidence in their native regiments, just so the Christians here felt they could no

longer place any confidence in their own natural inclinations and passions, but feeling that their own hearts were "deceitful and desperately wicked," they rested entirely upon the power of God, and taking the whole armor of God whereby they might be able to withstand in the evil day, they prepared themselves for the conflict. Eph. 6 ; 10, 20. And being thus prepared there is reason to believe that had the danger which was feared come upon us, the members of our Church obtaining strength and help from God, would have exhibited the same spiritual courage which primitive Christians exhibited, and which many Christians in India also have manifested in the face of extreme dangers, and would have held fast their faith unto the end, and come off conquerors and more than conquerors in all the trials and dangers which would have come upon them.

In conclusion I beg that our Christian friends would pray for us, that we may grow in grace and increase in numbers, and be enabled to glorify God our Heavenly Father.

HURREE RAMCHUNDER,

Pastor of First Church.

Report of the Second Church in Ahmednuggur.

At the beginning of the year there were twenty members in this Church, all in good and regular standing, as mentioned in my last Report. During the year two persons have been added to the Church by profession, both of whom are females.

The first is an unmarried daughter of a member of my Church, and is about fourteen years old. She was baptized in childhood when her father united with the Church. From that time she attended the Mission female school here and enjoyed the privilege of the regular instructions of the house of God, and these means seem to have been blessed to her conversion. The other person is a woman originally of the Mahar caste, but recently married to a native Christian, an East Indian connected with the native regiment stationed here. It is not necessary to report the circumstances by which she was led to a knowledge of the truth and brought to take Jesus for her Saviour.

Sawalyaram, a member of this Church, was married on the 19th of June last to Reoobaee, a member of the first Church and daughter of Bhagoba a deacon of that Church. Vishnoopunt also, a member of this Church, married on the 28th of November last, Sarzabaee a member of the first Church and a daughter of the wife of the brother of the pastor of that Church. Of these two young women, Reoobaee has obtained a dismission from the first Church and joined this Church.

Thus we have had there additions to our Church the past year, two on profession of faith and one by letter. As the number originally in our Church was but small and those who come to hear instruction in our Chapel are very few, we had very little hope that any who come to us for instruction would this year unite with the Church. Of those two or three young men who while remaining Hindoos declared that at some convenient time they would embrace Christianity, we did indeed hope that some one at least would join the Church this year, and we did all we could to encourage them to come forward,

but I am grieved to say that they remain just as they were. Knowing that if they die in their present condition theirs will be a fearful doom, we pray with great earnestness that they may speedily turn to the Lord.

The number of hearers at the regular services in our Chapel has been from ten to forty the past year. Of all those who are connected with the Mission none attend our services except those who are connected with this Church, and several of these are absent from here, and people who are not connected with the Mission, though disposed to come in considerable numbers on particular occasions, will not come every Sabbath. And therefore my chapel, small as it is, often appears empty and desolate. I know not what others may feel about this, but it makes me feel very sad indeed. I wish that I could have many hearers. I desire much that so many hearers may come to this small chapel that we shall speedily have to enlarge it, and through God's blessing the instruction given here may be sanctified to the hearers, that they may turn to the Lord and thus His glory be promoted.

Though my Church is small, yet I rejoice to say that many of its members are so intelligent and so devoted and exemplary, that it gives me only joy to be their pastor, and they incite me to new efforts even as I endeavor to incite them. That is to say, I am often instructed by the piety and the patience which they exhibit. I am happy to say too, that such has been the uniform good conduct of all in the Church that no occasion has occurred for discipline or reproof.

During the past year one very good work has been commenced by our Church members. Some of them thought that although they were few and very poor, and unable to support their Pastor entirely, still they ought not to remain as they have done hitherto, without giving any thing at all for this object. They therefore called a meeting of the Church and explained their views to the brethren, telling them that although they could not give the pastor's whole support yet they ought to give as much as they could. All were pleased with the idea, and each one put down his name with the amount which he thought he could give monthly. The amount is about 4 Rupees per month. Although this is very little, yet it is a good beginning. God grant that this Church may so increase that the time may soon come when it may no longer be necessary for the Mission to support the pastor, but that the Mission may be able to give what it now gives us, to the support of the pastors of other infant Churches which are yet to be formed.

Besides their contributions for this object, this Church has contributed Rupees 36. 13 as. on the first Monday of the month for missionary purposes. The previous year the amount given was Rupees 48. 12 as. but though the sum contributed the past year for this object has been less, yet adding the sum given for the support of the pastor, it will be seen that our Church has been richer in liberality this year than the year before.

No person connected with our Church, whether adult or child, has been removed by death during the year. But in writing this I cannot refrain from mentioning the feelings of anxiety which we had for many days within a few months past. The mutinies which commenced in Northern India in May, extended more and more, and gradually approached our Bombay Presidency, breaking out in Nag-

poor, Mhow, Indore, Neemuch, till at length we began to hear of them in Kolhapoor, Ahmedabad, and other places in this presidency, and we began to fear that there was no garrison of native troops any where in which a mutiny might not occur any day. On this account the native force at this place, which had always made us feel so secure against the approach of robbers and plundering hordes, now became itself the object of fear, and it seemed to us that it would be a matter of joy if there were no native troops here at all. In this time of anxiety the native Cavalry at Aurungabad mutinied. This mutiny was at once put down, and many prisoners were taken by the Government and brought to this place for safe keeping. This became the source of greatly increased alarm. Often we heard reports that bodies of native troops were collecting in the territories of the Nizam, who were intending to come here and release the prisoners and take vengeance on the English. At one time indeed three or four thousand men attacked the English Residency at Hydrabad, and although they were dispersed at once, yet we feared that if such bodies of troops should rise and come to this place, not only the native troops here but also the Hindoos, particularly the Moosulmans of Ahmednuggur would join them and cause great destruction. And should such a calamity occur, we should experience the same cruelty as the Europeans and native Christians in Northern India, where the mutineers killed all of them they could find, and then murdered their wives and children with very great atrocities. And we feared that as their wrath was especially kindled against Missionaries and native Christians, they would injure us more than all others. Many enemies of Christianity also were accustomed to say to us; "Wait a few days and then we shall see how you fare," and we were sure that should such an emergency arise, those persons would do all they could to injure us. In view of all these things we felt that our days on earth were to be very few, and that we had come to the grave's mouth, to the very door of eternity. We never felt the uncertainty of life and the unsatisfying nature of worldly enjoyments, as we did then. We scarcely ever had such impressive views of our own weakness and helplessness and of our dependence on God for deliverance, as we did then. We therefore felt in an unusual degree the necessity of committing our all to God, and of making known all our requests to him with prayers, supplications and thanksgivings. In our daily prayers this was a constant petition that God would avert these evils from us. Still if it were his will that they should come upon us, we prayed that we might be prepared for them, and be enabled to continue stedfast in faith and meet death with joy. Many of the members of both the Churches were accustomed to meet together every day to pray for this object. And God in great mercy heard our prayers and kept us in safety. And not only so, almost all the mutinies and rebellions have been completely put down, and we begin to hope that in a short time peace and security will prevail in all parts of this land, and the work of the Lord will go on even better than before. We praise the Lord for what he has done for us, and we desire that our lives, our bodies and all that we have, which God has thus wonderfully preserved, may be entirely devoted to Him, and that in every way we may glorify Him.

I have engaged in the following kinds of work the past year. I finished the

translation of the Theological Class Book which I commenced the previous year, and it has been published by the Mission. My pastoral duties have been performed as in years past. Every Sabbath I have preached once and sometimes twice. Other public services I have conducted alternately with Hurripunt.

As to my labors in preaching on the streets, I am sorry to say that they have been interrupted even more than they were last year. The reasons for this have been various. Sometimes when I have gone to preach, no persons would attend. Sometimes people would assemble, but they would meet our instructions with taunts and jibes and all kinds of mockery, and very rarely indeed have I had an opportunity of giving instruction in quiet. In view of this fact I have sometimes felt that the time thus spent has been thrown away and that it would be better to spend my time in some more useful manner, and for many days I gave up the work of street preaching. Then after a while I commenced it again, but the mutinies broke out in different places, and when the people here heard of it, they were very much rejoiced and became greatly excited against Christians, and this led them to abuse us still more when we endeavored to preach to them. Sometimes we feared that if they should begin to quarrel with us when we were speaking with them on the subject of religion, and a disturbance should take place, the Government would find fault with us. I felt therefore that it would be better for us at such times of mutiny and rebellion to give the heathen no occasion to quarrel with us, and so again I gave up the work of street preaching. Still I have labored as before and even more than before, to improve the opportunities which I enjoyed of conversing on religious subjects with those who called to see me at my own house, whether acquaintances or strangers.

In these various ways God has permitted me, his ignorant, weak and unprofitable servant, to carry on his work another year, and I feel called upon to praise his name for His goodness, and in view of His numerous and great mercies bestowed upon me the past year, I desire to spend the remainder of my life in serving Him with new resolution and increased zeal. That He may assist me to accomplish this desire, I beg the prayers of Christian friends.

RAMKRISHNA V. MODAK,
Pastor of Second Church.

II. REPORT OF THE FIRST NORTHERN FIELD ; including the outstations at Shingvay and Wambooree.

At the beginning of the year the Church at Shingvay numbered nine members. Six persons were received into the Church on profession. One of these was the wife of the Catechist at Shingvay ; the others were all converts from heathen families. Two persons quite aged belonging to the Church died during the year, and one was dismissed to join another Church, leaving twelve in the Church at the close of the year. There were eleven baptized children in the Church when the year ended.

Considerable interest in religion was manifested at Wambooree, a large place six miles from Shingvay and fourteen miles from Ahmednuggur. The Mahars there supported a teacher at their own expense, who taught

their children the truths of Christianity as well as the elements of science. This teacher had formerly been employed by the Mission, but had been dismissed for some misconduct. Having seen the good results of his labors there, the Mission took him again into their employment, and as the people of Wambooree thought they could not support him any longer, the Mission agreed to support him while he continued to teach at that place. In November four of the Missionaries here visited Wambooree, and after a careful examination, four persons were thought worthy of being received into the Church, and they were accordingly baptized. Of these, three are young men who received their first impressions of the truth in the school there, and we trust they will be prepared, after pursuing a course of study, to be employed as catechists or teachers in some of the villages in that field. They are interesting young men. We feel greatly rejoiced in seeing the new interest which has sprung up in that field, and especially in that large town, where formerly it was difficult for us to obtain a hearing.

I should remark that the disturbances in Northern India seem to have had very little influence on the minds of the people in the villages around us. Whenever any of our number have had occasion to make a tour in the villages, they invariably found the people perfectly quiet, and there was no want of disposition to listen to the truth. In fact our work has advanced the past year in the villages more than in any former year as will be seen from the different reports.

At the close of 1857, this first Northern field with the Church at Shingvay, was placed under the charge of Rev. Mr. Abbott.

III. Report of the Western Field, including the Church at Lonee.

The Church at Lonee was formed in November 1856 with only seven members. Of these two were removed by death during the year past. One of these was the Catechist in charge of the Church, our beloved brother Yesooba. He died at Ahmednuggur, December 17, 1857. A brief memoir of him has been published in the Dnyanodaya. It is sufficient here to say, that from the time of his baptism in 1844 to his death, his conduct and character were those of a consistent humble Christian. Even the heathen loved him, and many shed tears at his death. As his life was uniformly marked by honesty, purity, and truth, so his death was that of the righteous man. Like Paul he was in a strait betwixt two, feeling that to depart and be with Christ was far better than to remain here ; but he left the matter entirely with God, who saw fit to take him to himself., There was great mourning at his burial.

We felt deep regret at the loss sustained by the feeble Church at Lonee, and could not but ask with great concern, who would supply his place. At present his eldest son is in charge of the Church, and we hope he may follow in the footsteps of his father. The whole region around Lonee has often been traversed by Yesooba and his brother Bhagooba in their tours

to give instruction, and many there are convinced of the truth of Christianity, and some exhibit a desire to be admitted to the Church. But the harvest remains yet to be reaped, and we hope that the day may soon come when he that sows and he that reaps will rejoice together.

I will add in conclusion, that this the smallest church in the Mission is now the only Church under my pastoral care. As I have been relieved of the care of three large and interesting fields to the North and North-East, I hope to have more time to look after this Western field which has been too much neglected hitherto. It is a promising field, though will probably never be so interesting as the fields in the valley of the Godavery, emphatically the land of promise.

H. BALLANTINE.

IV. REPORT OF THE SECOND NORTHERN FIELD; KHOKAR STATION.

The year opened upon us under very favorable auspices. It found me engaged in the delightful work of making tours in the villages that are thickly scattered along the banks of the Godavery. After leaving that river we passed over to the Paira and attended the great annual pilgrimage at Kolhar, where a good opportunity was afforded of making known the truth to a large number. We returned to our station from that tour, and near the end of January received several persons into the Church on profession of their faith.

We had fondly hoped that we should be able to remain in our field until the rains, but much to our disappointment it was otherwise ordered, for on account of Mrs. Barker's health we were obliged to spend the hot season at Mahabaleshwar. By the blessing of a kind Providence, we were permitted to return at the commencement of the rains in our usual health. Now however, another obstacle arose to prevent our reaching home. Between Ahmednuggur and our station are two bridgeless, boatless rivers, which are quite impassable at that season, and besides, the roads thither for a part of the distance lead through a deep black soil.

When the rains should cease we felt sure of being able to reach our chosen field of labor, but we were again disappointed. As the waters subsided, the spirit of insubordination arose among the lawless Bheels, gang robberies were committed at Khokar and in the vicinity; and the end of the year found my family unwilling exiles from our rural home. A single firebrand would have left our chuppered house roofless in a few minutes, and threats were heard which led us to think that desperadoes were designing to injure us in this way.

In company with a native helper I made a tour of a few weeks in that part of the field most distant from the Nizam's dominions, not however without some fears for our safety, since robbers were often in close proximity.

At the beginning of the year the number of members in the Khokar Church was 33. Within the year ten have been received on profession of their faith, and one person excommunicated in 1855, was restored. A man and his wife have been excommunicated for idolatry in marrying a son according to Hindoo rites,—and one member has died, thus leaving the number at the close of the year 41.

At the close of last year there were 59 baptized children. Within the year three have died and six have been baptized, making the present number 62.

All the eleven persons received into the Church are adults and are heads of families. Among them is one who was formerly a Hindoo gosavee, or religious teacher, of the Mahar caste. His name is Harkooba. He is now about forty years of age and has great influence in this region of country. He commenced exercising his vocation at the early age of fourteen years, and since that time has visited almost every important holy place in Western India. He had made about 400 disciples, among whom were many men high in authority, and had expended more than 200 Rupees for idols and sacred relics. These he has recently sold for a mere trifle, the proceeds helping to eke out a very meagre support. In answer to my inquiries as to how he made disciples, he said it was performed by sprinkling water on the head and thighs, and giving the candidates milk to drink. The candidate for discipleship was also required to make a feast for himself (the gosavee), his attendants, and the people of the village, at an expense varying from thirty to one hundred Rupees. Wherever he went his disciples and hundreds of others bowed at his feet, and treated him with almost divine honor. He once said to me, "In many ways have I deceived my countrymen by inducing them to trust in false gods and even in myself for protection from evil. I have led many of them in an evil way, but now having, as I trust, found the right path, I wish to devote the remainder of my life and all my powers to telling them of a Saviour." He has already entered on this work with commendable zeal. He is diligent in his efforts to learn to read, but he employs much of his time, (though not in Mission service,) in speaking openly for Christ, in consequence of which he is sorely persecuted. The Pateel of his village has threatened to drive him away and would without doubt do so, did he not stand in awe of the authorities. He bears the reproach of the Brahmans of his own village and of his disciples in other places with wonderful meekness, not returning railing for railing. As a result of his labors several persons living near him have begun to inquire what they must do to be saved.

The little time actually spent in labor among the people of my charge and the few who have been admitted to the privileges of the Church, are not a true criterion of the real progress of the work. A recent tour through the field shows that there has been a marked advance within the past year. The Spirit of God has evidently been at work among that

people, giving an increased desire to know the truth. The contrast between this and former years at the pilgrimage at Kolhar was very marked and very gratifying. There was far less excitement than we have ever before known. No doubt this was due in part to the action of Government, who have wisely prohibited the cruel and exciting practice of hook-swinging.

It is also a cause for rejoicing that so many of the people in this field are losing all confidence in Hindooism. In many villages almost the whole Mahar population have ceased to worship idols. The number of inquirers has greatly increased within the year, and at its close many were asking for admission to the Church.

We may derive encouragement from the fact that so large a number desire stated religious instruction. At the close of the year the Mahars in more than twenty villages, nearly all of which are within ten miles of Khokar, were urging us to send them a Christian Catechist or teacher. Parents wish to learn to read, as well as to have their children instructed, and many of them say they will attend an evening school. We have found in our tours, an earnest desire to hear the truth that has greatly surprised us, and often our audiences have listened until we were obliged to cease giving instruction from sheer exhaustion.

Thus is the work growing on our hands, and we long to supply the wants of those who plead so earnestly for the bread of life. The Bible is a sealed book to nearly all of them, since very few can read. They must have the living preacher among them, else they will surely perish. There is only one means by which we can hope to meet their wants, and that is a native agency. We must employ every Christian who is fitted to give instruction, and we need to search out and instruct those who are not prepared but who have a desire to engage in the work. There are some of this latter class who should be placed at once in the school for catechists.

It will be seen from these facts how imperative is the call for funds to carry on these operations. Here are hundreds of men and women asking for themselves and their children instruction concerning the way of salvation. Their cry to us is, "Tell us O Christian, tell us of thy God."

I cannot close this report without urging those who pray for the prosperity of the cause of Christ in this land, to remember the wants of this people. As a general thing, they are poor, many of them very poor. They are utterly unable to do more than give a little labor with their hands towards building houses for schools and for the teachers to reside in. Will not those who have been blessed with the means, give as the Lord hath prospered them, for this most desirable object?

May the time speedily come when in place of crumbling Hindoo temples and Mahomedan mosques, places for Christian worship shall be found thickly scattered over all this great valley of the Godavery.

W. P. Barker.

V. Report of the North-Eastern Field; Wadale Station.

On my return from America in the beginning of 1857, the Missionary operations in this part of the Valley of the Godávarí, which lies to the Northeast of Ahmednuggur, were put under my care. This region is designated for convenience "the Northeastern Field. The village of Wadale, which is on the Aurangabad road and twenty-six miles Northeast of Ahmednuggur, was selected for the new station early in the year, and measures were at once taken to secure a building spot and then to erect the necessary buildings. India is ever content to delay, and especially in such a year as 1857, when many deemed it rashness for the Missionary to venture into the districts at all, the erection of buildings proved a tedious business. At the end of the year, the walls of unburnt brick were still incomplete and the roof was not begun. The prospect is however that the house will be ready for occupation when the heat of the approaching hot season shall render tent life unhealthy.

Preaching and Tours.—It being impracticable to reside in the districts while the mutinies at the North were rampant, and while they seemed likely to involve this region also, I made frequent visits to this field for preaching and pastoral labors, and found them both pleasant and profitable. I experienced no special difficulties or opposition, and the word seemed to have uncommon power over the minds and hearts of the villagers. On two of these visits I was accompanied by other members of our Mission.

My native helpers have had their regular Sabbath and daily religious services at their respective stations, and have engaged to a considerable extent in visiting villages near by. They have also attended many of those half-secular, half-religious assemblages called *yatras*. The yatras have not afforded as good opportunities for communicating religious instruction during 1857 as in years before. They have been but thinly attended, as Government has forbidden hook swinging and obscene songs, and other such immoralities, which were in fact the great attractions to the crowds that used to come ostensibly to worship the idol. Very favorable opportunities for the word have been found at weddings, by those assistants who were of the Mahars before conversion. Large companies collect at weddings, and idly wait for hours while the wedding feasts are preparing. The time drags heavily, and the preacher is welcomed by those who care little for the glad tidings he proclaims. Thus we "sow beside all waters."

Native Church at Chande.—The Chande Church was formed in March 1856, and at the beginning of 1857 had sixteen members. In the course of the year, twenty-two were received on profession of their faith and three by letter. None were taken away by death or any other cause. So at the close of the year there was a membership of forty-one. Twenty-nine of these were men. There were at the close of the year twenty-five baptized children of the families of Church members. It is worthy of note that six of those who were received into Church membership on profession of their

faith, were baptized in childhood. I would also direct special attention to the fact that nine persons, of whom one was a female, were received into the communion of the Church, September 20th, before Delhi was entirely in the hands of the English and before any news of the successful attack on it had reached this Presidency, and when the hopes of those favorable to the mutineers were brightest. These converts and those who had previously joined themselves to the people of God, were assured by their neighbors that the consequences of their professing Christ would be speedy martyrdom. Such facts should be collected and published till the last remnant of the skepticism felt by some persons respecting the sincerity of Christian converts in India has melted away.

Chapels.—The Chande Church has met in the school house there till the present time. It is a low, close, inconvenient room, and holds only a part of those who assemble. Those who cannot get in, sit outside where they can hear. I find it very exhausting to preach in such a small crowded room, and I wish to build a small chapel there, with higher walls, and sufficiently large to seat seventy-five persons. By using the cheapest materials such a room could be built for a sum not more than a hundred and fifty Rupees. The school room is in the Maharwada, but the Chapel should be built in a place where all classes of people may come without any unpleasant associations.

There should also be a similar room prepared at Dedgav. In Dedgav there are nine members of the Chande Church residing, as well as some promising inquirers. Dedgav is six miles from Chande, and six miles is a long Sabbath day's journey. Those living there and in other villages in that direction which are still farther away, usually attend religious services there or at Bhende, and come to Chande only on special occasions. At present a *chaudi* is used for services. But as the *chaudi* is public property, they are liable to interruptions which are sometimes unpleasant and over which the Christians have but little control. Other centres as Bhende, Mírí, Toke and Tukai's Shingave, in which places members of the Church reside, are in need of places for worship. But I do not propose to make an effort to put up chapels at any of them this year, unless the necessity for it become too pressing to resist. Were it not for the commercial crisis in America which has diminished the flow of some of the fountains of benevolence, and the unusual demands on the charitable of India, I would ask for help to build them at once.

By the donations of two friends, one hundred and thirty Rupees have been received for building a chapel on the new mission premises here at Wadale. And I am authorized by the mission to put up a cheap building, with a room that will seat seventy-five persons, and a veranda on which others may sit and hear, in case a larger number assemble. This building, to cost not more than two hundred and fifty Rupees, will meet the present exigency. I hope there are those loving the welfare of Zion who will make up the deficiency for this and provide the means for the proposed chapel at Chande.

Education.—There are four common schools under my charge. But I am sorry to say that only one of them has prospered. The poor people have found it necessary to keep their children at work, and two of the schools have been suspended for half the year while the teachers have been employed as catechists. I hope by living here to make the schools more efficient. There is great eagerness in several large villages for schools, but we have no unemployed qualified teachers at present, and want the means of supporting them had we the teachers.

Additions to Native Helpers.—Several young men, members of the Chande Church, are desirous to attend the school for catechists in Ahmednuggur, and might become fit for teachers and catechists in the course of two or three years. But they live by their daily labor, and as some of them have others dependent on them, there is no hope of their becoming fit to help us unless we provide the means of support for them while they are studying. Two Rupees a month support an unmarried, and four Rupees, a married student in that school. The need for additional laborers is so great in all this region, that I feel constrained to ask for help to allow our educating the more promising of these young men. The Mission thought the exigency required us to employ a catechist for Toke, though unprovided with the means of supporting him, and we employed one in October. The Missionary work is a work of faith, and we try to exercise it with reference to these growing responsibilities and calls for labor.

Mr. Marutí Sangale who was previously teacher of the school for catechists at Ahmednuggur, but has since been stationed as a catechist at Newase, pursued his studies there without a teacher, and near the close of the year, after sustaining a creditable examination as to his fitness for the gospel ministry, received licensure. He remains at Newase.

S. B. FAIRBANK.

VI. REPORT OF THE SOUTH-EASTERN FIELD; SEROOR STATION.

During the first half of 1857 the impaired health of myself and other members of my family necessitated our absence from the station. A kind Providence, however, permitted us to return in June in greatly improved health, which has since been continued to us. From the time of our return to Seroor till October the disturbed state of the country made it unwise to attempt any very active efforts, or be out in the villages. But the usual preaching service in town twice on the Sabbath, was continued without interruption during the year. In the absence of the Missionary this is conducted by Siduba the native preacher. He also preaches once each Sabbath when I am present. The last two months of the year I spent mostly in tours through the villages near here, and found the people as quiet and accessible as in past years. There are comparatively few of these villages in which the truth seems to have made such an impression that we can hope for the immediate fruits

of salvation. Yet we recall with deep interest our interviews with the people in many places, the kindness with which we were treated, and the serious attention with which the truth was heard, and trust that time will yet show that some received lasting impressions for good.

At the commencement of the year a native helper was stationed at Shirasgaw, about fifteen miles south of Seroor. Three persons were baptized at that place in October, and five others have been received to the church in Seroor, making an addition of eight persons in all. We have to record with deep humility and grief that two have been excommunicated for apostasy during the year.

In November a church was organized at Kolgaw, twenty miles east of Seroor, including six members from this church, two from the First church at Ahmednuggur,* and one from the church at Shingvay. The Church was put in charge of the native assistant residing there, and the whole of that part of the field has since been committed to the care of Mr. Dean.

A new chapel has been commenced at Seroor, the walls of which are already up, and in connection with it a house for the native pastor who may have charge of the Church. We trust that the influence of the latter will thus be greatly increased, as living among the people he will be brought in daily contact with them, and have more frequent opportunities of urging upon their attention the truths of the Gospel.

LEMUEL BISSELL.

---

* These two though included in the Kolgaw Church were not formally dismissed from their former connection till after the close of the year. Hence in the table the number of members is seven.

APPENDIX.

The following Table exhibits the Statistics of the Native Churches connected with the Ahmednuggur Mission in 1857.

Churches.	Church members Jan. 1. 1857	Received on Profession.	Received by letter.	Dismissed to other Churches.	Excommunicated.	Died.	Present number.
First Church in Ahmednuggur	82	7	..	4	..	2	83
Second Church Ditto.	20	2	1	..	..	..	23
Seroor Church	28	8	..	6	2	..	28
Khokar Church	33	11	..	..	2	1	41
Shingvay Church	9	6	..	1	..	2	12
Chanday Church	16	22	3	..	..	..	41
Lonee Church	7	..	..	..	..	2	5
Kolgaum Church.....	..	..	7	..	..	..	7
Total.....	195	56	..	..	4	7	240

Donations to the Ahmednuggur Mission in 1857.

C. E. Fraser Tytler, Esq	500
J. Macnee, Esq	10
G. F. Sheppard, Esq..	100
Major Duncan, ...	50
Mrs. Longson, ...	6
Yohan Prem, ...	3
Dr. J. M. Barnett, ... 22 Rs. per mo. (Aug. in 1857)	264
A. Davidson, Esq	50
Rev. R. F. Colvin, ...	120
J. Hunter, Esq.	400
Mr. T. Graham, ...	5
Rev. A. White, ...	10
J. T. Molesworth, Esq	100
Major Auld, ...	50
Dr. Roome.	10
Rev. C. Harding, ...	100
Dr. J. G. Fraser, ... (Medical services)	200
Contributions from native congregations	98
	2076

Correct, exc. the med. ser.
J. M. G.

ACCOUNT OF YESOOBA POWAR.

The following account of a native Catechist connected with the Ahmednuggur Mission, who died in December, 1857, was prepared by the pastor of the First Church in Ahmednuggur, and will, we have no doubt, be read with interest.

I regret to say that Yesooba Powar, a native assistant in charge of the small church at Lonee, connected with the Ahmednuggur Mission, died on the 17th of December. All who knew him will share in our sorrow at his death. He was a good man and some account of him, I am sure, will interest many.

Yesooba's early History.

Yesooba was born in Kinhee, a small village twenty miles west of Ahmednuggur. Two brothers still survive him; the elder brother is a deacon in the first church in Ahmednuggur, and his younger brother is in the church at Satara. Yesooba was of the Mahar caste, and was accustomed to perform the duties of a village Mahar, and also engaged in the cultivation of the ground with his brothers; but on account of the difficulty of obtaining a sufficient support for all their families from their slender resources, Yesooba went away and engaged in the service of English gentlemen and thus supported his family. He was for some years in the service of Major General Lester at Bombay.

His going to Benares and observance of various religious rites.

It so happened that Yesooba was required to go to Benares in the service of a gentleman who had employed him. As he was a very simple hearted man, and had a great regard for holy men and holy places, and as Benares was in his estimation the chief of all holy places, it can easily be imagined what would be his feelings when without any arrangement on his own part he was brought to that place. Whatever the Brahmans required him to do, that he did, performing all the rites and ceremonies connected with the sacred ablutions there. But he was not satisfied with having bathed in the holy water himself; he was very anxious that the elders of his own family should share in the precious privilege, and how they should obtain it was the question. He determined to carry a load of the holy water on his shoulder, 800 miles, to his native village for this purpose, and although this involved great expense he willingly incurred it. It was necessary for him to wear the yellow clothes worn by pilgrims, and to perform various rites and ceremonies, and endure great hardships in order to accomplish his object, yet all these difficulties he encountered and did what no Mahar ever before had done. On arriving at Ahmednuggur, he first went to Shingvay a village fourteen miles distant on the road to Rahooree, and opened the sepulchre of his deceased Gooroo, and bathed his bones with the holy water. He then went to his home in Kinhee, and poured

some of the holy water on his aged mother and his elder brother, giving them the sacred ablution. Then he went to Punderpoor and bathed the god Chokhoba with the holy water. (This god the Mahars are permitted to approach and worship, while they are prohibited from entering the temple and prostrating themselves before the shrine of Vithoba.) And wherever he performed this sacred rite of pouring the holy water on his gooroo, his elders or his god, there he gave presents to the Brahmans, and collecting companies of Gosavees, gave them a feast;—and thus having accomplished the great objects of his pilgrimage to different shrines he returned to his home. Although he was a Mahar yet the people of the villages small and great would fall at his feet, because he had performed the pilgrimage to Benares and had worn the yellow clothes peculiar to the pilgrim. In consequence of his having been to Benares he observed certain rules of diet, and a peculiar mode of preparing his food, which made him live separate from his brothers. He would not eat what any one else had prepared. After bathing he would prepare his fire placewhile in his wet clothes, and then having cooked his food he would dine by himself. He would eat neither fish nor flesh. He would not use spirits nor the intoxicating preparation of hemp. He had been admitted to see and worship the sacred banyan tree at Allahabad, and he would therefore eat nothing whatever from the banyan leaf, even though it had been prepared by a Brahman. He would not eat from a dish made of *Kúsê* (bell metal) nor eat the *Kúshee phul* (bottle-gourd), because they had the name of Kashee (Benares). These rules he faithfully observed for twelve years.

His coming to Nuggur.

When his elder brother Bhagoba became a Christian, Yesooba was at Bombay, and was very much grieved to hear that his brother had embraced Christianity. He had opportunity of hearing the gospel at Bombay, but he gave little heed to it. Bhagoba frequently sent him letters urging him to come to Nuggur, but he was very much annoyed at these repeated invitations, as he thought that his brother wanted to make him apostatize from Hindooism like himself. At length Narayan Ramchunder, a Christian brother of Ahmednuggur, went to Bombay on some business and met Yesooba. He gave him much information about his brother Bhagoba and about the Christian religion, and succeeded in removing some of Yesooba's doubts. Soon after, Yesooba sent his wife and eldest son to Ahmednuggur to the care of Bhagoba, begging him however not to have them baptized. Afterwards hearing that his son was sick at Nuggur he left Bombay to come and see him. When he came here the boys seeing his peculiar ways of preparing and eating his food used to laugh at him; but Bhagoba was constant in prayer that God would cause the light of his gospel to shine into his brother's heart; and God heard him speedily.

Yesooba's change of heart and embracing Christianity.

God sent his Holy Spirit and made Yesooba a partaker of the new birth. The light of the gospel burst upon his darkened understanding and his eyes were opened, and he saw clearly that his sins had not been washed away and could never be washed away by the waters of the Ganges and other holy rivers, that he needed the washing of regeneration, and that Christ's blood alone could cleanse from all sin. He saw that by wearing the yellow clothes of the pilgrim, no holiness or purity is attained, that his soul needed to be arrayed in the righteousness of Christ. He saw that all his rules of diet, avoiding the use of meat and certain vegetables not injurious to the health, were useless; but that evil thoughts and evil desires and evil works which proceed from the heart and defile the mind and destroy the soul, should be put away; and justice, truth, and love, and all other right feelings and right conduct should be carefully cherished. He saw the folly of trusting in that sinful gooroo who was unable to save himself, and whose bones he washed with the water of the Ganges, and he perceived too, that that idol which he had washed with the same water brought so far with such labor, was no God. He felt that Jesus who shed his blood for us, and who had bathed us, although dead and become like dry bones, with the blood of atonement, and who having risen from the dead ever liveth to make intercession for us, that Jesus was indeed teh true gooroo, the true prophet and the true God. Having in his heart genuine hunger and thirst after righteousness, Yesooba saw that hitherto, he had vainly spent his money for bread that satisfieth not, and for water which does not remove thirst, and that Christ who is himself the bread of life and the water of life, had offered him the rich and fat things of salvation, by eating which he would indeed be filled, and that he had opened the fountain of living water, by drinking which his thirst would be assuaged, and it would be in him a well of water springing up unto everlasting life. He now counted as loss all that merit which he had before regarded as great gain, and of which he had been so proud, yea, he cast it away as dung. Rejecting it as a filthy rag, he embraced the righteousness of Christ which is by faith, and that Saviour whom before he despised and treated with contempt, he now regarded as the pearl of great price, as the treasure hidden in a field. The Church of Christ which before he looked upon as defiled and base, he now regarded as holy and dear to God, and on the 6th of October 1844 he joined the church by receiving the holy ordinance of baptism.

His labors in preaching the Gospel.

After Yesooba became a Christian he did not remain idle, but wishing to impart to others that precious treasure which he had found himself, he went about every where preaching the word. All the remainder of his life was spent in this work. He went on tours with different Missionaries and

native preachers for several years,and then for five years he accompanied Mr. Munger on his long tours into those parts of the country where Christ was not known. And when on account of weakness he was unable to travel long stages, he was appointed to the work of a native assistant at Khokar, where he remained three years, preaching the gospel to the people of that place and in the region around. Afterwards when a church was to be established at Lonee, a village twenty miles west of Ahmednuggur, he was appointed to take charge of the church, many of his relatives residing in that vicinity. The church at Lonee was formed Nov. 29, 1856. From that time till his death, he remained there performing his duties with great faithfulness.

Yesooba's Character.

I have no desire to conceal any of Yesooba's faults or to exaggerate his excellencies, but wish to present his character in such a manner that all who read this account may acknowledge it to be a correct description of him. I have accordingly endeavoured to ascertain his faults, but have been unable to discover any worthy of mention. I do not mean to say that he was faultless or perfect, for like other men he had his imperfections, but they were not such as could be particularly pointed out. In many things he imitated Christ and all good men; some of these things I will now speak of.

In giving instruction he was accustomed to preach the simple truth of the gospel. Others often repeat stanzas from the Hindoo poets or from their sacred books, thinking that it adds force or elegance to their addresses, while in fact by thus mingling other things with the word of God they injure rather than promote its efficacy. But Yesooba did nothing of this kind. He preached the pure gospel, using sound speech that cannot be condemned. And though he was not learned, or eloquent, or skilful in bringing forward new proofs of the truth of Christianity, still by his holy life and consistent conduct, he gave the very best proof of the truth of the religion of Christ.

He was very willing to work with his own hands while engaged in the work of instruction. When travelling with a Missionary, he would assist the servants in pitching the tent, in bringing water when necessary, and in various ways. In the places where he was stationed as native assistant, while he was giving instruction to the women, if they were at work in the fields, he would take hold and help them, at the same time continuing to talk to them and endeavouring to direct their minds to the truth. On this account even the heathen women were not annoyed by his coming to give instruction to them, but were rejoiced because they knew he would help them in their work, and they listened to him with pleasure. Thus instead of making others serve him, he imitated Christ in serving others. Mat. 20 : 28.

Very often when giving instruction, if the people listened with interest, he would take no thought about his necessary food, but would do all he could in preaching to the people, and then take what first came to hand to satisfy his wants. His meat was to do the will of his Heavenly Father. John 4 : 35.

Although Yesooba was a poor man, yet if any hungry or distressed persons came to his house, he would give them enough to eat, although he himself remained without a morsel. At one time all the Mahars of a village had no grain whatever, and they and their families were in great distress. Yesooba went and with his own money purchased grain and gave them. Often when he met a poor man he would throw his own clothing over him, and would say nothing of it when he came home for fear they might be displeased at what he had done. He was so full of kindness that he could not bear to see any one suffering want. He would rather suffer himself. The Mahars are generally careless about the instruction of their children, and sometimes when the Mission has supplied them with a teacher and books they would neglect to send their children to school, and they would not even supply them with writing boards to write their lessons on. In such circumstances Yesooba would supply the writing boards and thus endeavour to promote the education of the Mahar children. Thus his deep poverty abounded to the riches of his liberality. 2 Cor. 8 : 2. He not only did all he could himself to promote the welfare of others. He endeavored to confer benefits through other persons also. He was accustomed to teach the women connected with the church and with Christian families the Lord's prayer and the ten commandments, and when they had learned them, he interceded with the Missionary's wife and obtained for them some articles of clothing. When he came last from Lonee where he had been teaching the wives of the Christians and other women, he told Madam that they had all learned the prayer and the commandments, and begged that some clothing might be given them, as they were very poor and needy. Being deeply impressed with a sense of God's great mercy towards himself, he treated all who were in distress with great tenderness and sympathy. When the Deputation came here from America, he was stationed at Khokar, and when the Deputation went out there, a Christian boy who had lost both his parents, came to their tent at Wadaley to see them. Yesooba coming up and recognizing him drew him up to him, passing his hand over his face, and exhibiting in every motion so much tenderness that it drew tears from all eyes. The result was that this boy was placed in school, and is now a consistent Christian and preparing to become a catechist.

Many natives who have become Christians, I am sorry to say, feel little concern about paying their debts, and are willing to allow their creditors to lose the whole, thus retaining in this respect the same character which they

had before they became Christians. But Yesooba was entirely different. He utterly abhorred being in debt. He was poor and had occasion at times to run into debt, but he was always very anxious to pay it. He always regarded the saying of our Lord : " It is more blessed to give than to receive." He consequently acted with such uprightness in all his dealings with the heathen and with his Christian brethren that all acknowledged it. Even the enemies of Christians when finding fault with the native members of the church and with the native ministers also, would say of Yesooba when his name was mentioned : " Ah ! he is the pure gold. We can say nothing against him."

Yesooba had true love to his Christian brothers and sisters. When he was in Ahmednuggur, he would often go to their houses and see how they were, and if any were sick or in trouble he would labor much to help them. When he went into the villages he would never go without bidding them all good bye, and when he came back, he would always go round and greet them all. If any were sick it was his peculiar province to give them medicine, and to see that all their wants were provided for. Sometimes some were afflicted with painful and even loathsome diseases, and in such cases though no one else would visit the sick, he would go to them and administer medicine to them, binding up their sores and doing every thing according to the directions of the physician. He was so careful about the sick and so particular to follow the directions given, that the native physician gave him very great praise. And at length when his own son Nana fell sick, he took so much pains in attending to his wants that he became very much exhausted, and this was followed by an illness which terminated his life.

Yesooba was very humble and free from pride. He had a deep and abiding impression of God's mercy to him. When he thought of his own meanness and unworthiness, and of God's infinite grace in bringing him into his kingdom, he was often overwhelmed with emotion. In his prayers he would frequently seem to come to the Saviour like the woman which was a sinner, and bathe his feet with his tears. Luke 7 : 38. When he gave instruction to others he would tell them his own experience, and like Paul would say that God had mercy on him although the chief of sinners. 1 Tim. 1 : 12-16. In our annual meetings, when he would rise and speak, the thought of God's unspeakable mercy towards one so unworthy as he, would fill him with such emotions that he could not proceed, and the tears streaming from his eyes evinced his gratitude to his blessed Saviour.

His sickness and death.

In consequence of the great labor and care which fell upon him in connection with his sick boy, he was attacked with fever, and though this

did not appear at first to be severe, yet in two or three days he became so weak, that he could not rise from his bed. His friends would urge him to exert himself a little when they were trying to raise him up, and would tell him not to give up entirely to his feelings. Yesooba replied that his strength was all gone, that he desired to depart and be with Christ which was far better. He said to his Christian brethren that he knew not which to choose, that if it was the will of God that he should stay longer and serve him on earth he was willing, but if God desired to remove him he was ready to go and was happy in the thought. The native doctor said to him one day, Yesooba, you have often instructed and exhorted others and now do you fear to die yourself? He replied, No, I am not afraid to die. If it is the will of God, then I am ready to go to him. In saying these things he imitated the example of the apostle Paul. The night before he died, his wife who had been weeping, came to him and said, You are now about to leave me, and whom shall I and these children have to depend upon? Yesooba though very weak replied with great energy, God is your protector, trust in him. Jer. 49: 11. Ps. 68: 5. Having said these his last words to his wife, he took her hand and kissed it with great affection. After he had thus committed her and his children to God, his eldest son seeing that he was approaching his end, asked him what portion of Scripture he should read for him. He replied, the 17th chapter of the Gospel of John. As he read a few verses of this chapter, he asked him a few questions and received from him satisfactory answers. When he read the 4th verse, I have glorified thee on the earth, I have finished the work which thou gavest me to do; Yesooba shook his head and laying his hand on his breast he said, I have finished my work, I have kept the faith. 2 Tim. 4: 6-8. He then asked his son to pray, which he did. After this I went to see him, and finding him very weak indeed, instead of trying to converse with him, I read a portion of Scripture to the company assembled there and led them in prayer, earnestly beseeching that Yesooba might be restored, still that not our will but God's will might be done. Thus we commended him to God. Afterwards Yesooba asked his brother Bhagoba to pray and he did so. These were Yesooba's last words. The people who watched with him continued to put a little water into his mouth all night, and in the morning he breathed his last. On Thursday the 17th of December 1857, at six o'clock in the morning he died, being about 50 years old. When dying he was not at all troubled or distressed, but went to sleep in perfect peace. Christ had taken away the sting of death, therefore he was not afraid to die. 1 Cor. 15: 54-58. Death was to him only the door of entrance into that everlasting rest from all the toils of the world, and he went up to receive the crown of righteousness and to see that Saviour whom, though he had not seen on earth he loved, and to enjoy the happiness of dwelling with him for ever.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Rev. 14: 13. Let me die the death of the righteous and let my last end be like his. Num. 23: 10.

Yesooba has left a wife and four sons to mourn his loss. His eldest son is a Catechist and has now charge of the Lonee church in the place of his father. May the mantle of Yesooba rest upon him. And may the younger sons all choose the way of the Lord, thus following in the footsteps of their parents, and add honor to their father's good name.

It is our prayer also that the members of the Lonee church may not be discouraged at the loss of their faithful minister, but retain in mind his excellent instructions and follow the path which he pointed out, that so the fruit of Yesooba's labours may be apparent to all; and may that church be a crown of rejoicing and of glory to him in eternity.

And may God who has removed such a faithful labourer from this Mission, raise up others of like spirit with him to supply his place. And may all of us, the native labourers here, call to mind our deficiencies, and endeavour to grow up to the stature of a perfect man in Christ, and so walk that for us to live may be Christ, and to die may be gain.

Report of address
Indian 1857

Arch Nov. 16

Minutes of the meeting of the Ahmednuggur Mission held in December 1857.

Mission met at Ahmednuggur on Wednesday Dec. 9th at 10 A.M. Present all the brethren of the Mission, viz. Messrs. Abbott Ballantine, Barker, Bissell, Dean, Fairbanks, and Harding. It devolved on Mr. Bissell to act as Chairman. The meeting was opened with reading the Scriptures and prayer by the Chairman. The following resolutions were passed -

1. That a union of the Missions to be called the Mahratta Mission, as proposed in Dr. Anderson's letter, is in our opinion not expedient.

2. That it is not expedient to have an annual Convention of the Missions which shall have authority to decide as to the location of Missionaries and native assistants, inasmuch as in our opinion it would not accomplish the object desired.

3. That in lieu of an occasional Conference of the Mahratta Missions when any sufficient emergency shall arise, which after mutual consultation shall advise in regard to the questions brought before it.

(Note. In these resolutions the members of the Mission were entirely unanimous.)

4. That Mr. Bissell prepare a letter to the Prudential Committee embodying the views of the Mission on the subject of a union of the Missions.

5. That in our present circumstances and with our present force it is not best for us to send a Missionary to Tholapoor to occupy it as a station, unless some one should desire to go and commence a new Mission there.

6. That Mr. Ballantine be sent to Bombay immediately to take charge of the Bombay Mission from Mr. Hagen on his expected embarkation for America, and that he examine into the pecuniary and other circumstances of that Mission and the Press, and report to this Mission.

7. That Mr. Harding be stationed at Bombay for the present.

8. That Dhondooba Pantojee be placed under the charge of Mr. Harding to be employed as native assistant at Bombay on a pay of 15 Rs. per month.

9. That Mr. Ballantine be Editor of the Dnyanodaya.

10. That the first northern field with the native assistants employed in it, be placed under the charge of Mr. Abbott from the first of January.

11. That the southern field with the native assistants employed in it be placed under the charge of Mr. Dean from the first of January.

12. That Bapoo Roogekur native assistant be placed under the charge of Mr. Dean from the first of January.

13. That Rugooba native assistant be placed under the charge of Mr. Abbott from the first of January.

14. That Tuyajee be employed as native assistant at Kolhar on a pay of 5 Rps. per month from the first of January.

15. That we approve of the dismission of Dalba teacher at Karegaum from Mission employment from the first of August last.

16. That we approve of placing Janiam as teacher at Panchegaum.

17. That Mr. Bissell have liberty to build a house for Sidooba in connection with the new chapel at Seoon the expense not to exceed 375 Rps.

18. That we approve of Mr. Bissell's repairing the small bungalow at Seoon at an expense not exceeding 65 Rps.

A form of licenses both in English and Mahratta having been prepared by Mr. Ballantine in connection with Hunifpunt and Ramkrishnapunt, was presented to the Mission, and after some changes was adopted.

The minutes were read and approved

Adjourned Dec. 11th 1857

H. Ballantine
Sec'y

Dec. 1857.

Rec'd Jan. 30. 1858.

Arch. Rank 1,

Sirour. December 25th 1857

Rev. R. Anderson D.D.
Secy A.B.C.F.M.

Dear Sir.

At a meeting of the Ahmednuggur Mission held on the 9th & 10th of Dec. inst., the questions submitted to the Marathi Missions in your letter of Aug. 13th 1857, were brought before us for consideration. The first question is. "Whether the Bombay Mission, the Ahmednuggur Mission, & the Sattara Mission (including Kolapoor) shall be united in one mission, resuming the old name of the Marathi Mission". Mr. Munger's circular of Dec. 2d on this subject, with the remarks of Messrs. Wood & Hazen, was also before the Mission. After full discussion of the question it was unanimously resolved.

1st That a union of the several Missions to be called the Marathi Mission, as proposed in Dr Anderson's letter, is, in our opinion, not expedient.

2d That it is not expedient to have an annual convention of the Missions which shall have authority

to decide upon the location of Missionaries & native assistants; inasmuch as, in our opinion, this would not accomplish the object desired.

3d That we approve of an occasional conference of the Marathi Missions, when any sufficient emergency shall arise, which, after mutual consultation, shall advise in regard to the questions brought before it.

The reasons for these Resolutions are as follows—

There seem to us very strong objections to a union of the several missions on the basis existing previous to the division in 1842.

1st The greater complexity it would give to all our operations is a serious obstacle to the proposed union. Such a union implies a common treasury, the examining & auditing of each other's accounts, estimates, &c. In order to do this intelligibly there must be a supervision of each other's operations so far as they involve the expenditure of mission funds. For in a single Mission it is important that there be but one scale of expenditure. Attention to these matters in such widely seperated fields will be no light burden, & it is evident that a large share of one man's time will be consumed in looking after Treasury matters alone. While in the simpler way of each mission attending to its own accounts, it can be

done without seriously interfering with the proper missionary work of any one.

This complexity would be a great hindrance also in the transaction of ordinary mission business. Instead of the assent of the brethren of a single mission – who all being near would know more or less of the reasons for any proposed measure – the sanction of a majority of all the missions (thus united) would be necessary to authorize any measure. And many of these residing at a distance would necessarily be ignorant of the peculiar circumstances of each others fields. Unforeseen emergencies often arise in which it is desirable to know the opinions of our brethren before action, & the difficulty of assembling members of a mission so widely dispersed would lead inevitably to the transaction of much important business by circular. But this is very objectionable, inasmuch as it necessitates the expenditure of much time on the part of those issuing the circular, & the brethren must give their opinions with imperfect data before them. On many questions, as for example the privileges & claims of our native helpers, in a single mission uniformity is essential to harmony, but if in separate missions, slight variations do not cause so much trouble.

2d We apprehend the <u>loss of time</u> & <u>increased expense in holding Mission Meetings</u> will be a serious evil consequent upon the proposed union. As the area of

a mission field is extended the amount of business to be done & the necessity for frequent meetings are of course increased; while the difficulty of assembling is increased in the same ratio. As now constituted a day or two is sufficient to bring together all the members of the largest mission. But between Sattara and Ahmednuggur the journey would require at least a week or ten days in the ordinary methods of traveling; & semi-annual meetings would thus take the brethren of one of these missions away from their field a month or six weeks each year, & would be a severe tax upon their time for missionary labor. Or if to save time, phaetons were employed, at a rupee per mile, the yearly traveling expenses would be no insignificant item.

3d Another objection to the contemplated union is, the <u>impracticability</u> of members of such widely separated missions understanding the wants & interests of each others' fields so as to think alike of their comparative importance. It is natural that we should be more deeply interested in the field where we are laboring — we see & feel its wants more clearly — Many incidents known only to ourselves enlist our sympathies in its behalf. We cannot have the same interest in a distant field of which we have seen little or nothing. Hence when those so widely separated come together to consider the

claims of their respective fields. There will be, inevitably, different opinions. In such cases of course the opinion of the majority must rule, but this is not always sufficient to prevent the impression in the minds of the minority that injustice has been done. The experience of the Bombay & Ahmednugger Missions before they were divided taught lessons not yet forgotten by our older missionaries. Dr. Anderson in his letter of Oct. 27. 1841. communicating the action of the Prud. Committee dividing the Marathi Mission, wrote, "The division of your Mission has been long & maturely considered here, & there is no probability that the Committee will reconsider the subject. The measure will no doubt commend itself to you, as one that is fitted, with the divine blessing, to give harmony & efficiency to your operations beyond what they have had hitherto." The reasons for constituting them distinct missions then were deemed imperative, & we believe similar reasons now exist for their remaining so. There seems far less danger of unpleasant friction in the working of the missions in their present simple independence, than if the attempt were made to link them all together in one complex piece of machinery.

But the principal reason for proposing this union at the present time is, to "aid in supplying the other Missions with missionaries & native helpers." And it may be urged

that, although it would not be expedient to unite the several missions in one so far as supervision of the treasury & ordinary mission operations are concerned, yet retaining their distinctive character in these respects, they might have the power, in a united capacity, of locating missionaries & native assistants. The second of the above resolutions expresses the sense of this mission on this point. The designation of missionaries to a particular mission has hitherto rested with the Prud. Committee, & we think this is far better than to leave their designation to be determined after reaching the Marathi country. The designation being settled, their location at a particular place can, as a rule, best be determined by the brethren of the mission with which they are connected. They best understand the wants of the field, & the most eligible points for occupation. In particular cases the designation of an individual, or the transfer of a missionary to another mission, might be delegated to the missions.

In regard to the location of native helpers, & their transfer from one mission to another, we think the authority for this should belong to the mission with which they are connected. We deem it of vital importance to the prosperity of a mission that it should have the control of its own native assistants, & that they should not be removed to another field without its consent. Without this power there is no certainty that the plans or policy of any mission, however excellent they may be, can be carried out for a

single year. Those helpers who are occupying positions of the greatest usefulness may be taken away, because brethren living at a distance & not appreciating the reasons for their remaining where they are, think they are more needed elsewhere. The next year a majority may recall them, & thus they would be kept oscillating between several missions in a manner effectually to destroy their usefulness. We may speak freely on this point, since in case of a union, our own mission would at present have a controling majority. But it is the principle for which we contend, that each mission should have the control of its native agency. They understand ~~better~~ the peculiar temperament, ability & fitness of their own assistants better than strangers can — under their instruction & care (for the most part.) they were brought into the church & educated for their work. Would it not be unwise & unjust to take the control of these young men out of the hands of their own mission, & commit it to a majority who may know nothing of their history & feelings, or their ability to labor & endure trials. We say not that native helpers should never be transfered from one mission to another, but that when done it should be in accordance with the judgment of those who know them.

Mr. Munger in his circular "says nothing as to the basis of the union" he advocates. But it is evident

we must know what is to be its basis before we can decide whether it is desirable or not. It is for this reason that we have the three resolutions above, expressing what we should not, as well as what we should approve in respect to the proposed union. It is possible that the brethren of the other missions as well as ourselves, would deprecate a union on the basis that existed previous to the division in 1842. But "for the purpose of mutual aid in supplying the missions with missionaries & native helpers", we are ready to unite with them in any plan that seems to promise the desired result. The third resolution above appears to us to suggest such a plan. It is conceded by every one that "mutual good will on the part of all" is essential to secure "the ends proposed." If there exists — as we believe there does — this heart-felt interest in each others' prosperity — an earnest desire to aid as we can in advancing the cause of our blessed Lord & Master in the fields of our brethren as well as in our own, then a conference of the missions seems all that is needed to afford the desired opportunity of helping each other. In such a conference there will be perfect freedom in the statement of our views & feelings, our wants & difficulties, & the ways in which we can afford mutual aid. If the love of Christ rules in the heart, this presentation of facts will be all that is needed. Neither our brethren of other missions will wish the authority to take away

our native helpers without our consent, nor shall we need such a constraining influence to induce us to afford any help in our power. On the other hand, if Christian love be wanting, no plan for uniting the missions, or coercing by majority votes will be of any avail. A union in name might be effected, but its results could only be disastrous to the cause we love. It is for this reason that we propose the conference should have advisory powers only, instead of deciding by an authoritative vote which might be against the sense of a majority of the mission most nearly concerned. We do not want any control over the internal policy & operations of the other missions, nor do we believe they wish to control us. But in respect to matters in which we need each others' help, let us come together in a spirit of brotherly love, & asking wisdom from above, see what we can do for mutual assistance.

It would seem to us that when the brethren of one mission desire native helpers from another, they should make an application to the latter, stating the work to be done, or station to be occupied by the desired assistant, & if they choose, naming any person or persons whom they would prefer. The Mission to which the application is made can then decide whether the person asked can be spared, & if so, it only remains to secure his assent to the transfer. If however, the Mission feel that he is

occupying a place which should not be vacated, they can designate the next most suitable person, or a list of such as can be spared, from which the brethren making the application can select the one best fitted for the post to be occupied. There is sometimes a single native helper, or perhaps two or three, who, the brethren of a mission would feel, could not be taken away without greater detriment to the work in their own field than any possible advantage that could be gained in another. There are others, who, though we value their services much, are not occupying places of such prominent interest, & in case of an urgent call might be spared. In such circumstances there is no doubt as to which should be sent away. This is a subject which will require much forbearance on the part of those asking, as well as a self-sacrificing spirit in those giving, in order to secure harmonious action. But the above plan seems to us to promise greater usefulness, & to be open to less objections than any other. As on this plan the missions remain virtually distinct & independent, it would seem undesirable to change their names, which would only create confusion in the minds of friends at a distance, & in our own future reports as compared with past ones, without any apparent advantage.

In regard to the occupation of Sholapoor by one of our number, the mission came to the following conclusion. "Resolved, That in our present circumstances & with our present force it is not best for us to send a missionary to Sholapoor to occupy it as a station, unless some one should desire to go & commence a new mission there."

We should be sorry to have it inferred from this that we consider the matter of occupying Sholapoor of minor importance. The Resolution was wrung from us by the urgent wants of our own field. With all our present force we are able but imperfectly to man the stations now occupied. Each missionary has charge of one, two, or three districts, each containing from 70 to 150 villages. It does not, therefore, seem expedient for us to detach any one of our number from his present field in which the people are so accessible, & send him to a distant city where there is no special interest. Yet such is the importance of the place in connection with the future growth of our Marathi Missions, that if any one were to volunteer to go, we should not be prepared to say he ought not to leave. When the Rail-road - now soon to be completed - shall be opened, Sholapoor though more distant, will be more accessible from Bombay than either Sattara or Ahmednuggur. Besides Sholapoor at the terminus,

there will be many other places of 5.000 to 15.000 inhabitants on the line of the railroad, or near it, which can be easily reached. With Missions at Sholapoor, Sattara, & Ahmednuggur, those places on the line & the wide districts around them would lie between these three points of occupation, & would naturally come within the field of the American Board. This vast unoccupied territory would afford room for the expansion & growth of our Marathi Missions for many years to come. Were two new men sent to this mission, one of them, with the aid of native helpers, could soon take charge of a field here, while the brother thus relieved could proceed with the other to commence a new mission at Sholapoor. And in view of the great importance of that place, we would earnestly solicit for this plan the immediate attention of the Prudential Committee.

Rec'd. Feb. 25, 1858.

In behalf of the Ahmednuggur Mission,

Very truly Yours

Lemuel Bissell

Meeting of the Ahmednuggur Mission in February 1858

Mission met at Ahmednuggur on the 19th of February – Present Messrs Abbott, Ballantine Barker, Prisell, Dean & Daintree. It devolved on Mr. Dean to act as Chairman. The meeting was opened by reading the Scriptures and prayer.

Mr. Munger having been invited to sit with us, came in, and we conversed on the subject of the action taken by the Mission at its last meeting in reference to the union of the Missions, and also on the subject of supplying the Satara Mission with native assistants.

The following resolutions were passed,

1. That the Secretary prepare a letter to the Satara Mission containing a list of those native assistants of different classes connected with us from which we are willing they should select such as they may prefer for employment in that Mission.

2. That Sudos be employed as native assistant at Rahooree on a pay of 4 Rs. from Jan.

3. That Thumma be employed as a teacher at Khanapoor on a pay of 5 Rs. from Jan. 1st.

4. That Tubba be employed as a teacher at Ahtagaum on a pay of 3 Rs. from Feb. 1st.

5. That Tryumbuck be employed as a teacher at Pimpulgaum on a pay of 4 Rs. from March 1st.

Recd. Feb. 25. 1858.

there will be many other places of 5.000 to 15.000 inhabitants on the line of the railroad, or near it, which can be easily reached. With Missions at Sholapoor, Sattara, & Ahmednuggur, those places on the line & the wide districts around them would lie between these three points of occupation, & would naturally come within the field of the American Board. This vast unoccupied territory would afford room for the expansion & growth of our Marathi Missions for many years to come. Were two new men sent to this mission, one of them, with the aid of native helpers, could soon take charge of a field here, while the brother thus relieved could proceed with the other to commence a new mission at Sholapoor. And in view of the great importance of that place, we would earnestly solicit for this plan the immediate attention of the Prudential Committee.

Rec'd. Feb. 25. 1856.

In behalf of the Ahmednuggur Mission.

Very truly Yours

Lemuel Bissell

Meeting of the Ahmednuggur Mission
in February 1858

Mission met at Ahmednuggur on the 19th of February – Present Messrs Abbott, Ballantine Barton, Pirsell, Dean & Daintanker. It devolved on Mr. Dean to act as Chairman. The meeting was opened by reading the Scriptures and prayer.

Mr. Munger having been invited to sit with us, came in, and we conversed on the subject of the action taken by the Mission at its last meeting in reference to the union of the Missions, and also on the subject of supplying the Satara Mission with native assistants.

The following resolutions were passed,

1. That the Secretary prepare a letter to the Satara Mission containing a list of those native assistants of different classes connected with us from which we are willing they should select such as they may prefer for employment in that Mission.

2. That Sudos be employed as native assistant at Rahooree on a pay of 4 Rs. from Jan 1st

3. That Thumma be employed as a teacher at Khanapoor on a pay of 5 Rs. from Jan. 1st

4. That Tubba be employed as a teacher at Sotagaum on a pay of 5 Rs. from Feb. 1st

5. That Tryumbuck be employed as a teacher at Pimpulgaum on a pay of 4 Rs. from March 1st

Recd. Feb. 25. 1858

6. That Oleeba be employed as a colporteur under the charge of Mr. Dean on a pay of 3 Rs. from March 1st.

7. That Sawalyaram be employed as a native assistant under the charge of Mr. Ballantine and that his pay be 10 Rs. from March 1st.

8. That the pay of Luxuman teacher in the school for Catechists be raised to 7 Rps per mensem, and that he be allowed to attend the Govt. English school.

9. That the pay of Yairam teacher at Panchyaram be raised to 8 Rs. in consideration of his wife's teaching the women at that place.

10. That Mr. Ballantine be allowed to build a house for Gyanoba native assistant at Ponee with accommodations for a congregation, at an expense not exceeding 75 Rs.

11. That whereas 130 Rs. have been already contributed for building a chapel at Naddáby, we approve of Mr. Fairbanks's erecting a chapel there at an expense not exceeding 250 Rps.

12. That Messrs. Dean, Bissell, & Ballantine be a Committee to decide upon and procure a site for Mission premises in the Southern field.

13. That Messrs. Abbott, Barton & Fairbanks be a Committee to decide upon and procure a site for Mission premises in the Nahoorei field.

14. That Messrs. Ballantine Abbott & Dean be a Committee to decide upon the admission of scholars to the school for Catechists.

15. That the Secretary prepare an annual Report of the Mission from the reports of the different members, and that 350 copies be printed on printing paper and 100 copies on thin paper.

16. That 400 copies of the Memoir of Goodsha in English be reprinted from the Dnyanodaya, of the same size and style as the Mission Report — 50 copies to be printed on thin paper.

17. That 1000 copies of the Memoir of Goodsha in Mahratta be reprinted from the Dnyanodaya in the same size as the Memoir of Lakshman.

18. That the Financial Committee for auditing accounts consist of Messrs Ballantine, Bissell & Fairbank —

The minutes of the meeting were read & approved

Adjourned on Saturday Oct. 20th

E. Ballantine, Sec'y.

Rec'd. April 1/2.

Ans Apr. 19

English Policy.

Minutes of the meeting of the Ahmednuggur Mission held in April 1858

The Mission met on Tuesday April 20th at the house of Mr. Ballantine in Ahmednuggur. Present, Messrs. Abbott, Ballantine, Barker, Bissell, Dean and Fairbank. It devolved on Mr. Fairbank to act as Chairman. The meeting was opened with reading the Scriptures and prayer. The following resolutions were passed.

1. The Mission having received positive instructions from the Prudential Committee to dispose of the Mission Press at Bombay, Resolved, That Mr. Fairbank write to Mr. Thomas Graham making proposals to him to purchase the remaining type and furniture belonging to the Mission in the Printing Establishment.

2. That the Treasurer be authorized to sell the Bhingar house for Rs. 3500.

3. That Mr. Fairbank be authorized to repair the Mission house at Nawasse at an expense not exceeding 50 Rps.

4. That Mr. Barker be allowed to put up a godown or store room in connection with his house at Khokar, at an expense not exceeding 190 Rupees, and also to put up two Venetian blinds on his house at an expense of 30 Rps.

5. That Mr. Dean be put on the Committee for deciding upon and procuring a site for Mission premises in the first Northern field.

6. That Gunsha and Dewalalee and Dahlee, heretofore connected with the second northern field, be considered as belonging to the Rahoree or first northern field, and that

Shilyaja native assistant at Gunsha, be under the charge of Mr. Abbott from April 1st.

7. That we approve of Mr. Abbott's organizing a church at Gunsha and putting it under the care of Shilyaja native assistant at that place.

8. That we approve of Mr. Fairbank's organizing a church at Dedgaum and putting it under the care of Mahéputtee native assistant at that place.

9. That Sukharam, native assistant at Dedgaum, be removed to Bhende.

10. That the pay of Shewaba teacher at Wambowa be 7 Rps. from March 1st.

11. That the pay of Krishna native assistant at Sokay be 7 Rps. from March 1st.

12. That the pay of Dorharam native assistant at Seroor be 6 Rps. from April 1st.

13. That the pay of Mohima native assistant be raised to 5 Rps. from the time of his removal with his family to Satal.

14. That Khokoba be employed as a native assistant in the Khokar field on a pay of 5 Rps. from April 1st.

15. That Dongaja be employed as a teacher under Mr. Fairbank on a pay of 5 Rps. per month from May 1st.

16. That Shaikh Daood be employed as a native assistant in connection with the Ahmednuggur ~~Mission~~ Station on a pay of 15 Rps. per month from May 1st.

17. That the pay of Dajeeba native assistant at Nadegusham be reduced to 15 Rps. from April 1st, & that the Secretary write him a letter giving the reasons of this reduction.

18. That Rugoba native assistant at Ahmednuggur be sent to Satara to take the place of Rugoba native assistant there in accordance with Mr. Ward's proposal — The minutes of the meeting were read & approved.

Adjourned April 22d

N. Ballantine, Sec'y.

Rec'd. for use 24.

Minutes of the meeting of the Ahmednuggur Mission held in June 1858.

Mission met at Ahmednuggur on Tuesday June 22d, at the house of Mr. Ballantine. Present, Messrs. Abbott Ballantine, Barker, Bissell, Dean & Fairbank. It devolved on Mr. Abbott to act as Chairman. The meeting was opened with reading the Scriptures and prayer. The following resolutions were passed.

1. That the Treasurer be authorized to conclude a bargain with Mr. Thomas Graham selling him the presses and all the standing furniture belonging to the American Mission Press, Bombay, (excepting the moulds punches and matrices for making type, and the cuts) for the sum of Rps. 3600, and that he take possession July 1st.

2. That the said moulds, punches, matrices, & cuts be placed under the care of the Missionary at Bombay.

3. That the Treasurer be authorized to close the account of the Press with Messrs Spicer Brothers London, and pay the balance due them.

4. That the scholars of our common schools be classified according to the system of school regulations adopted by the Mission.

5. That the pay of the teacher be according to the above regulations plus or minus such a sum as the Missionary may think will enable the teacher with proper exertions to realize about the sum allowed by the Mission.

6. That each school may have a vacation during the cold season or such part of it as may be thought desirable by the Missionary, the teacher in the mean time being employed as a Catechist.

7. That the Missionaries may avail themselves of the services of Marooba for the examination of the schools under their charge as far as they may deem it necessary.

8. That 200 copies of the school regulations in Mahratta as approved by the Mission, be printed.

9. That Mr. Ballantine draw up a course of study for the school for Catechists and also for the girls' school under the charge of Mrs. Ballantine, and present it at the next meeting for the consideration of the Mission.

10. That Mr. Ballantine be instructed to confer with Hanipant in reference to his taking charge of the native church in Bombay, and that he be authorized to offer him a salary of 60 Rs. in case he removes thus.

11. That this Mission pay the salary of Hanipant for the time he was at Satara with the understanding that the Satara Mission pay the expenses of his journey to that place and back according to Mr. Wood's proposal.

12. That the pay of Marooba, Vishnoopant and Sidooba, Licentiates, be 20 Rps. each per month apart from house rent, from the first of January next.

13. That the pay of Soodamjee, Teacher of the School for Catechists, be ten Rupees from the first of January next.

14. That Kinshnajee of Sohagy be allowed three Rupees per month for conveyance from the first of July, for the purpose of making tours in his field, he being lame.

15. That the pay of Mukeepatter and Luxmon native assistants at Dedgaum and Chandray be 7 Rps. a month from the first of January next.

16. That the pay of Thadoba native assistant at Mirce be 6 Rps. a month from the first of January next.

17. That the pay of Luxmon native assistant at Khokem be 10 Rps. a month from the first of January next.

18. That the pay of Thowaka native assistant at Wambonee be 8 Rps. a month from the first of January next.

19. That the pay of Thwaram native assistant at Thingvay be 7 Rps. a month from the first of January next.

20. That the pay of Chimajee native assistant at Kolgaum be 7 Rps. a month from the first of January next.

21. That the pay of Shendoba native assistant at Thinas-gaum be 7 Rs. a month from the first of January next.

22. That Shendoba teacher at Pamer be put under the care of Mr. Bissell for employment in the Seven fields from the first of July and that his pay be 5 Rs. per month.

23. That Mr. Bissell be ~~employed~~ allowed to employ Pirajee at an expense of 5 Rs. per month.

24. That two bicholia tents be procured, one with an additional side room.

25. That Chapels be built at the following places from the donations promised by C. E. Fraser Tytler Esq. for that

purpose, viz. Panchegaum 75 Rs. Satal 30 Rs. Lonee 75 Rs. Chandary 100 Rs. Shingway 100 Rs. and Khokhun 100 Rs.

26. That houses be built for the native assistants in connection with the Chapels at Panchegaum, Satal, Lonee, Chandary and Shingway at an expense of 50 Rs. each.

27. That Mr. Barker be allowed to repair his house at Khokhun at an expense of 218 Rs. and to repair the Chapel at Mudaley at an expense of 89 Rps.

28. That the following estimates for the expenses of the Mission in 1859 be forwarded to the Prudential Committee.

Salaries and allowances.

T. Ballantine	190 X 12	=	2280
D. Abbott	190 X 12	=	2280
L. Bissell	190 X 12	=	2280
R. O. Barker	150 X 12	=	1800
J. G. Dean	150 X 12	=	1800
J. B. Fairbank	150 X 12	=	1800
Miss Farrar	61 X 12	=	732

12,972

Costs for communication with village stations
R. O. B. 60 + J. B. F. 45 + D. D. 40 + J. G. D. 40 = 185 = 13,157

House rent and repairs.

Rent of one house	40 X 12 = 480	
Repairs of seven houses	50 X 7 + 50 = 350	
Guards for nine houses	4 X 9 X 12 = 432	1,262

Chapels and preaching places.

Sexton and guards of two chapels	9 X 12 = 108	
Care of chapels at Mudaley Shingway & Seroor	(1+2+4) X 12 = 84	
Repairs on chapels 100 Lights for chapels 16	= 116	
Gates and furniture of Chapel at Seroor	225	533

Carried on. — Rs. 14,952

The minutes were read and approved and ordered to be sent to the Financial Committee

Adjourned June 25th.

N. Ballantine,
Sec'y.

Sawaly aram	11	Vittoba	3 1/4
Narotte	23	Sakharam	11
Bhikaji	7 1/2	Bhadooba	6 1/2
Anthuphutter	7 1/2	Luxmon	7 1/2
Krishnaji	10.	Khundoba	11
Luxmon	11	Bhikaji	6 1/2
Mahadoo	6 1/2	Kashoba	5
Mohona	5 1/4	Shwaram	7 1/2
Shwaba	8 1/2	Rugoba	10
Sadoo	4	Shinnaji	7 1/2
Bapoo	5 1/4	Bajuba	17
Sidoba	22	Shwaram	6 1/2
Shewaba	7 1/2	Bhondoba	7 1/2
Dotharam	6 1/2 = 192	+	162 3/4 = 354 3/4
			12
			4,257
Moving expenses			50
Care of house at Nowrasee	~~2×12~~	=	24
Building six houses for assistants, 6 × 50		=	300 = 4,631
(at Belooncha, Sooragaum, Limpungaum, Khanapoor, Sakhar & Ranjungaum)			21,963, As.

L. Bissell	190 × 12 = 2280		
R. O. Barker	150 × 12 = 1800		
J. C. Dean	150 × 12 = 1800		
J. B. Fairbanks	150 × 12 = 1800		
Miss Fanar	61 × 12 = 732	12,972	
Costs for communication with village stations W. O. B. 60 + J. B. F. 45 + S. D. 40 + J. C. D. 40 = 185			= 13,157

House rent and repairs.

Rent of one house 40 × 12 = 480		
Repairs of seven houses 50 × 7 + 50 = 350		
Guards for nine houses 4 × 9 × 12 = 432		1,262

Chapels and teaching places.

Sexton and guards of two chapels 9 × 12 = 108		
Care of chapels at Medaly Kinigoya & Seron (1+2+4) × 12 = 84		
Repairs on chapels 100 Lights for chapels 16 = 116		
Gates and furniture of Chapel at Seron 225		533
Carried on.	— Rs.	14,952

Brought forward Rs. 14,952

Building new chapels

Wambooree	300 Rs.	Rahooree	200
Kolgaum	200	Miree	50
Ahendee	100	Tokay	150
Khanapoor	100	Khokum	200

= 1,300

Native pastors.

Salaries of Anandpunt and Ramkrishnapunt (90 X 12) = 1,080

Native helpers.

Bhagooba	11 Rs.	Ramdass	11 Rs.
Vishnopunt	22 Rs.	Shabroo	16
Cossimbhan	16 Rs.	Shaik Dawd	16
Luxmon	7½	Gyanooba	11.
Sawalyaram	11	Vithoba	5¼
Maroter	23	Sakharam	11
Bhikaji	7½	Khadooba	6½
Mahapatter	7½	Luxmon	7½
Krishnaji	10.	Khundooba	11
Luxmon	11	Bhikaji	6½
Mahadoo	6½	Kashooba	5
Mohima	5¼	Shwaram	7½
Shewaka	8½	Rugooba	10
Sadoo	4	Shimaji	7½
Bapoo	5¼	Dajuba	17
Sidooba	22	Shwaram	6½
Shewaka	7½	Shondooba	7½
Dorharam	6½ = 192	+	162¾ = 354¾

12
4,257

Moving expenses — 50
Cost of house at Nowrasee ~~2X12~~ = 24
Building six houses for assistants, 6 X 50 = 300 = 4,631
(at Beloonder, Sooragaum, Limpungaum, Khanapoor, Jakhu & Ranjungaum) 21,963, Rs.

Brought forward Rs. 21,963

Schools

1 School for Catechists viz.

Jordanjee's salary	11 × 12 = 132	
Boys' support	50 × 12 = 600	
Misc. expenses	2 × 12 = 24	758

2. School for small boys 5 × 12 = 60

3. School for girls

Narayan's salary	11 × 12 = 132	
Monitors	4 × 12 = 48	
Support of girls	12 × 12 = 144	
Clothing for girls (from Wolfville fund)	= 100	
Misc. expenses	2 × 12 = 24	448

4.	School at Rowa	4¼	(5) Bhandu	6¼	
6	" at Dimpulgaum	5¼	(7) Shingwar	5¼	
8	" at Astagaum	5¼	(9) Kolhar	5¼	
10	" at Khanapur	5¼	(11) Panchegaum	8¼	
12	" at Gunhar	5¼	(13) Shingwar	1	
14	" at Kolgaum	5¼	(15) Sirur	5	
16	Remarks in Sirur field	5¼	(17) Hiragudi	5	
18	School at Dakler	5	(19) Sonagaum	5	
20	" at Dullygaum	5	(21) Khokhna	5	
		45¾	+	46¼	

92¼ × 12 = 1107

Miscellaneous expenses for schools 25 = Total exp. 2,396

Pandits 2 × 20 × 12 = 480

Preaching tours N.B. 150. L.B. 150 + W.P.B. 200 = 500
S.S. 175 S.B.J 200 S.B.J. 100 = 475
Native assistants — 300 = 1,275

Travelling for health — 200

Rents — 100

Medical attendance — 400

Printing — 1,600

Work at Khokhna, allowed by the Prudential Committee 300

Miscellaneous, Periodicals & Books 60
Postage — 100
Transportation from Bombay 50
Incidentals — 50
Discount on Bills 100 = 360

Total - Rs. 29,074

Extracts for Rs. 20,1558

Copied: Cash Rec'd.

(Copy)

Ahmednuggur Feb. 26. 1858

To the Brethren of the Satara Mission

Dear Brethren

As we informed you in our letter to Mr. Munger of December last, the Ahmednuggur Mission are willing to furnish you some of the native assistants employed in this Mission, and the principal difficulty it seems to us, is to ascertain which of them would be acceptable to you. We have therefore given a list below of such assistants as we think would be useful to you and can be spared without serious detriment to the interests of the Cause of Christ in this Mission. There are some of our native assistants who are in such circumstances and so situated in regard to the brethren around them, that we should think it would be very injurious to the interests of religion to have them removed from their present posts. We would not remove them from the places where they now are to any other part even of our own field. With the exception of such we put down the names of all our native assistants who we think would be useful in your Mission.

We should add that we have had no conversation with any of these native brethren in regard to going to Satara, nor do we wish to have until we hear from you in regard to your wishes on the subject. Some that you desire may be unwilling to go to Satara, but we will engage to use our best efforts to make those willing to go whom you are anxious to employ in your Mission

N. Put down the name of Wuniprint as available for six months' employment with you. I wished we think that you may prefer him to any others mentioned in the list. Of course we do not feel like separating him ~~from~~ permanently from the church of which he is Pastor but he may be glad of the opportunity of taking a change for a few months, and we shall be very glad indeed to spare him to you for a time.

1 Rev. Wuniprint Ramchundra (for six months).
2. Marotra Raghoonath (Licentiate) pay 17 Rs.
3. Dajuba (Catechist at Wadgaum) pay 20 Rs.
4. Sawalyaram Teacher, originally mawa caste, .. 10 Rs.
5. Khuraddba Catechist at Widaley 10 Rs.
6. Ramdass Catechist at Shindu (one foot amputated) 10 Rs.
7. Rugoba Catechist 9 Rs.
8. Abhajee Catechist at Wiwane 7 Rs.
9. Vithoba Catechist at Wadgaum 5 Rs.
10. Shivaram Catechist at Mingvay 6 Rs.
11. Shewuba Teacher at Nambrow 6 Rs.
12. Shudor Catechist at Shirasgaum (originally Mang caste) 6 Rs.
13. Dattaram Catechist at Sewor — 5 Rs.
14. Soodamja Teacher in school for Catechists (son of Rugoba native assistant at Satara) 8 Rs.
15. Dubba Teacher at Astagaum — 5 Rs.
16. Lidor — Teacher at Bhendu — 5 Rs.
17. Shundor Teacher at Parner — 4 Rs.
18. Luxuman Catechist at Thoskee — 8 Rs.

Please let us know how many of these you would like to employ and which of them you would prefer, and we will endeavour to meet your wishes.

Yours very truly, In behalf of the Mission W. Ballantine

(Copy)

Satara, March 6. 1858

To the Brethren of the Ahmednuggur Mission

Dear Brethren

Your letter of the 26th ult° respecting native helpers was duly received. In it you have put down Bachant as available for six months employment with us, saying that you should be very glad to spare him for a time; by which we understand you to mean six months. The travelling expenses for so large a family to remain here so short a time will be pretty heavy in these days of retrench=ment; but in view of all the facts of the case we think the Board will make no objection to our incurring it, and we shall be glad to have him come.

We have no Christian families or converts in the villages around us & there is no special interest in the truth in these villages, that we can present as a reason why any of the persons you have named, should go into them as teachers or catechists.

We have from time to time stated to different members of your Mission our wants in our private correspondence & in personal conversation, naming persons not on the list whose help we very much need, and who, as we thought, could be more useful here than there. From the number and character of our audiences on the Sabbath and on week days, we believe that had we one of those young men here he would have rare opportunities to present Christ to many; & that some of them, yea, many would come to him for personal conversation. They seldom come to us but we thought they would frequently come to one who had come out from their own number.

We should much like a school in our compound. A good teacher might make himself very useful here by gathering in the children of the Mahars, Mochis &c. &c. of whom there are a good many near by. To get up and sustain such a school would require more exertion than Sordama made when he was here. He may be very useful with work ready to hand as he has with you, but the case is so different here that we think we had better wait a little. — Another thing in regard to Sordama leads us to the same conclusion. When he was here he had for associates but wicked youth from Camp who exerted a very bad influence over him. We would have no more Christian associates here now than formerly, and those same persons from Camp would gather around him, and we should fear the results. For these reasons we think we had better not ask him to come to us at present.

Rughoba our catechist is desirous of going to Ahmednuggur to be gone some little time. His wife Jankabai manages to be there several months each year. Rughoba has been with us several years, away from his relatives and much shut out from Christian society. We have thought it might be very well for him if he and your Rughoba Catechist should exchange places for a few months. In order to know your minds upon this subject, we propose this change. If you agree to it, we should like to have your and your Rughoba here at once, as this man would like to go to Ahmednuggur soon.

Very truly yours
In behalf of the Mission
W. Wood

Recd. 26. March 1858.
Ans. 24 May 1858.

P.S. The statistics which I sent you a few weeks ago are all correct. Perhaps you may find that some of the brethren have given different numbers in regard to the members of the churches but my numbers are correct. – I send my Report.

We are all well.

+ 1

Report of the Ahmednuggur Station for 1858.

The mercy of God has been displayed the past year in an unusual number of conversions and admissions to the church at this station. By referring to the reports of the Pastors given below it will be seen that twenty persons have professed their faith in Christ during the last year in connection with the two churches. Of these ten were baptized in childhood; and four more of the baptized children of these churches connected themselves with churches in other places. It has been very gratifying indeed to see the religious interest manifested by the children of our church members. The labor expended in their instruction has been richly rewarded by our covenant-keeping God; and we trust this is but the earnest of what we may hope for in future years from the same class.

There has been a good state of religious feeling in the churches here. The intelligence of the religious awakening in America which was communicated to our native congregations with details of the numerous conversions taking place there, led the native Christians to feel that they too needed the baptism of the Holy Ghost, and they felt as they never did before that with the rich effusions of the Spirit, enjoyed as they were in America, they might hope to see the preaching of the gospel attended with unusual power even in this dark land. They became interested in the daily meetings for prayer and in the accounts given at these meetings of the progress of the

revival in America, as they came from week to week in the religious newspapers, and the thoughts and feelings which thrilled the hearts of those who attended the prayer meetings in New York, Boston and Philadelphia, touched a responsive chord when repeated in our prayer-meetings here, and led to more earnest and united supplications for a blessing on our labors. The children of the church shared in this interest as well as their parents. If there were no other result of these meetings than the higher state of religious feeling among the members of the church and their children, we should feel that this was sufficient to cause hearty thanksgiving to God. But there have been other results. The native brethren have labored more than ever before in private conversations with the heathen around them, and many of those whom they have addressed have manifested a state of mind in reference to Christianity, a readiness to listen and to acknowledge the truth of the word of God and a feeling of regard for those who have become Christians, which have surprised and encouraged us. There are some who are in an enquiring state of mind, of whom we hope to be able to say soon that they have chosen the Lord for their portion. And in regard to the heathen in the villages around Ahmednuggur, we have been struck with the disposition to hear the truth and the readiness to acknowledge the falsity of other religions, which has been evinced by many with whom conversation has been held on the subject. And this not only among the lowest castes but among the higher classes also. We think that there are indications that the Holy Spirit is preparing the way for

in the hearts of men around us for the more extensive spread of the gospel. And while in in these things we cannot but feel that they are granted us in answer to prayer, and that they are an encouragement to us to continue instant in prayer and to accompany our prayers with earnest efforts, and not to faint or be discouraged because we do not at once see all those results which we desire.

We have not been without occasions for grief also. The report of the Pastor of the Second Church presents the case of a man, who exhibited great interest in Christianity and an earnest determination to embrace it, whatever might be the temporal consequences to himself, and who in all his conduct while with us appeared to be unusually free from all worldly motives, and who had always borne the highest character for truth and honesty, who yet under the influence of his wife was led to abandon his profession and renounce what he knew to be the truth and embrace a lie. We mourn over his fall, but we have known similar cases before, where the influence of a wife and friends was too strong for the feeble faith of the new convert, who was thus led to apostatize from the truth but in God's own time was brought back again to praise the name of the good Shepherd who had sought him out when wandering and restored him to the fold. We still hope to see this wandering sheep restored although he has of his own free will forsaken the fold of the Saviour. If he is indeed one of the Saviour's flock, none shall pluck him out of that Saviour's hands.

The number of young men in the school for catechists

and teachers has been about twenty-five. Nearly all of these are professedly pious, and the remainder are children of Christians some of whom having commenced study young, are the brightest and most advanced scholars in the school. The sum given for the support of each one of those who are preparing to be teachers and catechists is from one to two and a half Rupees monthly. When a young man comes in from his village home and brings his wife with him to be instructed, we allow him four Rupees a month. Six boys connected with this school have united with the church the past year. The school for small boys, which is a preparatory school to this, has been under the charge of Miss Farrar, and has embraced from fifteen to twenty pupils. Several boys have advanced from this lower to the higher school during the year. Miss Farrar has also the charge of a large school of girls supported by English ladies and gentlemen at this station.

The school for girls, who are children of Christian parents, which is under the charge of Mrs. Ballantine, has numbered about 45 pupils. Seven of these were received to the church at one time and one at another time during the year, and five of those who had been instructed in the school and left it during the past year or in the year previous, were received into the church at other stations.

During the three years past we have sent out nine young men from our school for catechists, who are now engaged in teaching schools in different parts of our field. The number of girls trained in our girls' school, who have been married to teachers and catechists during the three

past years is ten. Some of these are exerting themselves in behalf of their own sex in the villages where they reside, and are making their influence felt upon the native females around them.

Lectures on Theology were given to a class of young men who prepared essays every two weeks on the subjects discussed in the lectures. Many of these essays were written with great care and are very creditable to the writers. Lectures on the History of the Old Testament, and on the connection of the History of the Old and New Testaments, as presented in Prideaux's work, were given on four days in the week. These lectures were attended by all the larger boys in the school as well as by the students of Theology. The Sanscrit scholars pursued the study of the Sanscrit Grammar and read books in easy Sanscrit. These lectures and studies were continued for seven months, from April to October.

The work of editing the Dnyanodaya occupied a great deal of my time during the year. In this work one of the native Helpers, Shahoo Dajee gave me great assistance, nearly all the Marathee articles having been written by him. Almost the whole of the matter in the Dnyanodaya the last year has been entirely original. This paper has now been in existence for seventeen years, and has been the means of great good. We could not do without such a paper for our schools and for our native assistants in the villages, to whom it furnishes frequent opportunities of giving instruction to the people of the higher classes. They are often sent for by the principal men of their villages with the request that they would bring the Dnyanodaya and read it to them.

Numerous tours were made by the native assistants connected with the station, and two or three short tours by myself and family. Ramchandra went to Satara in the early part of the hot season by the direction of the Mission to assist the brethren there, and returned to us in June. Ramkrishna went left us with his family in the latter part of October for Bombay, his assistance there being considered important to the interests of that station.

The reports of the native pastors given below will show more fully the state of the native churches at this station.

In regard to the church at Lonee it need only be remarked that during the past year three persons have united with the church there on the profession of their faith. The catechist in charge of that station has made frequent tours in the villages around Lonee, and has met with many interesting incidents and with some cases of interest in the truth, which we trust will result in conversion.

W. Ballantine.

Report of the First Church in Ahmednuggur for 1858.

At the commencement of the year there were 83 members in the church and eighteen were added on the profession of their faith. Eleven were dismissed to other churches and one died, leaving 89 in the church at the end of the year. Of these 46 are females.

There were 89 baptized children in the church at the commencement of the year and nine were baptized during the year; 19 went with their parents to other churches, eleven joined the church on the profession of their faith, and two died, leaving 76 at the end of the year.

There were five persons remaining suspended from the church at the close of 1857, two of whom were restored to church privileges, and two more were suspended during 1858.

Of those who were received to the church, seven were daughters and three were sons of native Christian parents, and had therefore been baptized in infancy. Two were wives of Christian husbands, three were relatives of Christians and were brought by their influence to study in the Mission schools here, and while pursuing their studies were led to embrace the truth. One woman was a sister of a former member of the church long since deceased, and some of her relatives with whom she resides here are Christians. One was a poor woman of the Koonbee (cultivator) caste, who was brought to the knowledge of the truth through the instructions of the wife of one of the Missionaries. A young man of the cultivator caste who belongs to the family of Pateels, or headmen, at Dohē, was led by

by the instructions of a native Catechist stationed there to embrace Christianity. ~~[illegible]~~ He had the happiness of being able to bring his wife and infant child with him when he left Doké, and his parents and a younger brother soon after followed him to ~~[illegible]~~ Ahmedunggur, where they all put themselves under Christian instruction, and it is to be hoped that they will all follow the elder son in embracing the truth, as they have already broken the shackles of caste. It is very rare indeed that a convert from the higher castes is thus permitted to bring the members of his own family with him when he embraces Christianity. (This convert properly belongs to Mr. Fairbank's field, but it was more convenient that he should be baptized at Ahmedunggur and so he is numbered among the converts of the First Church.

All these persons were frequently instructed in the principles of Christianity both by Mr. Ballantine and myself, and after a careful examination of their knowledge of the principles of the gospel and long continued observation of their daily life and conduct they were received to the church.

Five persons connected with this church are employed by the Mission as Catechists, three as teachers, and two as Tract and Bible Colporteurs.

My own labors are as follows. I preach generally once on the Sabbath and conduct the church meeting on Friday afternoon and the religious services on the first Monday of the month, in turn with Ramkrishnapunt. I also generally instruct the candidates for church membership

me a week in the principal truths of Christianity.
I also spend an hour every day in the school for Catechists, and on Sabbath evenings I hear the stories which the boys and the girls of the two schools have prepared from the Bible.

Three months during the past year I spent at Satara in accordance with the wish of the Mission, giving assistance to the Missionaries there in teaching to the people.
I have also spent considerable time in giving instruction to the people in Ahmednuggur and in the villages in its vicinity.

I will add a few thoughts suggested by this review of the year that has past.

1st In regard to the admissions to the church. During the past year 18 persons have been received to the church. This is as many as came into this church in both 1856 and 1857. And besides these, seven persons were received to the church on the first Sabbath in 1859 who should be reckoned among the converts of 1858, for it was in 1858 that they determined to embrace Christianity, and indeed the church decided in 1858 to receive them.
Counting these seven members in addition to those received in 1858, the whole number is greater than all received in 1855, 1856 and 1857. And in fact, of all the members received into this church since I have been its pastor, half have come in within a year. During the past year the mercy of God has been particularly conspicuous in the conversion of the children of members of the church. In no year before have so many baptized children united with the church on the profession of their faith. All the children of some of our families are now enrolled as members

of the church. On one Sabbath it was indeed a goodly sight to see eight young females of different complexion and dressed in a variety of styles, but all the children of Christian parents and baptized in infancy, standing up before the minister and openly entering into covenant with God and with his church. There was the daughter of the Missionary who officiated, the daughter of the Pastor, and the daughters of ~~the~~ Catechists connected with the church, a most interesting company of eight, so interesting that I could not pass at this time without referring to them.

2d. This church though large in numbers, is composed generally of very poor persons who are unable to give much to Objects of benevolence. Besides the sum of 21 Rps. contributed on the first Monday of the months for the spread of the gospel, some members of the church have made a beginning the past year of giving something for the support of the poor of the church and also for the support of their Pastor. Some of the children of the church also have contributed each their 3/4 annas for the Mission School Enterprise and received their certificates, copying the example of the benevolent children of America. We have been much rejoiced to see the interest they have manifested in this work.

3d During 1857 the church was much in prayer that the mutinies which had arisen in Northern India might be speedily quelled and that the churches of God might be saved from injury. During the last year prayer was made that all remains of the mutiny

might be destroyed; and prayer meetings were established also to pray for a revival of religion such as was enjoyed in America and to beseech God that he would send down the rain of his Spirit, and make this land like the garden of the Lord in fruitfulness in the plants of holiness and virtue. These meetings have been continued in general without interruption, and the results have been very gratifying. (1) We have thought much of what is said in the Bible respecting the power of the Holy Spirit and the wonderful effects which he produces. (2) We have heard very particularly of the events occurring in America and other parts of the world in connection with revivals of religion, and the church has offered very earnest prayer that similar results might be seen here. (3) God has heard our prayers and manifested his power, thus encouraging us to ask for still greater blessings. He has led to repentance some whose hearts were hardened and with regard to whom we had little hope. He has removed feelings of bitterness existing between members of the church and has increased their brotherly love. He has also led those who before hated the truth, to listen to it with interest and attention and even with delight. And above all, a large number of members has joined the church and many more are desiring admission. These are the wonderful effects of the descent of the Holy Spirit, and on account of these, this church offers special thanks to God. (4) From this we cherish sanguine hopes in regard to the future. God has given us exceedingly great and precious promises in his word concerning the increase of his church

and the glory of the kingdom of Christ. These are, we know, a sufficient ground for hope in regard to the coming of that glorious time. At the same time it is true that when the church begins to increase and extend more than is usual, the hopes cherished by Christians become more lively. When that which was formerly a desert land, full of rebellion and wicked pride, and which seemed utterly parched up because there was not a particle of love for God or his religion, when that land becomes all changed and fitted for the sowing of the seed of the gospel, and when the plants of righteousness are seen springing up, and first the blade then the ear then the full corn in the ear successively appear, then those who sowed their precious seed weeping cannot but cherish the joyful hope of quickly reaping the harvest.

Bunce Ramchandra

Pastor of the First Church
in Ahmednuggur.

Report of the Second Church in Ahmednuggur for 1858

At the commencement of 1858 there were 23 members of this church in good standing and 12 baptized children. During the year two persons have been baptized and received to the church on the profession of their faith. I will give some account of these.

The first received was a woman of the Shahar caste, the mother of a young woman received to the church last year. She is about 60 years of age. She received her first instruction in regard to Christianity from her daughter's husband. And from the time when her daughter began to love the truth she taught her mother the truths of Christianity and persuaded her to come to hear instruction on the Sabbath and on other appointed days also. Besides this she used to come to me once or twice a week for more particular instruction in the doctrines of the Bible. When I first commenced teaching her, her memory was so feeble that I feared she would remember nothing of what I taught her. When I spoke to her of the doctrine of the Divinity for instance, she understood what I meant without difficulty but it was a long time before she could repeat the names of the Three persons in the Godhead. Still she went on learning little by little until she not only understood the principal doctrines of the gospel but could give correct answers to my questions in regard to them. When her faith and conduct appeared to be such as becomes a Christian, she was received into the church. Her baptism took place on the 6th of June and from that time her conduct has been such as to adorn her profession.

The other individual received was Shaik Mullee Mahomed. He is about 60 years of age and was by birth a Mussulman. He was born in Surat, and from his youth was employed as a head-servant in the houses of English gentlemen, and in their service he visited all parts of the country till at length he came to Ahmedabad. Some of the gentlemen whom he has served have been very pious men, who gave him instruction in the truths of Christianity and furnished him religious books to read. He was by these means convinced that Christianity is true and Mahom=medanism false, and he began to think of becoming a Christian. About seven years ago, being then at Poona, he formed the determination to embrace Christianity, but his knowledge of the Scriptures was very slight and his experience of Christian feeling very little, and the Missionary to whom he applied for baptism very properly told him that he could not baptize him then. He however informed the Mussulmans at Poona of his purpose to become a Christian, and in consequence of this he suffered great persecution there and at other places also. To avoid this and to retain the favor of his own people he performed namaz and did many other things which his conscience disapproved. He at length determined that whatever might happen, he would publicly embrace the religion of Christ and follow its precepts; and in this determination he left his employment and came to us. There appears to be no worldly motive whatever for his taking this course,

as he asked for no support from us. He seemed to be impelled by the simple desire to secure the salvation of his soul and he continued to exhibit the same spirit as long as he was with us. After remaining with us a few months he obtained a very good knowledge of Scripture truth and he endeavoured to conform his conduct to the word of God. He about a month after he came to us, being convinced of his having sincerely repented of sin and believed on the Lord Jesus Christ we yielded to his urgent request and received him to the church. He was baptized on the 3d. of October and seemed very much rejoiced that he had at last been admitted into the church of Christ. When his wife who resided in Bombay heard of his having embraced Christianity she came to Mhowdanggee and by her entreaties and tears persuaded him to return with her to Bombay. When they reached there it was found that she had prevailed upon him to abandon his new faith and to declare himself a Moosalman. In view of this I am exceedingly distressed. I suspect that he has done penance again to please his relatives and friends, but I think that in his heart he loves Christianity and if he is indeed a converted man as we really thought he was, then although he has fallen he will rise again, and perhaps like others who had fallen as he has, will become more firm in consequence of his fall and walk steadily in the way of God's commandments. We therefore shall not cease to pray for him and shall do all in our to bring him back. Still I am very much pained that I have been compelled to speak of his baptism and of his apostasy in the same report.

During the past year two persons have been suspended from the church in consequence of unworthy conduct. Knowing that God has inflicted these chastisements upon us for our good, and that unless we make a proper improvement of these afflictions he will see it to be necessary to send upon us still further afflictions, we endeavor to be humble before him, and very earnestly pray that he would bind up the wounds he has made and grant this church health and increase.

Two persons, a man and his wife have been dismissed by letter to join the Dedgaum church, and two persons have been received by letter from the first church. The number of members in our church at the end of the year was 25. During the year five children received baptism, and one of our baptized children was received to the Tokkan church on the profession of her faith, leaving 16 children in this church at the end of the year.

An interesting young man has frequently attended our public worship the past year, and has appeared disposed to become a Christian, but he is still afraid to give up the world for Christ's sake.

Our audience at our chapel on the Sabbath has been from 15 to 30 and sometimes on particular occasions it has been as high as 60. But generally only 20 or 30 attend the services. As the hearers are so few our place of worship appears very empty and desolate, and I have therefore the same complaint to make this year which I made last year. My great desire is that I may have many around me to whom I can preach on the Sabbath

and to those houses I can go for the purpose of instructing them and urging them to turn to Christ. We cannot go to the houses of persons who have no connection with the church as we can go to the houses of members of the church for the purpose of urging the unconverted members of their families to listen to the calls of God's word. But the families connected with my church have but few unconverted members remaining in them, and so I have no hope of increasing my church except from those who are entirely unconnected with it. My work therefore is not like that of sowing in well cultivated ground, but rather like sowing on barren uncultivated land covered with thorns and stones. Some one however must do this work. Every one cannot expect to find soil rich prepared to his hand, and I am therefore ~~[illegible]~~ ready to labor even in this difficult and unpromising field. I only bring these facts to your notice that you may sympathize with me in this difficult work & make special prayers to God in my behalf.

The members of my church commenced last year the work of raising a portion of my support, and this year they have continued their contributions to this object and raised 18½ Rupees. On the first Monday of the month their contributions for the spread of the gospel have amounted to Rps. 31½. The sum of these two contributions is less than that of last year's contributions while it should have been more; but some of the members of our church have united with other churches, some have gone to reside in other places and some have been unable to give much in consequence of long continued illness,

and being not therefore in the receipt of their usual income. From these causes the deficiency has arisen.

Having heard of the revivals of religion in America daily prayer meetings were commenced here also to pray for a similar revival among us. In these meetings the brethren of the two churches have been accustomed to meet together and pray with great earnestness and warm interest for the effusion of the Spirit. We have not seen very much fruit of these meetings as yet, but we are sure that they will not be in vain and that in God's own good time we shall see blessed results, and in this hope these meetings are still continued.

During the past year the details of my labors were the same ~~of~~ as in the previous year, and so I need not repeat them. I will only mention what changes have occurred in my work. As the Bombay Mission needed much the assistance of a native Pastor, the Ahmedabad Mission decided that I should come here for six months. In accordance with their decision I left Ahmedabad with my family and on the 25th of October I arrived at Bombay. I felt that it would be a great trial for me to leave my dear church for so long a period as six months and come to Bombay, and especially when I saw how painful it was to the members of my church to have me leave them for so long a time. But when we reflected that such a dear brother as Vishnoo Pant was appointed to take charge of my church and that Mr. Ballantine was at hand to help him in that work, and that my work in Bombay would be to preach the gospel, ~~and the~~ members of my church as well as myself cheerfully acquiesced

in the arrangement. And since I came to Bombay, I have been much rejoiced in the opportunities which I have enjoyed of attending some of the numerous religious meetings held here, and especially of preaching every Sabbath in the Mission Chapel and several times in the week proclaiming the gospel to hundreds of people on the streets. Still I have an ardent desire to return to my own field and labor there in my own dear church and in that district. And besides the climate here does not agree with me, and it will be very pleasant to me indeed, when I have fulfilled the time for which I was sent here, to return to my former work. But I would not be tenacious of remaining in any particular place or doing any particular kind of work. Rather I would say, let me be ready to go and stay in the place and do the work which the Lord shall point out. My great desire is that as God has thus far permitted me ~~to~~ his unworthy and unprofitable servant to labor in his vineyard, so he would continue to allow me to pursue my labors and with greater efficiency than before; and I pray that he would give me strength and understanding and give me opportunities ~~[illegible]~~ for laboring for him, that his name may be glorified through me.

R. V. Modak
Pastor of the Second Church
in Bhuleshwar Gaon

Rec'd. April 26.

Ans. Sept. 19

2

Rev. R. Anderson D. D.

Ahmednuggur Nov. 19. 1858

Minutes of the meeting of the Ahmednuggur Mission held in November 1858

The Mission met in Ahmednuggur on Tuesday Nov. 9 at 4 P.M. Present all the brethren of the Mission (except Mr. Harding), viz. Messrs. Abbott, Ballantine Barber Bissell, Dean and Fairbank. It devolved upon Mr. Ballantine to act as Chairman. The meeting was opened with reading the Scriptures and prayer by the Chairman. Mr. Barber was appointed Clerk of the meeting. The following resolutions were passed

1. That in accordance with Mr. Harding's request we approve of Ramkrishnapunt's going to Bombay for six months instead of Krishnapunt and that his pay while there be 60 Rps. per month

2. That in the absence of Ramkrishnapunt, Vishnoopunt have charge of the 2d Church in Ahmednuggur under Mr. Ballantine.

3. That Luxumon Rawajee be placed under the charge of Mr. Dean during the present cold season.

4. That Lossinthree be placed under the charge of Mr. Barber during the present cold season.

5. That Vithoba Sonajee and Wunneeram of the school for Catechists be placed under the charge of Mr. Abbott during the present cold season and that Vithoba and Sonajee receive each 3 Rps. and Wunneeram 4 Rps. per month.

6. That Mr. Abbott be permitted to employ Yamonabace to teach the women at Shingvey on a pay of 2½ R.

Rec'd April 26.

per month from the first of December next.

7. That Mr. A Watt be permitted to employ Mahimaja of Gahoo in touring in the vicinity of Gahoo from the first of October at the rate of 2½ annas per day.

8. That Mahadoo of Pathway be placed under the charge of Mr. Barker for touring in the cold season on a pay of 3 Rps. per month

9. That Thivaram of Dedgamm be employed as teacher at Boregamm under the care of Mr. Fairbanks from the first of December next on a pay of 5 Rps. per month.

10. That Mohima native assistant at Satal be 5½ Rps. per month from the first of November.

11. That Mahadoo Guicowar, tracts colporteur, be employed as native assistant from the first of December next at Amber Mudgamm under Mr. Ballantine on a pay of 3½ Rps. per month.

12. That Mr. Bissell be permitted to employ Dhondoba of Bombay at Dullegamm on a pay of 13 Rps. per month.

13. That we recommend to Mr. Harding that the pay of Namaja native helper there be 18 Rps. per month

14. That Dhunma teacher at Khana pore be removed to Wadaly near Khoker.

15. That Thewark of the Seroor field be dismissed from Mission service from the middle of September last.

16. That Gyanoba native assistant at Sonee, be allowed 3 Rps. per month for a horse and 2 annas per day for a bigamy when actually employed in touring.

17. That during the cold season Narottu of Newasse be allowed 4 Rps. per month for a horse and 2 annas per day for a bigarry when on a tour

18. That when any native helper is suspended or excommunicated by the church with which he is connected it shall be the duty of the Missionary in charge of the church to report the fact and the reasons for it at once to the Mission

19. That Mr. Abbott be permitted to make a second tour for a bichoba tent at an expense not exceeding 18 Rps.

20. That the pay of financial agent for procuring supplies be a Mission charge to the extent of one Rupee per month for each Missionary in the districts employing him

21. That Mr. Abbott be permitted to repair the small bungalow on the Mission premises at an expense not exceeding 42 Rupees

22. That Mr. Abbott be permitted to build a bath room in connection with the south east room of his house at an expense not exceeding 50 Rps.

23. That we approve of Miss Danar's visiting Bombay for her health.

(24. The morning session of Nov. 12th was chiefly occupied in reading and discussing a plan for the constitution of the native churches which was presented and read by Mr. Ballantine and after some changes was approved.)

25. That the plan adopted by the Mission for the constitution of the native churches be committed to Mr. Ballantine to be translated into Mahratta, and that he also prepare by laws for the churches and forms in English to be presented at the next meeting of the Mission.

26. That we approve of Mr. Barker's organizing a church at Panchegaon and placing it under the charge of Tarram native helper at that place.

27. That we approve of Mr. Fairbank's organizing a church at Dokay and placing it under the charge of Marooti native helper at Narasa.

28. That 8 annas per month be allowed to the larger boys in the school for Catechists and 6 annas to the smaller boys for clothing.

29. That the studies of the scholars in the school for Catechists be as follows; Reading, Writing in Balbodh and Modi, Arithmetic mental & written, Mensuration of surfaces and solids, Algebra, Geometry, Trigonometry, Geography, History of Maharashtra, History of India, History of England, History of the Church, Astronomy, Grammar, Composition; (And in religious instruction) Lambs Fed and Catechism, Daily Lessons in the Bible, Bible History, Study of the Bible by topics, Topical Questions on the Bible and Theological Class Book.

30. That the studies of the scholars in the girls' school be as follows; Reading, Writing in Balbodh & Modi, Arithmetic Mental & written, Geography, History of Maharashtra, History of the Church, Astronomy, Grammar, Composition; (and in religious instruction) Lambs Fed and Catechism, Daily Lessons in the Bible, Bible History, Study of the Bible by topics, Topical Questions on the Bible.

31. That the Secretary of the Mission prepare a Report for 1854 from the reports of the different members and that 400 copies be printed on printing paper and 50 copies on thin paper.

32. That Messrs. Ballantine and Fairbank be a Committee to prepare a form of blanks for statistical reports of the churches, and that 200 copies be printed.

33. That each member of the Mission fill and send to the Secretary at the close of each year one of these Blanks for each of the churches under his care.

34. That each member of the Mission present the annual report of his station in January, and his accounts with the Mission in July and January

The school for girls and the schools for Catechists and small boys were examined by the Mission during its sessions

The minutes were read and approved and ordered to be sent to the Prudential Committee

Adjourned Nov. 12th

(Signed) W. O. Barbour
Clerk

Ahmednuggur Nov. 19. 1858.

Rec'd. Jan. 12. 1859.

Ackd. Aug. 19

Rev. R. Anderson, D.D.

Genl. letters

April 24

May 17

Extracts from the Report of the Shmeaunggen Mission for 1858

The members of the Mission were the same during 1858 as in the previous year. The dangers through which we passed in 1857 were all happily removed, and during the whole of 1858, the health of all the Mission families continued to be such as to call for hearty thanksgiving.

The number of native churches connected with the Mission was increased by three, making the whole number eleven. The new churches were formed by dividing the church of Dedgaum into two and the church of Khokar into three churches. The division of these churches became necessary on account of the distance at which the members lived from each other, and especially on account of the new interest which sprung up at the particular points where these new churches were organized.

From a table given below showing the number of admissions into the different churches connected with the Mission, it will be seen that 86 persons have been received to the privileges of church membership during the year. Four persons have been excommunicated and three have died, leaving the total increase of church members 79, and the whole number at the end of the year 319. There were 257 baptized children connected with the churches at the end of 1858, of which number 59 were baptized during the year and two came from another Mission. During the year 20 of our baptized children joined the church, and 6 died, leaving the total increase during the year 23.

Shmeaunggen Nov. 19. 1858.

We have given another table below showing the whole number of persons baptized and received into the church in this Mission from its establishment in 1831. This table is an interesting one, as it exhibits the results of 27 years of labor in this field. Up to the end of 1854 when the Mission Church was divided into five different churches, 198 persons had been received on profession of their faith, and six were received from other Missions (most of them from the American Mission Church, Bombay), making the whole number 204. Of this number 8 had removed from the bounds of our Mission, 13 had been excommunicated, and 31 had died, leaving 152 members which were divided among the five new churches. Since the commencement of 1855 204 persons have joined our churches, including one who came from the American Mission Church Bombay; 8 persons have removed from the bounds of the Mission, 12 have been excommunicated and 17 have died, having the total increase for these four years 167. The whole number of persons received during the last 27 years is 408, the number of members removed from the bounds of the Mission is 16, ~~[illegible]~~ of persons excommunicated 25, and of members deceased 48;— present number 319.

The whole number of children baptized during the 27 years past is 385, and 6 have come with their parents from other Missions; total 391. Of these 12 have removed with their parents from the Mission, 67 have been received to the church, and 61 have died, leaving 251 baptized children still connected with us. We think it is a very gratifying result that such a large number

of baptized children have been received to the church. It shows that God blesses his people in their families and that he is mindful of his covenant to be a God not only to them but also to their seed after them. Our efforts have always been directed to training up the children of our converts in the truth, and we rejoice that God has so blessed our labors in this respect. Of the whole number of members now connected with our churches about one fifth were baptized in childhood. It will be noticed that while only 18 of our baptized children joined the church before the end of 1854, 49 have been received during the last four years. This shows how we may expect the Christian church to grow in this land wherever it takes root. God will bless the offspring of his people and bestow upon them his Spirit.

Of the whole number of persons received into the Ahmednuggur Mission Churches on the profession of their faith and baptism from other Missions, 12 were Brahmans and two were Parbhoos, (a caste claiming to be equal with the Brahmans), and five were children of these families, who having been baptized in infancy afterwards professed their faith in Christ; that is 19 members originating from the highest castes; 31 were from the Koonbee, Malee and other high caste Hindoos and two were children of these; in all 52 members of our churches who had their origin in the higher Hindoo castes, and five were Moosalmans. The remainder originated among the lower Hindoo castes. It will be seen from this that while the greater portion of our converts

have originated from the lower ~~classes~~ castes, nearly ~~[illegible]~~ 60 have come from the higher classes of the community, who can afford us valuable assistance in our endeavors to reach those classes, and who are themselves the first fruits of the harvest which we may expect to gather in from even the highest castes.

During the last 27 years 63 ~~[illegible]~~ Christian marriages have been performed in the Mission.

The whole number of Mission laborers connected with this Mission from the first is 16, two of whom labored less than a year, six less than two years, and two less than three years. In all 102 years of labor have been expended upon this field exclusive of the labors of the ladies of the Mission. Quite a number of these years may be reckoned as spent in acquiring the language so that the amount of really efficient labor expended on this field has not been very great. //

No. 1.

Statistics of the Native Churches connected with the Ahmednuggur Mission for 1858.

Names of Churches	Church members Jan 1st	Rec'd on profession in 1858	Rec'd by letter from other churches	Dismissed to other churches	Excommunicated	Died	No. of members, Dec. 31st	Baptized children Jan 1st	Baptized during 1858	Came from other churches	Went to other churches	Received to communion	Died	No. of children Dec. 31st
Ahmednuggur first	83	18		11		1	89	89	9		9	11	2	76
Ahmednuggur Second	23	2	2	2			25	12	5			1		16
Seroor	28	1			2		27	22	3				1	24
Khokhar	41	23	5	12	2		55	51	14	5	2	3		65
Shingvay	12	7	1				20	11	3	2			1	15
Chandoy	41	19	1	17		2	42	22	9		14	3	1	13
Loneé	5	3					8	7				2		5
Kolgaum	7	1	2				10	2	1	4				7
Sadgaum		4	19				23		6	14				20
Gahoo		6	5				11		7	1			1	7
Panchegaum		2	7				9		2	1				3
Totals	240	86	42	42	4	3	319	216	59	27	25	20	6	251

No. 2.

Statistics of the Membership of the Churches connected with the Ahmednuggur Mission from its establishment in 1831 to the end of 1858.

Names of Churches		Members rec'd on profession	do. rec'd from other Missions	do. removed from the Mission	do. ex-communicated	do. died	Total increase	Children baptized	" came from other Missions	" removed	" admitted to communion	" died	Total increase
Mission Church	A.D. 1831-1854	198	6	8	13	31	152	248	4	9	*18	39	186
Ahmednuggur First	A.D. 1855-1858	43		4	2	6	31	36		1	22	9	4.
Ahmednuggur Second	do.	15		2		1	12	11		2	2	2	5
Seroor	do.	23		2	5	3	13	19			4	3	12
Khokar	do.	40			5	1	34	24	2		10	2	14
Shingwy	do.	17				2	15	10				1	9
Chandoy	do.	49	1			2	48	20			9	4	7
Lonee	do.	3				2	1	1			2		-1
Kolgaum	do.	1					1	1					1
Dedgaum	do.	4					4	6					6
Gahro	do.	6					6	7				1	6
Panchgaum	do.	2					2	2					2
Totals.		401	7	16	25	48	319	385	6	12	67	61	257
Abstract of the above.													
A.D. 1831 - 1854		198	6	8	13	31	152	248	4	9	18	39	186
A.D. 1855 - 1858		203	1	8	12	17	167	137	2	3	49	22	65

* Of these, 5 connected themselves with other Mission churches and so were not reckoned as converts of our Mission church.

No. 3.

A Table showing the Classes to which the members of the Churches in connection with the Ahmednuggur Mission belonged before conversion.

	Brahmans	Parbhoos	Konakees and other Shoodras	Moosalmans	Mahars	Mangs	Roman Catholics	Baptized children rec'd to communion	Total
Rec'd in 1831-1854	11	2	24	3	142	7	2	13	204
" 1855-1858	1		7	2	140	5		49	204
Total	12	2	31	5	282	12	2	62	408

Ahmednuggur, Feb. 7. 1859

Rev. R. Anderson D.D.

Dear Sir

I send you some extracts from our Report for 1858 which we are about to publish in this country. These tables may be of interest to you. There are some false impressions in this country in respect to our operations, which we think they will remove.

I hope to send you the Report of this station by next mail.

Your letter of Nov. 16th was received, and will receive the consideration of the Mission. We are all in usual health.

Yours very truly

N. Ballantine

Ahmednuggur Feb. 7. 1859.

Rec'd. March 31.

Ack'd

110

d. Oct. 10/59

REPORT

OF THE

AHMEDNUGGUR MISSION

FOR

1858.

BOMBAY:
PRINTED BY THOMAS GRAHAM.

1859.

REPORT

OF THE

AHMEDNUGGUR MISSION

FOR 1858.

THE Members of the Mission were the same during 1858 as at the close of the previous year. The dangers through which we passed in 1857 were all happily removed; and during the whole of 1858 the health of the Mission families continued to be such as to call for hearty thanksgiving.

The number of the churches connected with the Mission was increased by three, making the whole number eleven. The new churches were formed by dividing the church at Chande into two, and the church at Khokar into three churches. This division of these churches became necessary in consequence of the distance at which the members lived from each other, and especially in consequence of the new interest which sprung up at the particular points where the new churches were organized.

From a table given at the end of the Report, showing the number of admissions into the different churches connected with the Mission, it will be seen that 86 persons were received to the privileges of church membership during the year, that four persons were excommunicated, and three died; leaving the total increase of church members 79, and the number at the end of the year 319. One-fourth of our present number were received within the year past. There were 251 baptized children connected with the churches at the end of the year, of which number 59 were baptized during the year, and two came from another Mission. During the year, 20 of our baptized children were received to the communion of the Church, and 6 died; leaving the total increase 35.

We have given another table at the end of the Report, showing the whole number of persons baptized and received to the Church in this Mission since its establishment in 1831. This table is an interesting one, as it exhibits the results of the past 27 years' labor in this field, so far as they appear in the conversion of the natives. Up to the end of 1854, when the Mission Church was divided into five different Churches, 198 persons had been baptized and received to the Church on the profession of their faith, and six joined us from other Missions (most of them from the American Mission Church, Bombay), making the whole number 204 ; 8 members removed from the bounds of the Mission, 13 were excommunicated, and 31 died; leaving 152 members, which at the close of 1854 were divided among the five new Churches. Since the commencement of 1855, 204 persons have been received to our Churches, including one from the American Mission Church in Bombay ; 8 persons have removed from the bounds of the Mission, 12 have been excommunicated, and 17 have died; leaving the total increase for these four years 167. The whole number received during the 27 years past on profession of faith and from other Missions is 408, of which number 16 have removed from the bounds of this Mission, 25 have been excommunicated and 48 have died, leaving the present number 319.

The whole number of children baptized during the 27 years past is 385, and six have come with their parents from other Missions; total 391. Of these, 12 have removed with their parents from the Mission, 67 have been received to the communion of the Church, and 61 have died, leaving 251 still connected with our Churches. We think it is a very gratifying result that so large a number of baptized children have been received to the Church on the profession of their faith. It shows that God blesses his people in their families, and remembers his covenant to be a God unto them and also to their seed after them. Our efforts have always been directed to training up the children of our converts in the truth, and we rejoice that God has so blessed our labors in this respect. Of the whole number of members now connected with the Churches about one-fifth were baptized in childhood. It will be

noticed that while only 18 baptized children connected themselves with the Church before the end of 1854, 49 have been received during the last four years. This shows how we may hope the Christian Church will grow in this land, wherever it takes root. God will bless the offspring of his people and bestow upon them his Spirit.

Of the whole number of persons received into the Ahmednuggur Mission Churches, 12 were Brahmans and two Parbhoos, and five were children of these, who having been baptized in infancy came forward on arriving at years of discretion and professed their faith in Christ, in all 19 originating from the highest castes; 31 were from the Koonabee, Malee and other high-caste Hindoos, and two were children of these; making 52 members of our Churches who had their origin in the higher Hindoo castes; and five were Moosulmans. The remainder originated among the lower Hindoo castes. It will be seen from this, that while the greater portion of our converts originated from the lower castes, nearly 60 have come from the higher classes of the community, who can give us valuable aid in our endeavors to reach those classes, and who are themselves the firstfruits and the pledge of the future harvest which we may expect from even the highest castes.

Sixty-three Christian marriages have been solemnized in this Mission during the past 27 years.

The whole number of Mission laborers connected with this Mission from the first is 16, two of whom labored less than a year, one less than two years, and two less than three years. In all 102 years of labor have been expended upon this field, exclusive of the labors of the ladies of the Mission. Some portion of this time may be reckoned as spent in acquiring the language, so that the number of years of really efficient labor is much less than that given above.

The arrangement of the Missionaries, Pastors, Licentiates, Native Helpers (including Christian Teachers), and Churches, as they stood at the close of the year 1858, is as follows :—

1. Central Field.—*Station at Ahmednuggur.* Rev. H. Ballantine, Mrs. Ballantine, and Miss Farrar.

Native Pastors.—Rev. Haree Ramchunder and Rev. Ramkrishna V. Moduk (temporarily at Bombay). *Licentiate.*—Mr. Vishnoopunt Karmarkar. *Churches.*—Ahmednuggur First, Ahmednuggur Second, and Lonee.—*Outstations.* Lonee, Shendee, Wadgaum. Thirteen native helpers, one tract colporteur, and one Bible colporteur, employed at the expense of the Bombay Bible Society. (In this is included the Western Field, containing the Lonee Church, which is still under the charge of the Missionary at Ahmednuggur.)

2. South-Western Field.—*Station at Seroor.* Rev. L. Bissell and Mrs. Bissell.

Licentiate.—Mr. Sidoo Bapoojee. *Church* at Seroor. *Outstations.*—Wadgaum, Shirasgaum, and Karegaum. Six native helpers.

3. Southern Field.—*Station* not yet determined. Rev. S. C. Dean and Mrs. Dean. Mr. Dean, though temporarily residing at Ahmednuggur, spends much of his time in making tours in his field.

Church at the Outstation, Kolgaum.—Three native helpers and one tract colporteur.

4. First Northern Field.—*Station at Rahooree.* Rev. A. Abbott and Mrs. Abbott. Mr. Abbott still resides at Ahmednuggur until a house can be erected at Rahooree, but spends much of his time in tours in his field.

Churches.—Shingvay and Gahoo. *Outstations.*—Shingvay, Gahoo, and Wambooree. Six native helpers.

5. Second Northern Field.—*Station at Khokar.* Rev. W. P. Barker and Mrs. Barker.

Churches.—Khokar and Panchegaum. *Outstations.*—Bherdapoor, Panchegaum, Wudaley, Bhokar, Satral, and Astagaum. Ten native helpers.

6. North-Eastern Field.—Station at *Wadále.* Rev. S. B. Fairbank and Mrs. Fairbank.—*Licentiate.* Mr. Maruti R. Sangale. *Churches.*—Chande, Dedgaum. *Outstations.*—Newase, Toke, Sooregaum, Chande, Shingave, Miree, Pimpalgaum, Dedgaum, Bhende, and Hiware. Eleven native helpers.

In all there were in connection with the Ahmednuggur Mission at the close of 1858, six Missionaries and seven female Missionaries, two Native Pastors, three Licentiates, forty-nine Native helpers, three Colporteurs, and eleven Churches.

The reports of the operations in the different fields of the Mission follow in order.

I. Report of the Central Field; Ahmednuggur Station.

The mercy of God has been displayed the past year in an unusual number of conversions and admissions to the Church at this station. By referring to the reports of the Pastors given below, it will be seen that twenty persons have professed their faith in Christ during the past year in connection with the two Churches. Of these ten were baptized in childhood; and four more of the baptized children of these Churches connected themselves with Churches in other places. It has been very gratifying indeed to see the religious interest manifested by the children of our Church members. The labour expended in their instruction has been richly rewarded by our covenant-keeping God; and we trust this is but the earnest of what we may hope for in future years from the same class. There has been a good state of religious feeling in the Churches here. The intelligence of the religious awakening in America, which was communicated to our native congregations with details of the numerous conversions taking place there, led the native Christians to feel that they too needed the baptism of the Holy Ghost, and they felt as they never did before, that with the rich effusions of the Spirit, enjoyed as they were in America, they might hope to see the preaching of the Gospel attended with unusual power even in this dark land. They became interested in the daily meetings for prayer, and in the accounts given at these meetings of the progress of the revival in America, as they came from week to week in the religious newspapers; and the thoughts and feelings which thrilled the hearts of those who attended the prayer meetings in New York and Boston and Philadelphia, touched a responsive chord when repeated in our prayer meetings here, and led to more earnest and united supplications for a blessing on our labors. The children of the Church shared in this interest as well as their parents. If there were no other result of these prayer meetings, than the higher state of religious feeling among the members of the Church and their children, we should feel that this was sufficient to cause hearty thanksgiving to God.

But there have been other results. The native brethren have labored more than ever before in private conversations with the heathen around them, and many of those whom they have addressed, have manifested

a state of mind in reference to Christianity, a readiness to listen and to acknowledge the truth of the word of God, and a feeling of regard for those who have become Christians, which have surprised and encouraged us. There are some who are in an inquiring state of mind, of whom we hope to be able to say soon that they have chosen the Lord for their portion. And in regard to the heathen in the villages around Ahmednuggur, we have been struck with the disposition to hear the truth and the readiness to acknowledge the falsity of other religions, which have been evinced by many with whom conversation has been held on the subject. And this not only among the lowest castes but among the higher classes also. We think that there are indications that the Holy Spirit is preparing the way in the hearts of men around us for the more extensive spread of the gospel. And while we see these things, we cannot but feel that they are granted us in answer to prayer, and that they are an encouragement to us to continue instant in prayer, and to accompany our prayers with earnest efforts, and not to faint or be discouraged because we do not at once see all those results which we desire.

We have not been without occasions for grief also. The report of the Pastor of the Second Church presents the case of a man who exhibited great interest in Christianity and a determination to embrace it whatever might be the temporal consequences to himself, and who, in all his conduct while with us, appeared unusually free from all worldly motives, and who had always borne the highest character for truth and honesty, who yet under the influence of his wife was led to abandon his profession and renounce what he knew to be the truth and embrace a lie. We mourn over his fall, but we have known similar cases before, where the influence of a wife and friends was too strong for the feeble faith of the new convert, who was thus led to apostatize from the truth, but in God's own time was brought back again to praise the name of the good Shepherd, who had sought him out when wandering and restored him to the fold. We still hope to see this wandering sheep restored, although he has of his own free will forsaken the fold of the Saviour. If he is indeed one of the Saviour's flock, none shall pluck him out of that Saviour's hands.

The number of young men in the school for catechists and teachers has been about twenty-five. Nearly all of them are professedly pious, and the remainder are children of Christians, some of whom having commenced study young, are the brightest and most advanced scholars in the school. The sum given for the support of each one of those preparing to be teachers and catechists, is from one to two and a half Rupees monthly. When a young man comes in from his village home and brings his wife with him to be instructed, we allow him four Rupees a month. Six boys connected with this school have united with the Church the past year. The school for small boys, which is a preparatory school to this, has been under the charge of Miss Farrar, and has embraced from fifteen to twenty pupils. Several boys have advanced from

this lower to the higher school during the year. Miss Farrar has also the charge of a large school of girls, supported by English ladies and gentlemen at this station.

The school for girls who are children of Christian parents, which is under the charge of Mrs. Ballantine, has numbered about 45 pupils. Seven of these were received to the Church at one time, and one at another time during the year, and five of those who had been instructed in the school and left it during the past year or in the year previous, were received into the Church at other stations.

During the three years past we have sent out nine young men from our school for Catechists, who are now engaged in teaching schools in different parts of our field. The number of girls trained in our girls' school, who have been married to teachers and catechists during the three past years, is ten. Some of these are exerting themselves in behalf of their own sex in the villages where they reside, and are making their influence felt upon the native families around them.

Lectures on Theology were given to a class of young men who prepared essays every two weeks on the subjects discussed in the lectures. Many of these essays were written with great care and are very creditable to the writers. Lectures on the History of the Old Testament and on the connection of the History of the Old and New Testaments as presented in Prideaux's work, were given on four days in the week. These lectures were attended by all the larger boys in the school as well as by the students of Theology. The Sanscrit class pursued the study of the Sanscrit Grammar and read books in easy Sanscrit. These lectures and studies were continued for seven months, from April to October.

The work of editing the *Dnyanodaya*, occupied a great deal of my time during the year. In this work one of the native helpers, Shahoo Dajee, gave me great assistance, nearly all the Marathee articles having been written by him. Almost the whole of the matter in the *Dnyanodaya*, the past year, was entirely original. This paper has now been in existence for seventeen years and has been the means of great good. We could not do without such a paper for our schools and for our native assistants in the villages, to whom it furnishes frequent opportunities of giving instruction to the people of the higher classes. They are often sent for by the principal men of their villages, with the request that they would bring the *Dnyanodaya*, and read it to them. We very much need funds to assist us in sustaining this periodical, so important to us in our work.

Numerous tours were made by the native assistants connected with the station, and two or three short tours by myself and family. Hurripunt went to Satara in the early part of the hot season by the direction of the Mission to assist the brethren there, and returned to us in June. Ramkrishnapunt left us with his family in the latter part of October for

Bombay, his assistance there being considered important to the interests of that station.

The reports of the native Pastors given below, will show more fully the state of the native Churches at this station.

In regard to the Church at Lonee, it need only be remarked, that during the past year three persons have united with the Church there on the profession of their faith. The catechist in charge of that station has made frequent tours in the villages around Lonee, and has met with many interesting incidents, and with some cases of interest in the truth, which we trust will result in conversion.

H. Ballantine.

Report of the First Church in Ahmednuggur.

At the commencement of the year there were 83 members in the Church, and 18 were added on the profession of their faith. Eleven were dismissed to other Churches and one died, leaving 89 in the Church at the end of the year. Of these 46 are females.

There were 89 baptized children in the Church at the commencement of the year and nine were baptized during the year; 19 went with their parents to other Churches, 11 joined the Church on the profession of their faith, and 2 died, leaving 76 at the end of the year.

There were five persons remaining suspended from the Church at the close of 1857. Two of these were restored to Church privileges and two more were suspended during 1858.

Of the persons received to the Church seven were daughters and three were sons of native Christian parents, and had therefore been baptized in infancy. Two were wives of Christian husbands, three were relatives of Christians and were brought by their influence to study in the Mission schools here, and while pursuing their studies were led to embrace the truth. One woman was a sister of a former member of the Church long since deceased, and some of her relations with whom she resides here are Christians. One was a poor woman of the Kunbee (cultivator) caste, who was brought to the knowledge of the truth through the instructions of the wife of one of the Missionaries. A young man of the cultivator caste, who belongs to the family of Pateels at Toké, was led by the instructions of a native Catechist stationed there, to embrace Christianity. He had the happiness of bringing his wife and infant child with him when he left Toké, and his parents and a younger brother soon after followed him to Ahmednuggur, where they all put themselves under Christian instruction, and it is to be hoped that they will all follow the elder son in embracing the truth, as they have already broken the shackles of caste. It is

very rare indeed that a convert from the higher castes is thus permitted to bring the members of his own family with him when he embraces Christianity. (This convert properly belongs to the North-Eastern field, but it was more convenient that he should be baptized at Ahmednuggur, and so he is numbered among the converts of the first Church here.)

All these persons were frequently instructed in the principles of Christian truth both by Mr. Ballantine and myself, and after a careful examination of their knowledge of the principles of the Gospel and long observation of their daily life and conduct, they were received to the Church.

Five persons connected with this Church are employed by the Mission as catechists, three are employed as teachers, and two as Tract and Bible colporteurs.

My own labors are as follows. I preach generally once on the Sabbath, and conduct the Church meeting on Friday afternoon and the religious meeting on the first Monday of the month in turn with Ramkrishnapunt. I also generally instruct the candidates for Church membership once a week in the principal truths of Christianity. I also spend an hour every day in the school for catechists, and on Sabbath evenings I hear the stories which the boys and girls of the two schools have prepared from the Bible.

Three months during the past year I spent at Sattara in accordance with the wish of the Mission, giving assistance to the Missionaries there in preaching to the people. I have also spent considerable time in giving instruction to the people in Ahmednuggur and in the villages in its vicinity. I will add a few thoughts suggested by this review of the year that has past.

1st. In regard to the admissions to the Church. During the past year eighteen persons have been received to the Church. This is as many as came into the Church in both 1856 and 1857. And besides these, seven persons were received to the Church on the first Sabbath in 1859, who should be reckoned among the converts of 1858, for it was in 1858 that they determined to embrace Christianity, and indeed the Church decided in 1858 to receive them. Counting these seven members in addition to those received in 1858, the whole number is greater than all received in 1855, 1856, and 1857. And in fact, of all the members received into this Church since I have been its pastor, half have come in within a year. During the past year the mercy of God has been particularly conspicuous in the conversion of the children of members of the Church. In no year before have so many baptized children united with the Church. All the children of some of our families are now enrolled as members of the Church in good and regular standing. On one Sabbath it was indeed a goodly sight to see eight young females of different complexions, and dressed in a variety of styles, and all the children of Christian parents baptized in infancy, standing up before the minister and openly entering into covenant with God and with His Church. There was the daughter of the Missionary who officiated, the daughter of the Pastor,

and the daughters of Catechists connected with the Church, a most interesting company of eight, so interesting that I could not pass at this time without referring to them.

2d. This Church, though large in numbers, is composed generally of very poor persons, who are unable to give much to objects of benevolence. Besides the sum of Rs. 21 contributed on the first Monday of the month for the spread of the Gospel, some members of the Church have made a beginning, during the past year, of giving something for the support of their Pastor and for the support of the poor of the Church. Some of the children of the Church also have contributed each their 3¼ annas for the Mission School Enterprize, and received their certificates, copying the example of the benevolent children of America. We have been much rejoiced to see the interest they have manifested in this work.

3d. During 1857 the Church was much in prayer that the mutinies which had arisen in Northern India might be speedily quelled, and that the churches of God might be saved from injury. During the past year prayer was made that all remains of the mutiny might be destroyed; and prayer meetings were established also to pray for a revival of religion such as was enjoyed in America, and to beseech God that he would send down the rain of his Spirit and make this land like the garden of the Lord in fruitfulness in the plants of holiness and virtue. These meetings have been continued in general without interruption, and the results have been very gratifying. (1) We have thought much of what is said in the Bible respecting the power of the Holy Spirit and the wonderful effects which he produces. (2) We have heard very particularly of the events occurring in America and in other parts of the world in connection with revivals of religion, and the Church has offered very earnest prayer that similar results might be seen here. (3) God has heard our prayers and manifested his favor, thus encouraging us to ask for still greater blessings. He has led to repentance some whose hearts were hardened and with regard to whom we had little hope. He has removed feelings of bitterness existing between members of the Church and has increased their brotherly love. He has also led those who before hated the truth to listen to it with interest and attention and even with delight. And above all a large number of members has joined the Church, and many more are desiring admission. These are the wonderful effects of the descent of the Holy Spirit, and on account of these this Church offers special thanksgiving to God. (4) From this we cherish sanguine hopes in regard to the future. God has given us exceedingly great and precious promises in His word concerning the increase of his Church and the glory of the kingdom of Christ. These are, we know, a sufficient ground of hope in regard to the coming of that glorious time. At the same time it is true that when the Church begins to increase and extend more than usual, the hopes cherished by Christians become more lively. When that which was

formerly a desert land, full of rebellion and wicked pride, and which seemed utterly parched up because there was not a particle of love for God or his religion; when that land becomes all changed and fitted for the sowing of the seed of the gospel; and when the plants of righteousness are seen springing up, and first the blade, then the ear, then the full corn in the ear successively appear, then those who sowed their precious seed weeping, cannot but cherish the joyful hope of quickly reaping the harvest.

HURREE RAMCHUNDER,
Pastor of the First Church.

Report of the Second Church in Ahmednuggur.

At the commencement of 1858 there were 23 members of this Church in good standing, and 12 baptized children. During the year two persons have been baptized and received to the Church on the profession of their faith. I will give some account of these.

The first received was a woman of the Mahar caste, the mother of a young woman received to the Church last year. She is about 60 years of age. She received her first instruction in regard to Christianity from her daughter's husband. And from the time when her daughter began to love the truth, she taught her mother the truths of religion and persuaded her to come and hear instruction on the Sabbath and on other appointed days also. Besides this, she used to come to me once or twice a week for more particular instruction in the doctrines of the Bible. When I first commenced teaching her, her memory was so feeble, that I feared she would remember nothing of what I taught her. When I spoke to her of the doctrine of the Trinity for instance, she understood what I meant without difficulty, but it was a long time before she could repeat the names of the Three Persons in the Godhead. Still she went on learning little by little until she not only understood the doctrines of the Gospel, but could give correct answers to our questions in regard to them. When her faith and conduct appeared to be such as becomes a Christian, she was received to the Church. Her baptism took place on the 6th of June, and from that time her conduct has been such as to adorn her profession, and she has rejoiced in the precious consolations of the religion of Christ.

The other individual received to the Church was Shaik Wullee Mahomed. He is about 60 years of age, and was by birth a Moosalman. He was born in Surat, and from his youth has been employed as a head servant in the houses of English gentlemen, and in their service he visited all parts of the country, till at length he came to Ahmednuggur. Some of the gentlemen whom he has served have been very pious men, who gave him instruction in the truths of Christianity and furnished him religious books to read. He

was by these means convinced that Christianity is true and Mohammedanism false, and he began to think of becoming a Christian. About eleven years ago, being at that time at Poona, he formed the determination to embrace Christianity, but his knowledge of the Scriptures was very slight and his experience of Christian feeling very little, and the Missionary to whom he applied for baptism very properly told him that he could not baptize him then. He, however, informed the Moosalmans of Poona of his purpose to become a Christian, and in consequence of this he suffered great persecution there and at other places also. To avoid this and to retain the favor of his own people, he performed penance and did many other things which his conscience disapproved. He at length determined that whatever might happen, he would publicly embrace the religion of Christ and follow its precepts; and in this determination he left his employment and came to us. There appeared to be no worldly motive whatever for his taking this course. He seemed to be impelled by the simple desire to seek the salvation of his soul, and he continued to exhibit the same spirit as long as he was with us. After remaining with us a few weeks, he obtained a very good knowledge of Scripture truth, and he endeavored to conform his conduct to the word of God. In about a month after he came to us, being convinced of his having sincerely repented of sin and believed on the Lord Jesus Christ, we yielded to his urgent request and received him to the Church. He was baptized on the 3rd of October and seemed very much rejoiced that he had at last been admitted into the Church of Christ. When his wife, who resided in Bombay, heard of his having embraced Christianity, she came to Ahmednuggur, and by her entreaties and tears persuaded him to return with her to Bombay. When they reached there, it was found that she had prevailed upon him to abandon his new faith and to declare himself a Moosalman. In view of this I am exceedingly distressed, but I still cherish the hope that although he has fallen he will rise again.

During the past year two persons have been suspended from the Church in consequence of unworthy conduct. Knowing that God has inflicted these chastisements upon us for our good, and that unless we make a proper improvement of these afflictions, he will see it to be necessary to send upon us still further affliction, we endeavor to be humble before him, and very earnestly pray that he would bind the wounds which he has made, and grant this Church health and increase.

Two persons, a man and his wife, have been dismissed by letter to join the Dedgaum church, and two persons have been received by letter from the First Church. The number of members in our church at the end of the year was 25. During the year five children received baptism, and one of our baptized children was received into the Khokar Church on the profession of her faith, leaving 16 children in this Church at the end of the year.

An interesting young man has frequently attended our public worship the

past year, and has appeared disposed to embrace Christianity, but he is still afraid to give up the world for Christ's sake.

Our audience at our Chapel on the Sabbath has been from 15 to 50, and sometimes on particular occasions it has been as high as 60. But generally only 20 or 30 attend the services.

The members of my Church commenced last year the work of raising a portion of my support, and this year they have continued their contributions for this object and raised altogether 18½ Rupees. On the first Monday of the month their contributions for the spread of the gospel have amounted to 31½ Rupees. The sum of these two contributions is less than that of last year's contributions, while it should have been more; but some of the members of our Church have united with other Churches, some have gone to reside in other places, and some have been unable to give much in consequence of being afflicted with long continued illness, and being not therefore in the receipt of their usual income. From these causes the deficiency has arisen.

Having heard of the revival of religion in America, daily prayer meetings were commenced here also to pray for a similar revival among us. In these meetings the brethren of the two Churches have been accustomed to meet together and pray with great earnestness and warm interest for the effusion of the Spirit. We have not seen very much fruit of these meetings as yet, but we are sure that in God's own good time we shall see blessed results, and in this hope these meetings are still continued.

During the past year the details of my pastoral labors were the same as in the previous year, and so I need not repeat them. I will only mention what changes have occurred in my work. As the Bombay Mission needed much the assistance of a native pastor, the Ahmednuggur Mission decided that I should come here for six months. In accordance with this decision I left Ahmednuggur with my family, and on the 25th of October arrived at Bombay. I felt that it would be a great trial for me to leave my dear Church for so long a period as six months and come to Bombay, and especially when I saw how painful it was to the members of my Church to have me leave them for so long a time. But when we reflected that such a dear brother as Vishnoopunt was appointed to take charge of my Church, and Mr. Ballantine was at hand to help him in that work, and that my work in Bombay would be to preach the Gospel, both the members of my Church and myself acquiesced in the arrangement. And since I came to Bombay I have been much rejoiced in the opportunities which I have enjoyed of attending some of the numerous religious meetings held here, and especially of preaching every Sabbath in the Mission Chapel, and several times in the week proclaiming the Gospel to hundreds of people in the streets. Still I have an ardent desire to return to my own field and labor there in my own dear Church and in that district. And besides the climate here does not agree with me, and it will be very pleasant to me indeed, when I have fulfilled the time for

which I was sent here, to return to my former work. But I should not be tenacious of remaining in any particular place or doing any particular kind of work. Rather I would say, let me be ready to go and stay in the place and do the work which the Lord shall point out. My great desire is that as God has thus far permitted me, his unworthy servant, to labor in his vineyard, so he would continue to allow me to pursue my labors and with greater efficiency than ever before, and I pray that he would give me strength and understanding and grant me opportunities also for laboring for him, that his name may be glorified through me.

RAMKRISHNA V. MODAK,
Pastor of the Second Church.

II. REPORT OF THE SOUTH-WESTERN FIELD; SEROOR STATION.

In reviewing the past year, it is with gratitude that I record the goodness of God in granting us uninterrupted health, and the ability to continue our labors during the entire year. Our Native Christians also have been spared. Only one death has occurred in connection with our church—that of an infant son of one of its members.

The Church.—There has been but one adult received to the Church on profession of faith during the year. This was a wife of a member of the Church. It has been our sad duty to excommunicate two, who openly renounced Christianity. One of these has confessed his sin and folly, and professes penitence, and we are not without hope that he may be restored. The conduct of some others has been disorderly, and given us much sorrow. On the other hand, there seems more interest than usual in the better part of the church, and a determination to make a faithful use of the means of grace in the belief that God will not suffer his word to be preached in vain. Two weekly prayer meetings have been sustained since the first of May, held in the evening, because that was the time when most were at liberty to attend. One of these is held at the house of Siduba, the native preacher, and the other at the school-house among the Mahars. In the latter place, from ten to twenty of the people living near are often present.

The Chapel.—One of the most interesting facts in connection with the operations of the past year is the completion of the Chapel referred to in last year's report. This was opened for public services on the first Sabbath in June. It is in a favorable locality for collecting a congregation, and will seat 200 persons; in the same yard with the Chapel, is the house of the Native Assistant, who has charge of the Church. This is now occupied by Siduba, who, Providence favoring, will be ordained as pastor of the Church during the ensuing year.

There was for some time an increased attendance at the new Chapel on the Sabbath, but various reasons have contributed to prevent the continuance

of this. One is the departure of the troops from this place, as some of the camp-followers were regular attendants at our Chapel. The great cause, however, is a want of interest in the truth, and a fear of being thought favorable to Christianity, which is so unpopular among the higher classes.

Tours.—Both myself and native helpers have made frequent tours in the villages near this, and have found encouraging evidence that the word has not been preached in vain. A knowledge of the truth is spreading. The bitter hatred which we encountered a few years ago, has in many places disappeared, and we are received as friends. The message we deliver is acknowledged to be the word of God, though not believed from the heart. On the part of some there seems a more earnest apprehension of the obligation which the truth imposes upon those who hear it. One man whom I asked of his spiritual state, extending his arms in opposite directions, replied, "I have hold of both yet;" meaning that he acknowledged the one true God, but still held on to the world. This perhaps represents the true state of hundreds in this field. They have no confidence in Hinduism, but have not courage and faith in God enough to lead them to break the bonds of caste and their connection with the heathen world.

At its meeting in the early part of November, the Mission decided to occupy Tallegáv, a large village 18 miles S. W. of Seroor. Dhonduba, a native assistant who has been at Bombay the past year, was designated to this out-station, and in December left Bombay to enter upon his work. Tallegáv has been visited by myself and those under my care many times during the past three or four years, and the people there appear friendly and accessible to the truth.

Schools.—One school has been kept up in the Mahar part of the town most of the year. The attendance has not been uniform, varying from ten to thirty. A second school was opened in a near village in November, but those attending it are young men, who can find time for study only in the evening. In many villages a Christian teacher would be well received, and would easily collect a dozen children into a school, but the teachers are wanting.

Instead of the daily morning service in my own compound, I have proposed to the few families residing here to have family prayers at their own houses. This has the advantage of securing the attendance of all the members of the family, whereas the females were often absent from the public service. It is not interrupted by my absence from the station. The bell rings at the appointed time, and if any one has work he is released from it for half an hour. When at home I often go to the house of some one of the families and have worship with them. This gives an opportunity for conversation with any members of the family who are not Christians, or for counsel in regard to any particular duty.

This record contains little of that news most cheering to the heart of a Missionary—that of souls converted and gathered into the Church of Christ.

Nought but the Spirit of God can reach the hearts of men. We feel more and more the need of earnest prayer for this. We trust the way of the Lord is being prepared. Truth is the Spirit's sword, and this truth is becoming widely known. In his own appointed time He shall come, whose right it is, and reign in the hearts of all.

LEMUEL BISSELL.

III. REPORT OF THE SOUTHERN FIELD.

On the first of January 1858, the Missionary operations in this part of the Ahmednuggur Mission, which lies south of Ahmednuggur, were placed under my care.

In past years there has not been so much Missionary labor here as in some other parts of the Mission field. Occasional tours were made by Missionaries, and a Catechist and School-teacher were stationed at Kolgáv, a village about twenty miles south of Ahmednuggur. A small Church was organized at Kolgáv in November 1857.

During the past year two Catechists, and for ten months, a Colporteur, have been employed. I have also had the assistance of another Catechist for the past few weeks. A small school of twelve pupils has been in operation at Kolgáv.

Early in the year, Ranjangav, a village eighteen miles from Ahmednuggur, was selected as the most desirable place for my residence, and efforts were made to secure a building spot, but they were not successful.

Most of the first three months of the year I spent in touring with my family. At the close of the rains in October we spent three or four weeks at Kolgáv, where the Church is. Here I daily held evening meetings in the school house, which were regularly attended by twenty or thirty men. Others were occasionally present. One man was received into the Church on profession of his faith, and some others expressed the hope that they had given their hearts to the Saviour. The last two months of the year we spent in touring.

During the year I have preached in eighty villages, and in some of them several times. My assistants have visited more than three hundred.

We have been treated with great kindness wherever we have gone, and usually have had large and attentive audiences. This is especially the case among the cultivators of the soil. In many of the smaller villages the people listen with great interest, and usually say, "All that you say is true." In a few instances I have seen the eye moisten as I have spoken of the guilt of the sinner and Christ's love in dying for him. Our assistants find the same interest exhibited when we are not with them. One who has been about in some of these same villages for three or four years is surprised, and says he never saw so much interest manifested before. The assistants have several times talked till long after midnight, the people all listening and unwilling

to let them go, saying, "Tell us more about your religion before you go." On one occasion, as the catechist left, every man of the village arose and followed him a long way, asking questions and listening to his remarks. Finally they persuaded him to sit down and tell them more about the Christian religion. And there, a mile from any village or dwelling, they sat and listened to the story of the cross till after midnight. The interest exhibited is the more strange because these are the *village* people, and the catechists were formerly *Mahars*, the despised outcasts.

Mrs. Dean finds ready access to the women, and often has more than a hundred attentive listeners around her.

The Lord is evidently opening the hearts of this people to receive the Gospel, and will not the children of God send it to them?

Should I spend only one day in each village of my field, there would not be days enough in the year for me to visit all these villages. And for hundreds of miles to the south and east of me there is no one to tell the people the way of salvation.

S. C. Dean.

IV. Report of the First Northern Field.

The First Northern Field, which has been assigned to me, lies mostly in the Rahooree Talooka, but its boundaries have not yet been accurately defined. It has the town of Rahooree for its centre, and contains some sixty villages. The larger portion of this field is easy of access, except in the rainy season. The western part, however, is broken, abounding in hills and deep ravines, and can be reached only on foot or horseback. The villages are small and in a dilapidated condition, and the inhabitants poor. The two largest villages are Rahooree and Wambooree, the former containing some 3,500, and the latter about 5,000 inhabitants. A large number of these villages are situated on the Moola, a small river which passes through this field from the S. W. to N. E. A good and substantial road from Ahmednuggur passes through this district in a northerly direction, rendering a few of the villages accessible even in the rainy season.

Native Assistants.—To aid in cultivating this field I have had for a part of the year five native assistants, three of them having been employed half of the year either in teaching or attending school. These assistants, by their exemplary lives and interest in their work, have given general satisfaction, but most of them are far from being efficient helpers.

Schools.—I have had nominally two schools under my care, but owing to caste prejudices, only children of the lower castes would attend, and the parents of this class very seldom being able to read themselves, take but little interest in the education of their children. The prejudice against Christian schools is nothing in comparison to the prejudice against the mingling of different castes in a school. I am persuaded we might have good schools

embracing children of all classes, if we had good Christian teachers, originally from the higher castes. Although caste among Christians is not recognized in the Church, it is recognized out of the Church by the Hindoos. These prejudices would doubtless gradually wear away if our teachers had better education. Were it not for the importance of giving instruction to the children of Christians, I should not attempt to carry on any school operations till supplied with a different class of teachers. There is only one Government school in my field, and no native schools where any of the Christian families reside. Consequently schools must be provided for these children, or they must grow up in ignorance. The school teachers do not confine their labors to their schools, but conduct daily religious exercises of Scripture reading and prayer, where all are invited to attend.

Tours.—Something has been done in the way of touring the past year. The assistants have visited nearly all, if not all, of the villages in this district at least three times, and many of these villages have been visited quite often during the year, and in this way very much precious seed has been sown. These assistants have generally been well treated, and are often listened to with respect by the high caste people.

During the past year I have personally visited the larger part of my field twice, besides touring in another direction about a month. During the hot season and rains, frequent visits were made to the more accessible villages in this district and the villages near Ahmednuggur. On all these tours the people generally gave respectful attention, and often manifested a good deal of interest in the religious subjects discussed, and urgent requests were made that they might soon be visited again. A large proportion of the people are ready to acknowledge the truth of Christianity, and express the belief that they all shall soon become Christians, and this hopeful state of things usually lasts as long as the Missionary is with them. There are, however, instances, and with gratitude I would record it, where these impressions have been permanent, and have resulted in hopeful conversions.

During the last two months of the year I have visited different villages with my family, which has opened to me almost a new field of effort. The Missionary's wife is invited to the houses of the Brahmans and the most respectable of other castes. Such visits will, I trust, do much to undermine the prejudices of the females of these families, and give them views of divine truth, which will show them their own wretched moral condition. Some most gratifying instances have already become apparent where the prejudices of caste and custom have given way in consequence of this direct influence upon these secluded females. Such labors furnish the Missionary with opportunities of giving instruction to otherwise inaccessible portions of the community. Our plan has been to spend a week or two weeks, and in some instances a longer time in one place, at the same time making repeated visits to the near villages. The object of this plan is to render the impressions made by the truth more permanent and to give the people an oppor-

tunity of becoming personally acquainted with us, that they may feel assured of the interest we take in their welfare. We are hopeful as to the best results from such a plan.

Churches.—There are two Churches under my charge: one at Shingvay organized in 1855, and containing twenty members, eight of whom were received the past year, including one by letter. Connected with this Church are fifteen baptized children. The efficiency of this Church is very much impaired, not only because the members belong to different towns, but because so many are away from the towns where they belong.

The other Church at Gahoo was organized May 29th of the past year, consisting of five members from the Khokar church, since which time there have been six additions of adults and four children baptized. All the members of these churches have, so far as is known, lived exemplary lives. There has been no case of discipline in either Church during the past year. We are in great want of a chapel at Gahoo and also at Wambooree.

Conversions.—Some of the conversions that have taken place the past year have been interesting. On returning to this country we found one old woman of the Koonbee caste, who was formerly acquainted with us. She was in almost a starving condition. As soon as she heard of our arrival, she thought of her better days, and resolved that she would no longer abandon herself to despair. Like the poor prodigal she returned to us, wept over her sins, and promised that she would now seek the salvation of her soul in earnest. She came daily for religious instruction, and soon professed to have found peace of mind in believing on Christ, and has now for about a year exhibited a humble and Christian spirit. Some months ago she united with the First Church at Ahmednuggur.

Some who have been received to the Church were very ignorant of Bible truth, but they exhibited such a Christian spirit and such faith in Christ that they were admitted without a dissenting voice. One woman, during her examination as a candidate, could hardly answer a question that was proposed to her. This was partly owing to her embarrassment. At last she said, "I cannot answer your questions, I don't know anything, but I know that Jesus Christ is my Saviour, and I will never forsake him." The development of her Christian character has since been very satisfactory.

One man and his wife were received into the church of Gahoo from a village about ten miles distant. As they were leaving for their village, they expressed their fear that they would be greatly persecuted, and desired the prayers of God's people in their behalf. Their fears were realized. They came to me after a few weeks to tell of their trials, the greatest of which was that they were not allowed to have family worship. He is one of seven brothers, who were all married, and among them all there was a large number of children. They all lived in one room, and the brothers were unwilling to have prayers in their house. It was suggested that they might perhaps find some out-house where they might retire for prayer. They replied,

"there is no such place, but we can sometimes go out and kneel upon the ground, but now in the rains the ground is generally very muddy." His brothers have now ceased to persecute him. He is permitted to have family worship, and finds a listening crowd around him while he reads the word of God and seeks for heavenly blessings from their common Father. Visiting his village a short time ago, I was gratified to find that his Christian influence extended beyond his family circle. The people in his village testified to his upright and consistent conduct. This man, with his brothers and friends, have earnestly petitioned for a school, and to remove all obstacles in the way, they went to work and built a school-house at their own expense with the exception of three or four Rupees.

Inquirers.—In personal tours and those made by my assistants we frequently meet with those who express their belief in Christianity and desire to know more of the truth. Their address is taken, and special pains are taken to meet them often and to instruct them more fully in the doctrines of the Bible. I have at the present time about seventy names upon this list. Some few of these we hope soon to receive to the Church. In regard to many of them there is no evidence of any thing more than a theoretical belief that Christianity is true.

Mission Station.—The town of Rahooree has been selected for our location, and a piece of ground has been secured for a building site. Great difficulty has been experienced in securing this land. Almost a year of negotiation was required before legal possession could be obtained. A full history of these negotiations would furnish striking illustrations of Hindoo character and Hindoo prejudice.

With a residence at this station, and the increased facilities it will furnish for Missionary labor, I cannot but look hopefully upon this field. At the same time I would ever remember that all human labor will be in vain without the aid of the Holy Spirit.

A. Abbott.

V.—Report of the Second Northern Field; Khokar Station.

In presenting the Report of this field for 1858, I wish first of all to invite our personal friends and the friends of Missions to unite their thanksgiving with ours for God's distinguishing goodness to us, to our Native helpers, and the Church during the past year. He has granted us good health; has permitted us to prosecute our labors with very little interruption; and has preserved us not only from danger, but also from the fear of dangers, to which allusion was made in our last Report. A goodly number have, by His blessing, been added to the Church, while none have been removed by death; and in many respects the past year has been one of great prosperity.

I would mention two things as furnishing occasion for special gratitude, viz. Our having been able to remove, with all our effects, to the Station, so that our delightful rural residence has become, in reality as well as in name, our *home*; and the commencement, under favorable auspices, of village occupation during the rainy season.

This has been a question of doubtful issue for more than 15 years; and when, in 1854, it was decided to commence a station beyond the bridgeless Paira, and at a distance of several miles from a good road, it was left optional with the occupants to spend the rains in Ahmednuggur. We have felt under the necessity of availing ourselves of this privilege until the present year, when in the month of August, there being a break in the monsoon, I went to Ahmednuggur and removed my family hither, crossing the Paira at Newasse, by a rather tedious but safe process. Having a somewhat elevated and very salubrious location, we have not suffered on the score of health, and have found the difficulty of getting our customary bi-weekly store of supplies from Ahmednuggur much less than we had anticipated.

The ability to remain at the Station during the monsoon, is a matter of great importance in reference to the progress of our work, since that is, for the majority of our rural population, the most favorable period of the year for spiritual seed-sowing, and, it may yet be found, for in-gathering also. At that season the cultivators are occasionally at leisure for days in succession, and on visiting villages at such times, we have been asked more than once to remain *the whole day* and give instruction. Not one in 500 of the Koonbees (if we include the women) can read, and when the rains fall, time hangs heavily on their hands, and they are, as we have found, glad to see and hear us. It is therefore with great joy that we are able to report the probable *permanent* occupation of our village home.

Tours.—Located as we are in the midst of a scattered village population, the work of itinerating becomes the first in point of importance, and, we think also, of promise. Few except Christians and inquirers, will come to us regularly for instruction, and nearly all of these, who live at a distance, cannot conveniently come if they would. If we would meet the people we must go to them, and we therefore feel it incumbent on us to spend a large part of our time in going from village to village, and, so far as we can, from house to house.

Nearly all the tours of the past year have been performed without my family, who were compelled, by the unsettled state of the country, to remain several months in Ahmednuggur. The first six weeks of the year were employed, in company with two helpers, in visiting the more distant villages, some of which are 20 miles from the station. We preached the Word in nearly 60 villages, and spent three days at the great annual pilgrimage and bazar at Kolhar, where good opportunities were afforded for making known the truth. That gathering was much smaller than usual, for men dared not at that time leave their families and houses unprotected, and vendors feared

to venture from home with their wares. We found more of a lawless and insolent spirit among the people than we have before met with, and in two or three instances my assistants and myself were shamefully abused. As a general thing, however, we were cordially received, and at many of our gatherings the Spirit of God was evidently present to impress the hearts of those who heard the truth. Some of those occasions neither they nor we shall ever forget.

In the hot season, when tent-life was not practicable, I adopted the plan of visiting the villages from six to eight miles distant, in the following economical, and, as I found, healthful method. I left home at 4 P. M. or at such time as to enable me to reach my place of destination about sunset—partook of my evening meal after arriving—met the people for an hour and a half or two hours at the public rest-houses, private houses, or in the open air—slept in my cart and returned home early in the morning, occasionally meeting audiences by the way at intermediate villages. The expense of conveyance was from 8 to 10 annas per day. This seems to be about the only practicable mode of itinerating in the hot season, until we have a larger number of Chapels built, that may shelter us from the heat for a few hours in the day.

It is very desirable to visit the same place repeatedly, and, if possible, statedly, to become intimately acquainted with the people, and to show by familiar intercourse that we feel an interest in their welfare. It is well to meet the trader at his shop, the mechanic at his shop, the farmer in his field or threshing floor, and the shepherd at his sheep-fold, and to converse freely with each in regard to his labor, his trials and his grievances. Having met them on terms of friendship and intimacy, we have found that those even who opposed would generally consent, at our invitation, to come and hear the truth; and that those who had been accustomed to regard "Saheb" as a sort of unapproachable being, would freely make known their difficulties, and listen attentively to instruction.

Having no "made" roads, we are of course prevented from going to any great distance from home during the rains, but there have been only a few days in which I have not been able, either in a bullock cart or on foot, to reach some one of the eight villages that lie within four miles of us.

Churches.—The church at Khokar has been greatly blest during the past year. Two churches have been formed from this, so that our single band has become three. In May, five persons received letters of dismission to form a church at Gahoo (which is under the charge of Mr. Abbott), and in December seven were dismissed to form a church at Panchegaum. Within the year 23 have been added to the Khokar Church by profession, and 5 by letter, and 14 children have been baptized.

There has been a growing spirit of prayer on the part of christians that has given us much encouragement.

It is with pain we have to record that a man and his wife have been

excommunicated for marrying a daughter according to idolatrous Hindoo rites. We still hope they may be led to repentance.

The number in the Church at the commencement of the year was 41. To these add the 28 admitted, and subtract the 12 dismissed and the 2 excommunicated, and we have remaining 55 as the present number. At the close of last year there were 51 baptized children in the Church; within the year 14 have been baptized and five received, with their parents, from other Churches. From these subtract two, whose parents were dismissed to other Churches, and three who have joined the Church, and we have the actual increase 14, and our present number 65.

The formation of the new Church at Panchegaum, Dec. 22nd, was an occasion of much interest and joy. This village stands on the Paira, 8 miles S. E. from Khokar and 6 miles W. of Newasse. Messrs. Abbott and Fairbank took part in the exercises, and there were also present representatives from eight of the ten Churches in the Mission. On the preceding evening, a meeting for conference and prayer was held, which was a fitting preparation for the exercises of the following day. Harkooba, of whom special mention was made in the last Report, was chosen Deacon. On the Sabbath following two were received to the new Church by profession, making the present number nine. This condition of things is to us a very pleasant contrast with that on our first visit to Panchegaum two years ago, when there was not a single Christian there.

Schools.—A School was established at Panchegaum early in the year and has been successful beyond our expectations. The majority of the scholars have made good progress in study, and the labors of the teacher, a faithful and judicious young man, have been blest to the spiritual good of those under his instruction. Two boys from this School have been received to the Church, and one of them has been admitted to the School for Catechists in Ahmednuggur.

It is a fact of no little importance that the children of Mahars and Mhangs sit side by side in the school room. This was not brought about, however, without a struggle that threatened, at one time, to break up the School.

In February, a School was commenced at Astagaum, 18 miles W. of Khokar, which has been tolerably prosperous. It has suffered from not having been properly visited, on account of its distance from the station.

Another School, started in January at Khanapoor, six miles N. of us on the Godavery, ceased to exist before the close of the year through the removal of families from the village, and the want of a suitable place for the teacher to live in.

Its contemporary at Kolhar shared a more unhappy fate through the influence of caste, the greatest obstacle we have to contend with. The Mahars, who sent their children to the School for a time, hearing that some of our Christians had received Mangs into their houses and had eaten with them, became alarmed and declared they would have nothing to do with the School unless the Mission would pledge themselves not to admit Mangs into the

Church. The teacher was of course removed, and since July has had a School of Mussulman and Mahar children at Khokar, which promises, under Mrs. Barker's supervision, to do well.

We regard these Schools as an important instrumentality, and we look with strong hopes for fruit from them in due time. I hope by being here through the year, and securing frequent examinations, to make them more efficient. Good places could easily be found in this field for four times our present number of teachers, if those of the right stamp could be had.

Labors at the Station.—These have consisted chiefly in conducting two preaching services on the Sabbath (one at Khokar, another at Wudaley three miles W.); a weekly meeting of the Church; a daily Scriptural expository and devotional exercise for the Christians at the Station; and Lectures on Theology to the Teachers and Catechists as often as they could be brought together without interfering with their regular labor.

Mrs. Barker, in addition to having the oversight of the School and instructing regularly the Christian women at Khokar, meets the women in adjacent villages two or three days in the week.

This Report would be imperfect without some allusion to the *practice of medicine*, which has become a regular department of labor, and one of growing importance. From one to three hours a day are occupied in attending to the wants of the sick, many of whom come from places 15 or 20 miles distant. This was to be expected at a Station forty miles from any hospital or regular physician, and with this expectation I spent two years in the study of medicine before coming to India. A necessity seems laid upon me to engage a part of the time in the practice of the healing art, and I cannot say that this is to be regretted. By this means the opportunity is afforded of becoming acquainted with many persons whom I should otherwise never meet, and of gaining admission to many houses I could otherwise never enter. The physician often meets his patients under circumstances and in a state of mind peculiarly favorable for imparting instruction relative to the condition and wants of the soul. When languor and pain seize the body, and worldly cares are of necessity laid aside, the mind can be most easily directed to the great Physician.

We are greatly straitened for lack of facilities to carry on this department of our labor. We are in want of medicines, and of a place to shelter those who come from a distance, and need to remain with us for a few days. The hospital accommodations needed at present could probably be provided at an expense not exceeding Rs. 75, and for this sum we would ask the friends of the sick and the needy in this land, since we have no funds that can be properly devoted to this purpose. Medicines, or money to procure medicines, will also be thankfully received. I am anxious to have facilities for carrying on a department of labor from which, there is reason to hope, much good will result.

W. P. Barker.

VI.—Report of the North-eastern Field; Wadale Station.

I removed to Wadále with my family in January of 1858, the year under review in this Report, and have been allowed to reside here through the year, except the time required to attend the business meetings of the Mission, and a few weeks when we took the duties of a family called away from their station by ill health. For the first few months we lived in a tent, but there was no shade for it, and as the hot season advanced, we found it necessary to retreat during the middle of the day to a small room in the house. Its door and window had not been hung, but it had a roof, and we preferred to suffer some inconvenience rather than leave our station; for a great many things connected with the churches and inquirers demanded speedy attention, and there were calls on every side for us to come and tell of the way to Heaven. Our house was finished in May, and we took possession, thanking Him who had not suffered "the sun to smite us by day nor the moon by night," and who had "preserved us from all evil." We heard the bruit of war and felt the pulses of a public sentiment trembling in the balance between law and anarchy, but "He did not suffer our feet to be moved."

Preaching.—I have had two stated services in Maráthí on the Sabbath at our house. On the first Sabbath of each month, when the church members have made it a point to assemble, the room in which we have met has been uncomfortably crowded. On other Sabbaths the audience has been small, numbering from twenty to thirty, of whom some have come from other villages. I have spent some Sabbaths in Chánde, Dedgáv, Shíngave and Bhende, but have preferred visiting those villages on week days, thus securing quieter Sabbaths than I could command away from home.

The news of the "Great Awakening" in America, and the feeling that we should be more in prayer than in times past, have led us to make our daily Maráthí prayers a more extended exercise than we used to do. Besides the exposition of Scripture and prayer by the Missionary, and singing, I have called on one or more of the native brethren to lead in prayer. Strangers have frequently been present at this exercise and also at the daily religious exercise Mrs. Fairbank has held with the women. We have frequently visited the villages that are near Wadále, especially when there were moonlight evenings, and have had good opportunities for delivering our message. The women have assembled to hear Mrs. Fairbank, while I addressed the men. We have each usually had companies of forty or fifty and occasionally as many as a hundred.

In December, we visited the remoter villages of our field to the West and North, and found an open door. The season was not very favorable, as the villagers were busy in their threshing floors, but we had larger audiences than we have usually secured nearer home.

My native helpers have also had their Sabbath and daily religious services when at home, and have made frequent visits to other villages. They

have often brought interesting accounts of individual inquirers, some of whom have been gathered into the churches.

Native Church at Chánde.—The membership of the Chánde church was forty-one at the beginning, and twenty were added in the course of the year. One was received by letter and nineteen on profession of their faith. Two of them were baptized in childhood. A colony of seventeen persons was set off to form the Dedgáv church, and two members died, so that the membership at the close of the year was forty-two, of whom twenty-six were men. These belong to nine different villages.

One of those received was an old woman, named Tulasábáí. After passing the age of fourscore years, she was brought to the knowledge and love of the truth by the blessing of God on her son's instructions. She expressed an eager desire to receive the sacraments, and as she was too infirm to leave her home, a deputation from the church examined her, and she was baptized and received, and we had a precious communion season with her. She said her "greatest desire was to depart and be with her God and Saviour, and we must not keep her," but "before she went she wished to taste once of the cup." Her desire to go *home* was gratified in less than two months from her baptism.

The case of a young man admitted to the Chánde church at the close of December 1857, is worthy a paragraph in this connection. He was the son of a Native assistant long in the employ of our Mission, and was baptized in childhood, educated in our schools, and employed in riper years as a school teacher; but broke away from moral restraints, so that he became a plague to the Christian community and his presence and influence were dreaded by all. After some years of misconduct he repented and did works meet for repentance, and in a few months regained the confidence and love of his friends, was received to the church, recovered his wife who had taken refuge at her father's house, and at last, in June, was placed as school-teacher at Shingave, and is at present in charge of the largest school under my care. I know not how much of the special religious interest in that village is to be attributed to his influence. Six persons were admitted to the church just after the close of the year under review; one of whom was his wife. We must "have long patience for the precious fruit, until it receive the early and the latter rain."

Native Church at Dedgáv.—The members of the Chánde church, scattered over a district twenty-five miles long by twelve broad, found it difficult to meet so frequently as was desirable, and it seemed best to divide it into Churches corresponding to the clusters of villages in which the members reside. The north-east portion was therefore set off, by the wish of the Church and with the approval of the Mission, and a colony of seventeen was constituted into the Dedgáv Church, on the 7th of March. The exercises on the occasion were conducted by the Missionary in charge, assisted by the Pastor of the Ahmednuggur second church. This

number was augmented by four, received on profession of their faith, and by two received by letter from the Ahmednuggur second church, so that the number at the close of the year was twenty-three, and of these eighteen were men. They are living in six different villages.

On one occasion a young man from Hivare came forward unexpectedly as a candidate for Church membership. He was examined and his appearance and answers were very satisfactory; but as our attention had not been previously directed to him as an enquirer, we advised him to wait a month before joining the Church. Before the month expired, he was attacked with a sudden disease, that terminated fatally in two days. He died in the faith, and though not formally admitted to the Church, we have reason to believe he was a member of the great Church of Christ.

Chapels.—The timely contributions of a beneficent friend to our Mission work, has enabled me to build small chapels in Tukáí's Shingave and Chánde. That at Chánde was not finished at the close of the year. The Sabbath on which I first preached in the Chapel at Shingave was made interesting by the reception of six persons, all of Shingave, to Church membership, and by the baptism of four children. There were four Church members living there before, and some others are desirous to profess Christ. The Teacher there is often kept up to a late hour by those who wish instruction. It would seem that the freedom from interruption, and the quiet enjoyed in the new chapel, are material auxiliaries to the presentation of the truth. Would that every village had such a place of worship! No matter though they be humble and unadorned; they are adorned by the Spirit's presence, and become porticos to the heavenly temple. Several such chapels are needed in the N. E. field, and I trust the Lord will put it into the hearts of his people to furnish the means for building them. The chapels built at Chánde and Shingave are substantial, and I expect they will need very slight repairs for the next ten or perhaps twenty years. Wood is very scarce and dear, and it is only in favorable circumstances that such a building can be put up for Rs. 150. But Rs. 160 or 170 will suffice in this region.

The impossibility of getting wood suitable for the *larger* roof of the chapel at Wadále has prevented its completion. Arrangements were made at the close of the year to bring wood for the frame of the roof from the distance of a hundred miles, and it will be speedily completed, but at an expense of Rs. 125 more than was contemplated when the foundations were laid. Another donation has been received to aid in building it, and I still hope for another hundred Rupees to enable me to complete it.

Schools.—I have had frequent and urgent applications for Schools. One has been formed at Wadále, to which Mrs. Fairbank has devoted a part of each day when at home, and some boys have attended it, coming two miles from Kharawandé. Two other new ones have been established in villages where Christians reside. There are now six in all, and those at Wadále and

Shingave are flourishing. In most of the villages it is useless to continue Schools through the year. The people are too poor to dispense with the aid of their children during the harvest months and where they can earn a few pice by grazing cattle. It seems desirable to combine the qualifications of Catechist and School-teacher. The Christian School-teacher is regarded by the people as a Catechist, and as many of the Catechists as are not too old should have sufficient education to teach School.

Native Helpers.—The generous subscription of fifty Rupees a month begun in April by a gentleman of the Civil Service, has since then supported the native preacher who is stationed at Newáse, the school-teacher at Shingave, and four students in the Catechists' School. Our arrangements for educating young men for assistants, are, however, with every help, insufficient to supply the demand, and we take them from the School and set them to work as soon as they can perform the duties required, leaving them to pick up a more liberal education as they can by private study. There are more than a dozen young men, members of the Chánde and Dedgáv Churches, who are without the means but are very desirous of attending the Catechists' School. Some of them are promising, and it were well if all of them had a fair education. One of them attempted to support himself in Ahmednuggur while attending School, but found it impracticable.

Dispensing of Medicine.—Some of my time daily has been devoted to the dispensing of medicine, and I think that even the little knowledge of it I possess has widened my influence, especially among those castes that have as yet been but slightly affected by Gospel truth. Some days the number of cases has been large, so that with consulting books and preparing medicines, I found it a burden to attend to them all. Still I would bear such a burden. Christ devoted much time to healing the sick, and we do well to imitate him in it so far as we can. I think every village Missionary should have such a knowledge of common diseases, and especially of epidemic and acute diseases, as will enable him to treat them with success. Two of my native assistants are apt scholars and have become the physicians of the villages where they reside.

Poor Fund and Home Missionary Society.—I have been much interested in watching and stimulating the infant beginnings of beneficent effort among these native Christians. Two members of the Dedgáv Church are blind, and the rest acknowledge the obligation resting on them to help these their dependent brethren. Others have been sick and in want, and their cases have been considered by the "committee of the whole" Church, and their treasurer for the poor has been directed to help such. There are monthly contributions taken up for the Poor Fund.

On the first Monday in each month the Christians assemble for hearing Missionary intelligence and for prayer for the conversion of the world, and to this monthly concert they do not come empty-handed. Their subscriptions accumulated for a while, and then it was decided to form a Society

and send forth home Missionaries, chosen from among themselves, into the villages North and East of the Mission Field. This Society has prosecuted its work with much zeal. It has received some twenty Rupees from the Mission Society of the American Mission Church in Bombay, and a donation of twenty-five Rupees from Mr. Graham of the Mission Press. These means, with its collections at the monthly concert, enabled it to send out two Missionaries for six and a half months of the year. They were not sent in months unfavorable for securing audiences. There was in the Treasury, at the close of the year, Rs. 11-1-11. Reports have been presented at each monthly meeting, and we think good has been done, both in the "regions beyond" and to the donors. They find it is good to do good, and "more blessed to give than to receive."

S. B. FAIRBANK.

No. 1.

Statistics of the Native Churches connected with the Ahmednuggur Mission for 1858.

Names of Churches.	Church Members, January 1st.	Received on Profession in 1858.	Rec'd by Letter from other Churches.	Dismissed to other Churches.	Excommunicated.	Died.	Number, Dec. 31st.	Baptized Children, January 1st.	Baptized during 1858.	Came from other Churches.	Went to other Churches.	Received to Communion.	Died.	Number, Dec. 31st.
Ahmednuggur First.....	83	18	..	11	..	1	89	89	9	..	9	11	2	76
Ahmednuggur Second.....	23	2	2	2	..	..	25	12	5	..	..	1	..	16
Seroor.....	28	1	..	..	2	..	27	22	3	..	..	..	1	24
Khokar.....	41	23	5	12	2	..	55	51	14	5	2	3	..	65
Shingvay.....	12	7	1	..	..	..	20	11	3	2	..	..	1	15
Chande.....	41	19	1	17	..	2	42	22	9	..	14	3	1	13
Lonee.....	5	3	..	..	..	..	8	7	..	..	..	2	..	5
Kolgaum.....	7	1	2	..	..	..	10	2	1	4	..	..	..	7
Dedgaum.. ..	..	4	19	..	..	..	23	..	6	14	..	..	..	20
Gahoo.....	..	6	5	..	..	..	11	..	7	1	..	..	1	7
Panchegaum..	..	2	7	..	..	..	9	..	2	1	..	..	..	3
Totals....	240	86	42	42	4	3	319	216	59	27	25	20	6	251

No. 2.

Statistics of Membership of the Churches connected with the Ahmednuggur Mission from its Establishment in 1831 *to the end of* 1858.

Names of Churches.	Members Rec'd on Profession.	Do. rec'd from other Missions.	Do. removed from the Mission.	Do. Excommunicated.	Do. Died.	Total increase.	Children Baptized.	Do. came from other Missions.	Do. Removed.	Do. Received to Communion.	Do. Died.	Total increase.
Mission Church, A. D. 1831–1854	198	6	8	13	31	152	248	4	9	*18	39	186
Ahmednuggur, First A. D. 1855–1858....	43	..	4	2	6	31	36	..	1	22	9	4
Ahmednuggur, Sed. do.	15	..	2	..	1	12	11	..	2	2	2	5
Seroor do....	23	..	2	5	3	13	19	..	..	4	3	12
Khokar do....	40	..	..	5	1	34	24	2	..	10	2	14
Shingvay do....	17	..	..	..	2	15	10	..	..	..	1	9
Chande do....	49	1	..	..	2	48	20	..	..	9	4	7
Lonee do....	3	..	..	..	2	1	1	..	..	2	..	–1
Kolgaum do....	1	..	..	..	..	1	1	..	..	..	..	1
Dedgaum do....	4	..	..	..	..	4	6	..	..	..	..	6
Gahoo do....	6	..	..	..	..	6	7	..	..	..	1	6
Panchegaum do....	2	..	..	..	..	2	2	..	..	..	..	2
Totals.....	401	7	16	25	48	319	385	6	12	67	61	251
Abstract of the above ..												
A. D. 1831–1854.. ..	198	6	8	13	31	152	248	4	9	18	39	186
A. D. 1855–1858.. ..	203	1	8	12	17	167	137	2	3	49	22	65

* Five of these connected themselves with other Mission Churches, and so were not reckoned among the converts of our Mission Church.

No. 3.

A Table showing the Classes to which the Members of the Churches in connection with the Ahmednuggur Mission belonged before Conversion.

	Brahmans.	Purbhoos.	Koonbees and other Shoodras.	Moosulmans.	Mahars.	Mangs.	Roman Catholics.	Baptized Children received to the Church.	Total.
Received 1831–1854.....	11	2	24	3	142	7	2	13	204
Received 1855–1858.....	1	..	7	2	140	5	..	49	204
Total.....	12	2	31	5	282	12	2	62	408

Donations to the Ahmednuggur Mission in 1858.

C. E. Fraser Tytler, Esq	Rs.	450
Dr. J. M. Barnett	,,	264
Captain A. Davidson	,,	50
Colonel J. W. Auld	,,	50
T. Graham, Esq	,,	40
Babajee Ramchunder	,,	25
James Hunter, Esq	,,	300
F. Stuart Chapman, Esq	,,	100
G. F. Sheppard, Esq	,,	450
H. Hebbert, Esq	,,	100
C. B. Ker, Esq	,,	30
Dr. H. Miller	,,	150
Dr. E. Batho	,,	25
Miss Barton	,,	10
Captain J. Field	,,	25
Captain J. H. S. Pierce	,,	20
Major T. Candy	,,	30
Major Arrow, Nagpore	,,	50
J. Muir, Esq	,,	100
Dr. J. G. Fraser	,,	200
Mr. Yohan Prem	,,	3
Thank offering for a new Chapel	,,	100
Contributions from Native Congregations	,,	96
Total	Rs.	2668

Minutes of the meeting of the Ahmedunggur Mission held in May and June 1839.

The Mission met at Ahmedunggur on Monday May 30th at 3 P. M. Present all the brethren of the Mission (except Mr. Harding), viz. Messrs. Abbott, Ballantine, Barber, Bissell, Dean and Fairbank. It devolved on Mr. Barber to act as Chairman. The meeting was opened with reading the Scriptures & prayer by the Chairman. The following resolutions were passed.

1. That the pay of Sawaly arum, native assistant be 12 Rs. per month from January next.

2. That the pay of Gyandra native assistant be 12 Rs. per month from January next.

3. That the pay of Mahadoo native assistant at Akola Wadgaum be 4 Rs. per month from January next.

4. That we approve of the transfer made of Shilyaju school teacher from Gahoo to Kendal, and of the transfer of Sudoba native assistant from Rahoree to Gahoo to take charge of the church at that place.

5. That the pay of Sudoba native assistant at Gahoo be 6 Rs. per month from the first of July next.

6. That Lenemon teacher at Kolgaum be employed as a Catechist under Mr. Dean on a pay of 6 Rs. from the 1st inst., and that his pay be 7 Rs. from the first of January next.

7. That Mr. Fairbank be allowed to employ Bhawanerba of Podhan's Shingave to teach as a catechist on a pay of 2½ annas per day while thus employed.

8. That Augusta native assistant be dismissed from the service of the Mission from the end of June.

9. That the pay of Dongajee teacher at Podhan's Shingave be 6 Rs. per month from the 1st of July next.

10. That Mr. Dean be allowed to employ Shaba of Saveder as a teacher at Kolgaum on a pay of 4 Rs. per month -

11. That Mr. Abbott be allowed to employ Gyandra as teacher at Shingway on a pay of 4 Rs. per month.

12. That we approve of the employment of Jassam Barse as teacher at Khoosungaum in the Khokar field on a pay of 4 Rs. per month from the 1st of February last

13. That Bapoo son of Mohemajee native assistant be employed as teacher at Satral on a pay of 3 Rs. per month from the first of July.

14. That Dukinba be employed this year in assisting in building school houses; houses for native assistants, chapels &c. at the rate of 5 Rs. per month, and that this expense be charged, half to native assistants' houses and half to schools, and that he be under the direction of Mr. Ballantine.

15. That Mr. Abbott be allowed to build a house for the native assistant at Gahoo at an expense not exceeding 30 Rps.

16. That Mr. Abbott be authorized to build a chapel at Wamboone at an expense not exceeding

125 Rs. and to use the wood work in the Chapel at Bhingar.

17. That the Chapel on the Mission premises at Bhingar be taken down under the direction of Mr. Abbott

18. That Mr. Barker have liberty to expend 40 Rs. additional for the chapel at Bhokar.

19. That Mr. Fairbank be allowed to expend 125 Rs. additional in building the chapel at Wadale.

20. That Mr. Fairbank be allowed to build a chapel and house for native assistant at Pimpulgaon at an expense not exceeding 80 Rs. (using the appropriation for chapel at Bhende).

21. That the fact of an appropriation being made for the expenditure of funds for a particular object in our estimates, does not prevent the necessity of a resolution of the Mission authorizing the expenditure.

22. That we recommend to the Prudential Committee that Rawlins be appointed be stationed permanently at Bombay in order to become pastor of the Mission church at that place and that his pay be 75 Rs. per month from the first of last month in accordance with the recommendation of Mr. Harding.

23. That inasmuch as the church at Seroor has requested the Mission to ordain Tidoba as their Pastor, a meeting of the Mission be held at Seroor on the 21st inst for the purpose of examining Tidoba in reference to his fitness for the pastoral office and ordaining him if they judge it expedient to do so.

24. That Sidotha be directed to prepare a sermon on John 5. 28, 29 to be preached on that occasion as a portion of his examination.

25. That the following parts be assigned to the different brethren on occasion of the ordination viz:

Invocation & reading the Scriptures, Mr. Dean – Prayer, Mr. Barker – Sermon, Mr. Fairbanks Charge to the Pastor Mr. Ballantine, Concluding prayer Mr. Bissell, Right hand of fellowship, Benjamin, – Charge to the people Mr. Abbott; Benediction, Pastor –

26. That we earnestly recommend to the Prudential Committee to occupy Tholapoor and Kurmulla as Mission stations as soon as the men can be obtained.

27. That the Prudential Committee be requested to give permission to Mr. Ballantine to visit America with his family during the next year on account of the health of Mrs. Ballantine and in order to provide for the education and care of the children now with them

28. That in view of Mr. Ballantine's proposed visit to America with his family, we recommend to the Prudential Committee that Mr. Bissell be removed from Sirur to Ahmednuggur as soon as the necessity of the station shall require it –

29. That a letter be written to the Secretary of the Christian Vernacular Education Society for India informing him that we cordially accept the conditions on which that Society proposes to aid our training Institution for teachers.

30. That a Committee consisting of Mr. Barker and

and Mr. Mott prepare a letter to the Inspector of Education in reference to the admission of the children of the lower castes to the Govt. schools.

31. That Mr. Fairbank be a Committee to ascertain what tracts used by the Mission are proper to be proposed to the American Tract Society for their approval, and what tracts published in English by that Society are suitable for translation into Mahratta.

32. That the Deputation prepare letters to the American Bible and Tract Societies to accompany the accounts of this Mission with those Societies.

33. That half a dozen English Bibles and a dozen English Testaments be ordered from Bombay.

34. That 1000 copies of the First Part of the Arithmetic be printed as revised and approved by the Mission.

35. That each native church be encouraged to make monthly contributions for the support of the poor of the church; for the support of the Pastor or the Catechist in charge of the church; and also for the support of Scripture readers or evangelists whom the church shall send to towns in adjacent districts, or generally for the spread of the gospel.

36. That Mr. Bissell assist Mr. Ballantine in preparing the Bye Laws of native churches and forms, which he was appointed at last meeting to draw up.

37. That the following estimates of the expenses of the Mission for 1860 be sent to the Prudential Committee

Salaries and allowances

N. Ballantine	190 X 12 = 2280		
A. Abbott	190 X 12 = 2280		
L. Bissell	200 X 12 = 2400		
W. P. Barker	165 X 12 = 1980		
J. C. Dean	165 X 12 = 1980		
J. B. Fairbank	165 X 12 = 1980		
Miss Dawson	61 X 12 = 732	13,632	
Cooks for village stations	Dan Da. Ab. Dean 75 + 50 + 50 + 50 =	225	— 13,857

Hire rent and repairs.

Rent of one house	40 X 12 = 480	
Repairs of six houses	50 X 4 + 150 X 2 = 500	
Guards of eight houses	4 X 8 X 12 = 384	1,364

Chapels and preaching places.

Sixteen Guards of Town chapels	(4 X 3 + 5) X 12 = 204	
Care of chapel at Medaly	1 X 12 = 12	
Repairs 100 + Lights 1 1/4 X 12 =	15 = 115	331

New Chapels

Rahoorow	200	Khoorumgaum	100 = 300	
Kolgaum	200	Khokhan	200 = 400	
Dohary	150		= 150	850

Native Pastors

Salary of Hurinpunt	45 X 12 = 540	
" of Sidorba	22 X 12 = 264	804

Native Helpers

Bhagwanthu gun and other

Bhagwanba	11.	Vishnupunt	22 = 33	
Ramdass	11	Rahoorow	16 = 27	
Daood	16	Cossimkhan	16 = 32	
Sawalgaum	13	Luxmun	7 1/2 = 20 1/2	
Gyanba	13	Mahadoba	4 1/4 = 17 1/4 = 129 3/4,	17,206

Brot on 129 3/4 Rs. 17,206

Rakorre
Shivaram 7½ Shivaba 8½ = 16
Tudoba 6½ Mahimaja 3½ = 10 26

Wadale
Maroba 23 Lakharam 11 = 34
Bhimaja 7½ Bhadoba 6½ = 14
Mahipatti 7½ Lakshman 7½ = 15
Krishnaja 10 Bhiwaneba 2½ = 12½ 75½

Khokar
Khandoba 11. Lakshman 11 = 22
Bhimaja 6½ Mahadev 6½ = 13
Ramkoba 5¼ Mohima 5¼ = 10½ 45½

Sarsar Kolgaon
Chimnaja 7½ Bapoo 5¼ = 12¾
Lakshman 7½ Aleba 3 = 10½ 23¼

Dajeba 17. Bhandoba 14 = 31
Shivaram 6½ Bhandoba 7½ = 14
*Dodharam 6½ = 6½ 51½
35½
12
Moving expenses 50
Cost of home at Nuwara (2×12) 24 = 74 4218
Building 8 houses for assistants (8×50) = 400 4,692

Schools

1. School for Catechists
Jordanjee's salary 11×12 = 132
Boys' support 50×12 = 600
Miscellaneous expenses 2×12 = 24 756

2. School for small boys 5×12 = 60

3. School for girls
Narayan's salary 11×12 = 132
Monitors 4×12 = 48
Support of girls 12×12 = 144
Clothing (from Westfield fund) = 100
Miscellaneous expenses 2×12 = 24 448

Carried on 1264 21,898

Brot on 1264 Rs. - 21,898

4. School at Lonee 4¼ (5) Do. at Bhinde 5¼ = 9½
6. School at Wadale 6½ (7) Do. at Shingaon 6½ = 13
8. School at Abtagaum 5¼ (9) Do. at Khokar 5¼ = 10½
10. School at Wudaley 5¼ (11) Do. at Panchegaum 8½ = 13¾
12. School at Khoosungaum 4¼ (13) Do. at Satral 3 = 7¼
14. School at Kundal 5¼ (15) Do. at Shingway 5 = 10¼
16. School at Kolgaum 5¼ (17) Do. at Seron 5 = 10¼
18. School at Soragaum 5¼ (19) Duja Pantoja 5¼ = 10½
20. Wunnaum Pantoja 5¼ (21) Vittro Pantoja 5¼ = 10½
95½
12 = 1146

25 = 2,435

Miscellaneous expenses of common schools

Pandits	1 X 20 X 12		240
Preaching tours	N.B. 150 + L.B. 150 + W.B. 200 + A.A. 150		1150
	J.C.D. 150 + J. 100	Native helpers 200	
Travelling for health			300
Rents			140
Medical attendance and medicines			400
Printing including Jnyanodaya			1500
Miscellaneous viz.	Periodicals & Books	60	
	Postage	100	
	Transportation	50	
	Discount on orders	100	
	Incidentals	50	360
		Rs.	28,383

Estimates.

Copied

Recd. Aug. 1859.

The minutes were read and approved and ordered to be sent to the Prudential Committee.

Adjourned June 3d 1859

N. Ballantine
Sec.

Minutes of the meeting of the Madurai Mission held in June 1859

Mission met June 22d at the Mission Chapel in Tevoor agreably to previous appointment in order to examine Mr. Isidoro Boposoja in reference to his being ordained as pastor of the church in Tevoor. It being considered an adjourned meeting from that closed June 3d, the same Chairman was continued. Present at the meeting, Messrs. Abbott, Ballantine, Barker, Bissell and Dean. The meeting was opened with reading the Scriptures and prayer by the Chairman. Christian was invited to sit with the Mission during the examination of Isidoro. The candidate was examined in regard to his religious experience and his motives for entering the Gospel ministry, Doctrinal Theology, Sacred & Ecclesiastical History, and Church Government. It was then voted that the examination be sustained. At 5 P.M. a sermon was preached by Isidoro on the text assigned him. On Thursday June 23d at 10 A.M. the Mission proceeded to ordain Isidoro Pastor of the church in Tevoor.

At different sessions held by the Mission the following Resolutions were passed.

1. That Mr. Dean be allowed to build a house for Lawrence native assistant, at Simpungam, at an expense of 50 Rs.

2. That the Secretary purchase a copy of each of the following books for the Library; Memoir of Rev.

R. Nelson, The Gospel in Burmah and Vedshtadharma-prakash, (The Light of the Religion revealed in the Vedas).

3. That a letter be written to the Ludiana Mission in reply to their communication expressing our readiness to join in the proposed plan for devoting the second week in 1860 to prayer for the conversion of the world.

A letter to the Educational Inspector prepared by Bro. Barker & Abbott was read and after some changes was approved and ordered to be sent.

Adjourned June 23d

H Ballantine
Sec

Part 12

Recd June 1860
Recd Aug. 25.

Wadale Jan. 25. 1859.

Rev R. Anderson D.D.

Sec. A.B.C.F.M. Dear Sir.

I may have written some items that I shall incorporate, but you will excuse repetition, as I wish to give you a concise report of the principal matters connected with our work here for 1858.

Report of the Northeastern Field of the Ahmednuggur Mission, for A.D. 1858.

I removed with my family to Wadale in January & have been allowed to reside here through the year, excepting the time required to attend the business meetings of the Mission & a few weeks when we took the duties of the central station, the family in charge being called away by ill health. For a few months we lived in a tent. This was comfortable enough in the cold season, but there was no shade for it & as the hot season came on we found it

R. Nisit, The Gospel in Burmah and Vedshtadharma-prakash, (The Light of the Religion revealed in the Vedas).

3. That a letter be written to the Lodiana Mission in reply to their communication expressing our readiness to join in the proposed plan for devoting the second week in 1880 to prayer for the conversion of the world.

A letter to the Educational Inspector prepared by Revs. Barker & Abbott was read and after some changes was approved and ordered to be sent.

Adjourned June 23d

H Ballantine
Secy

Rec'd June 1879
Rec'd Aug. 23.

Ans'd

Wadale Jan. 25. 1859.

Rev R. Anderson D.D.

Sec. A.B.C.F.M. Dear Sir.

I may have written some items that I shall incorporate in it, but you will excuse repetition, as I wish to give you a concise report of the principal matters connected with our work here for 1858.

Report of the Northeastern Field of the Ahmednuggur Mission, for A.D. 1858.

I removed with my family to Wadale in January & have been allowed to reside here through the year, excepting the time required to attend the business meetings of the Mission & a few weeks when we took the duties of the central station, the family in charge being called away by ill health. For a few months we lived in a tent. This was comfortable enough in the cold season, but there was no shade for it & as the hot season came on we found it

necessary to retreat during the middle of the day to a small room in our house. Its door & window had not been hung, but it had a roof to protect us from the direct rays of the sun, & we made it do, rather than leave our station. The demand on us to stay seemed imperative, for, even setting aside the calls from every side to us to come & tell of the way to heaven, many things of a pastoral nature, connected with the churches & inquirers demanded speedy attention. Our house was finished in May & we took possession, thanking Him who had not suffered "the sun to smite us by day nor the moon by night" & who had "preserved us from all evil" From day to day we heard the bruit of war & felt the pulses of a public sentiment trembling in the balance between law & anarchy, but he did not suffer our feet to be moved."

<u>Preaching</u>. I have had two stated services in Marathon on the Sabbath at our house. On the first Sabbath of each month, when the church

members have made it a point to assemble, the room in which we have met has been uncomfortably crowded. On other Sabbaths the audience has been small, numbering from twenty to thirty, of whom some have come from other villages. I have spent some Sabbaths in Chāṅde, Dedgāv, Shiṅgave, & Bheṅde, but have preferred visiting those villages on week days, & so have quieter Sabbaths than I could secure away from home.

The news of the "Great Awakening" in America & the feeling that we should be more in prayer than in times past, have led us to make our daily Marāthī prayers a more extended exercise than we used to do. Besides the exposition of Scripture & prayer by the missionary & singing, I have called on one or more of the native brethren to lead in prayer. Strangers have frequently been present at this exercise & also at the daily religious exercise Mrs. F. has held with the women.

We have frequently visited neighboring villages,

especially when there were moonlight evenings & have had good opportunities for delivering our message. The women have assembled to hear Mrs. D. while I addressed the men. We have usually had companies of forty or fifty & rarely as many as a hundred.

In December, having the loan of a tent, we visited the remoter villages of our field to the West & North & found an open door. The season was not very favorable, as the villagers were busy in their threshing floors, but we had larger audiences than we have usually secured nearer home.

My native helpers, have also had their Sabbath & daily religious services when at home, & have made frequent visits to other villages. They have brought interesting accounts of individual inquirers, some of whom have been gathered into the churches.

<u>Native Church at Chāṅde</u>. The membership of the Chāṅde church was forty one at the beginning of the year & twenty were added in the course

of the year, one by letter & nineteen on profession of faith. Of these two were baptized in childhood. A colony of seventeen persons was set off to form the Dedgāv church & two members died, so that the membership at the close of the year was forty two. Of these twenty six were men. They belong to nine villages.

One of those received was a widow named Tulasābāi. After passing the age of fourscore years, she was brought to the knowledge & love of the truth by the blessing of God on her son's instructions, & expressed an eager desire to receive the sacraments. She was too infirm to leave her home & a deputation from the church examined her & she was baptized & received & we had a precious communion season with her. She said her greatest desire was to "depart & be with her God & Savior & we must not keep her" but "before she went she wished to taste of once of the cup." Her desire to go home was gratified in less than two months from her baptism.

Another was a young man, the son of a Native

assistant long in the employ of our mission. He had been baptized in childhood, educated in our schools & employed in riper years as a school teacher; but broke away from moral restraints, so that he became a plague to the Christian Community. His presence & influence was dreaded by all. But after some years of misconduct he repented & in a few months regained the confidence & love of his friends, was received to the communion of the Church, regained his wife who had taken refuge at her father's house, & at last, in June, was placed as school teacher at Shingave (Tikari's) & is at present in charge of the largest school under my care. I know not how much of the special religious interest in that village is to be attributed to his influence. Six persons were admitted to the Church just after the close of 1858 of whom one was his wife. "We must have long patience for the precious fruit, until it receive the early & the latter rain."

Native Church at Dedgāv. The members

of the Chānde church, being scattered over a district twenty five miles long by twelve broad, found it difficult to meet as frequently as desirable & it seemed best to divide it into churches corresponding to the clusters of villages in which the members reside. The north east portion was therefore set off, by the wish of the church & with the approval of the mission, & a colony of seventeen was constituted on the seventh of March into the Dedgāv church. The exercises on the occasion were conducted by the Missionary in charge assisted by the pastor of the Ahmednuggur Second Church. This number was augmented by four received on profession of the faith & by two received by letter; so that the membership at the close of the year was twenty three, of whom eighteen were men. They belong to six villages

One day when the church was assembled for examining candidates for membership, a young man came forward unexpectedly - He was examined & his answers & appearance were very satisfactory,

& we knew him as a scholar of much much promise in our Hivare School. But our attention has not been directed to him as an inquirer & the church advised him to wait a month & then come forward again. Before the month came round he was attacked with ~~with~~ a sudden disease that terminated fatally in two days. He died in the faith & though not formally admitted to this church, we have reason to believe he was a member of the great Church of Christ.

<u>Chapels</u>. The timely contributions of a beneficent friend to our work has enabled me to build a small chapel in Shingave (Sikāē's) & one in Chāṅde. That at Chāṅde was not finished at the close of the year. The Sabbath on which I first preached in the chapel at Shingave was made interesting by the reception of six persons, all of Shingave, to church membership by the baptism of four children. There were four church members living there before & some others are desirous to profess Christ. The teacher there, is

often kept up to a late hour by those who wish instruction. It would seem that the freedom from interruption & the quiet enjoyed in the new chapel are material auxiliaries to to the presentation of the truth. Would that every village had such a place of worship! No matter if they be humble & unadorned, they are adorned by the Spirit's presence & become porticos to the heavenly temple.

The impossibility of getting wood suitable for the roof of the chapel at Madale has prevented its completion. Arrangements were made at the close of the year to bring wood from the distance of a hundred miles & it will be speedily completed, but at an expense of sixty dollars more than was contemplated when the foundations were laid.

<u>Education</u>. I have had frequent & urgent applications for schools - One has been formed at Madale to which Mrs. J. has devoted a part of each day when at home & some boys have come two miles, from the village of Kharawandi, to attend it. Two other new ones have been established in villages where Christians

reside. There are now six in all & those at Madale & Shingave are flourishing. In most of the villages it is useless to continue schools through the year. The people are too poor to dispense with the aid of their children during the harvest & grazing months. It seems desirable to combine the qualifications of catechist & school-teacher. Our teachers are regarded as catechists by the people & a part of them are employed exclusively in evangelistic labors for half the year. Some of our Scripture readers have not education enough to teach school, but I think that as many of them as are not too old, should receive it.

Native Helpers. ~~The~~ A generous subscription of twenty-five dollars a month, begun in April, has been of material assistance by allowing us to retain the services of all those who had been employed & also to send four young men to the catechists' school. Our arrangements for educating catechists are insufficient to supply the demand. We take them from the school & set them to work, as they can manage

to perform the duties required, leaving them to pick up a more liberal education as they can by private study. There are more than a dozen young men, members of the Chānde & Dedgāv churches, who are without the means, but who are very desirous of attending the Catechists' school. Some of them are promising & it were well if all of them had a fair education. One of them attempted to support himself while attending the school but found it impracticable.

Dispensing of Medicine. Some of my time daily has been devoted to the ~~[illegible]~~ dispensing of medicine & I think, that even with the little knowledge I possess, the practice has widened my influence, especially among those castes that have as yet been but slightly affected by gospel truth. Some days when many calls ~~[illegible]~~ consumed the time I had devoted to other duties, I have found it a burden. But I would bear such a burden. In healing the sick we have Christ's example & we should imitate him in an imperfect way even in this. I think every village mis.

should have such a knowledge of common ~~[illegible]~~ diseases, & especially of epidemic & acute diseases, as will enable him to treat them with success. Two of my native assistants are apt scholars & have become the physicians of the villages where they live.

Poor Fund & Home Missionary Society. I have been much interested in watching & stimulating the infant beginnings of beneficent effort among these native Christians. Two members of the Dedgão church are blind & the rest acknowledge their obligations to help these their dependent brethren. Others have been sick & in want & their cases have been considered by the "committee of the whole" church & their treasurer has been directed to help such. ~~Subscriptions~~ Collections for the poor fund are taken up monthly.

Our monthly concert is well attended. It was decided to use the monies collected at it in sustaining home missionaries. A society was formed near the beginning of the year & has prosecuted its work

with much zeal - Some help has been received from Bombay friends & altogether the society was enabled to keep its two missionaries at work for six & a half months of the year. They were not sent in months unfavorable for securing audiences - They have presented their reports at the monthly concerts - We think good has been done both in the "regions beyond" & to the donors. They find it is good to do good & "more blessed to give than to receive"

Wadala Jan. 24. 1859. S.B.F.

Feb. 7th. I had it in mind to write you a letter additional to the above report, but do not wish to detain the report till another mail as I have no time to write today, will content myself with saying that we are well & are not hindered by the guerilla war that is being carried on with the Rohillas in the vicinity of Jalna. We have had the pleasure of a short visit from the Ballantines the last week. He set. for W. on Thursday & they set off today - Many joins in love

Yours in Christ S.B. Fairbank.

Ahmednuggur Mission 1858.

Wadale Jan. 25. 1859.

Rec'd. March 31.

Ans Aug. 9

(copy) 114

Ahmednuggur, June 13/39

Rev. J. C. Brigham, D.D.
Sec'y of the Am. Bible Soc.

Dear Sir,

I have much pleasure in enclosing the accounts of this mission with your Society for the last five years. The whole expenditure during this time has amounted to Rs. 582-4-8 = $291.15. The expenditure would have been much more, had it not been for the fact that we received large grants of Mahratta Bibles from the Jubilee Fund of the Foreign & British Bible Society, for which we are under great obligations to that Society. We were thus enabled to put a copy of the whole Bible in Mahratta into every Christian family in our mission, where there was any one able to read it. We have now a smaller edition of the Bible in Mahratta which is sold for three quarters of a Rupee per copy, and small sized edition of the New Test. in Mahratta which is sold at the rate of three annas per copy. For two years we have had colporteurs traversing the country immediately around us, endeavoring to dispose of copies of the sacred scriptures. But they find very few willing to purchase. Last year I sold but seven copies of the

Ahmednuggur mission 1838.

Mahratta Bible and 16 copies of the N. Test. We must expect little desire to obtain the Bible among the heathen so long as they remain in their present apathetic state. But the families of native Christians are constantly increasing, and among them the Mahratta Bible is highly prized. As the number of the native christians increases, we shall need more of your funds to supply them with Bibles & Testaments. At present as you will perceive we have a large Balance on hand, and cannot ask for any more until we are in a way for expending it to advantage. As we have now no Press in connection with the mission we do not print editions of the Sacred Scriptures ourselves, but purchase what we need from the Bombay auxiliary of the British & Foreign Bible Society. This renders a less expenditure necessary than in former years, especially as they supply us at their selling rates, which are much less than cost. The time may come soon when we shall find more demand for Bibles & Testaments among the native population. We pray that it may. In the mean time we will go forward scattering the copies of the word of God as fast as we can to

advantage among the poor heathen around us, & doing what we can to lead them to prize its glorious truths and its precious promises.

In behalf of the mission yours very truly

(signed) H. Ballantine".

This letter was accompanied by an account current the balance of which remaining on hand Rs. 1276 – 14 – 11.

Am. Bible Society, dated
Ahmednuggur, June 13, 1869
Rec'd Aug. 12.

(copy) 115

Ahmednuggur, June 13, 1859.

Rev Wm A. Hallock,
Sec'y of Am. Tract Society. N.Y.

My Dear Brother,

I enclose the accounts of this mission with your society for the past five years. Circumstances that I need not now mention, have prevented our corresponding with you during this time, but the large amount of funds we have had on hand from your society, & the very little expenditure ~~wd~~ we have incurred for Tracts approved by your Society, will suggest to you the cause of our silence, viz. that we were not in any pressing need of assistance. At the meeting of the Mission held the present month, a Committee was appointed to ascertain what tracts used by the mission are proper to be proposed to the Am. Tract Society for their approval, (besides those which have been already approved,) and what tracts in English published by that Society are suitable for translation into Mahratta. We hope in this way to expend the funds furnished to us by your Society more rapidly than we have been doing for the five years past. We are ourselves very much surprised to find that the expenditure on account of tracts

and books approved by the Am Tract Society during the last five years has amounted to only Rs. 68-13.6 = $ 34.42. Among those tracts is one entitled "What is truth", which with the exception of the title consists entirely of passages of scripture without note or comment, such as. Gen. 1. 1-3, John 1. 1-3, Col. 1, 15.16, Gen. 1.26, 27. and 2. 7, 8, 15-24, Gen. 3. 1-6, 14, 15, Rom. 5. 12 &c. According to your rules we have charged the copies of this tract we have purchased to your Society.

The principal cause of our small expenditure is that we have printed no tracts but have bought them from the Bombay Tract & Book Soc. at the nominal price they charge for tracts. Their retail rates are sufficient to pay for the paper, and at wholesale, as we procure them, a discount of one half on these rates is allowed. Had we printed editions of only ~~one half~~ a part of the books we have thus procured we should have used all the unexpended balance.

The Hindoos are not much disposed to read our books & tracts but to the native christian & inquirers these books & tracts are invaluable. The native helpers make use of them in giving instruc-

tion to the heathen. whether in the house or by the way side, and for such purposes we cannot prize them too highly. The amount of instruction given in this way the past two or three years has been very great. With our large corps of native helpers stationed in more than thirty different villages, and with our eleven native churches established in different parts of our field, some of them sending out from among themselves brethren in whom they have confidence to preach the gospel in the districts around them, we feel that we have an agency at work, which with the Bible & suitable tracts in their hands, cannot fail with the blessing of God on their labors to carry the light of divine truth to many a village and many a heart in this densly populated country. We long for the outpouring of the Spirit of God in connection with our labors. and the labors of our native helpers, and we beg your prayers for the same end.

In behalf of the mission yours very truly
(signed) H. Ballantine."

[This letter was accompanied by an account current balance remaining on hand. Rs. 1326-1-7.]

Am. Tract Society dated

Ahmednuggur, June 13, 1839

Rec'd Aug. 12.

Ahmednuggur June 17. 1839

Rev. R. Anderson D.D.

Dear Sir

We have just had our Mission meeting at which we took up your letter of Nov. 16, 1838 and considered it subject by subject. The results of our consideration will be seen in part in the minutes of the meeting which we now send you. In respect to some of the subjects treated of in your letter, it seems to be necessary to speak more in detail that you may understand our views fully.

No subject has given us more trouble than that of supplying Bombay with a native preacher. We will give you a brief account of the difficulties which we have encountered in making an arrangement which would suit both Mr. Harding & ourselves.

Last October Ramkrishnapunt was sent to Bombay for six months at the urgent request of Mr. Harding, Ramkrishnapunt himself cheerfully consenting to the temporary transfer. He thought that the pay of 60 Rps. which we offered to give him while there would be sufficient.

In consequence of a letter from Mr. Harding in January asking that Ramkrishnapunt might be continued at Bombay after the term of six months should expire, the Mission wrote to Ramkrishnapunt in March asking him if he would remain there still longer. He wrote us

in reply saying that he would be willing to remain but that he should require an increase of salary as he would be under the necessity of keeping a conveyance for his family; adding that if the Mission would give him 80 Rps. per month he should have no difficulty he thought in getting on. Mr. Harding supported his application for this increase of salary. We wrote Ramkrishna Pant in reply saying that we could not take upon ourselves to raise his pay to 80 Rs. for the purpose of enabling him to keep a conveyance without referring the matter to the Prudential Committee, as it involved a new principle. But we promised to refer the matter to you if he desired it, and expressed the opinion that the Mission would probably agree at their approaching meeting to recommend to the Prudential Committee to raise his pay to 80 Rs. from May 1st. In the mean time we engaged to give him 70 Rs. from May 1st if he would remain there until we could hear from the Prudential Committee. This seemed necessary as he had said that he could not remain with his family at Bombay on a pay of 60 Rps., and if we could not give him more than that sum, he desired that he might be allowed to bring his family up to Ahmednuggur and leave them here while he returned to Bombay to perform his duties there. He also in that case claimed the privilege of coming up to Ahmednuggur and visiting his family, whenever the ~~[illegible]~~ illness of any one

of them should require his presence, and changing his expenses to the Mission. As this plan seemed objectionable on many accounts, we preferred to give him a pay of 70 Rs. a month until we could hear from you in reference to his being stationed permanently in Bombay with a pay of 80 Rps. per month. Ramkrishnapant finally consented to our proposal. Last month he visited Ahmednuggur for the purpose of attending to some private affairs and taking some of his things with him to Bombay. He then mentioned in conversation with Mr. Ballantine, that he had given up the idea of keeping a conveyance, as from careful inquiry he found that he could not keep a conveyance and bring all his expenses within 80 Rps. per month, but that he desired to have this salary in order that he might be able to keep another servant and to hire a conveyance a few times during each month to take his family out of the city. At our request he wrote a letter to the Mission after his return from Bombay stating his wishes. Mr. Harding having been written to for his opinion wrote in reply that he thought his salary should be fixed at 75 Rps. We have therefore recommended that he be permanently fixed at Bombay with a pay of 75 Rps.

Ramkrishnapant seems to be very well fitted for carrying on the work at Bombay. He has the talents to command respect, and is in thinks better

calculated than any one else we have here to fill that situation. We do not think that he desires to remain at Bombay. He would much rather return to Ahmedunggur on his former salary, so he says, than receive 50 Rps. there. But he is interested in the work there, and on that account consents to remain. He is not comfortably situated there, and he looks back to his pleasant home here with regret. Taking all these things into view we approve of his pay being raised as high as 75 Rs. We have felt very much troubled to have any of our native helpers brought into close contact with the native helpers of other Societies in Bombay, who receive much higher pay than ours do, although in general not so laborious and efficient workmen as ours are. But there seemed to be a necessity in the case, and the trouble which we anticipated has come upon us. We fear now that 75 Rs. will not satisfy Ramkrishna Punt, and he may feel that we are wanting in liberality in proposing to give him but 75 Rs. instead of 50 Rps. as he requested.

Ramkrishna Punt is very desirous of going to Bombay and residing there permanently with his family. He has written us two petitions on the subject, one last November and one at our recent meeting. The principal reason he gives is the necessity of giving his children a better education than they can receive here. His eldest son has been attending the Morley School of the Church Mission in Bombay for

several months, being supported there by the avails of a scholarship which has been given him by some of his Church friends, and by the liberality of one of the Church Missionaries, (Rev. Mr. Frost, who is in constant correspondence with Ramjipant and his daughter Sugonna, and has done a great deal for the family) - Ramjipant says that he regrets that his son should be dependent upon any one out of our Mission for his support, but that it seems to be a necessity. Ramjipant seems to be very firmly fixed in his anti-Church-of-England principles, and it is not probable that a residence in Bombay would have any effect upon him in that respect. But on other accounts we do not think that he should be permanently stationed at Bombay and especially on account of his want of preaching talent.

It is perhaps a question whether Ramkrishnapant should be stationed there permanently. It is probably the case that he himself looks forward to coming back to Ahmednuggur after a few years. Still we think it may be best for him to be released from his church in Ahmednuggur and formally installed as Pastor of the Church in Bombay, as he will then be more likely to give his whole mind to that work. It may be remarked that within a few days Ramkrishnapant has sent up 30 Rs. as a donation to this Mission, thus showing the interest which he continues to feel in his own Mission & in the operations here. He has always been very liberal in his donations.

In your letter you speak of having learned in some way that the Mission compounds at Ahmednuggur were again filling up. We think you must have been misinformed in ~~this~~ ~~matter~~ reference to this matter. Quite a number of Christian families have left the Mission compounds for the villages where they belong since the Deputation were here. Some of their houses have been occupied by families coming in temporarily to take care of their children while attending school. There are four young men and their wives attending school here at this time from the villages, and these have to be furnished with houses while they remain. Several such young men with their wives have been here and are now gone out to labor in their villages as teachers or catechists, and those that are now here will give place to others when they are prepared to engage in the duties to which they are to be called. So also in regard to the families who are here to take care of their children who are attending school. They will remain for a time and then give way to other families. The remainder of the houses in our compounds are occupied by our personal servants and the native assistants who are employed ~~in~~ here. Two native assistants' families have gone out into the western part of the city to reside within two years past, and two other ~~[illegible]~~ native

Christians, who are not dependent upon the Mission but were living in the Mission compounds when the Deputation were here, have found residences in other parts of the city. Brn Spurt also has long been making search for a residence for his family at a distance from our houses. We encourage all to go out from the Mission compound and live away from us, whose influence we think will be good upon those around them. It may be added that the fact that there were so many attending school here and that so many houses in the two Mission compounds were required for their accommodation, may have given rise to the remark that our Mission compounds were filling up. We do not think there is any foundation for the opinion that the Mission compounds now offer much temptation to the village converts to have their villages and come and reside here, and ~~[illegible]~~ are thus injuring the village churches. We would add that we have constant evidence that the former residence of many of the wives of our village converts in the Mission compounds has resulted in very great good, as seen in the influence which these women have exerted upon those around them since they returned to their own villages, and that their knowledge of divine truth acquired while here has proved to be a source of great strength to the village churches by fitting them to be helpmeets indeed to their husbands in the Christian cause.

In regard to the instruction of the children of our converts in Government schools, we feel with you, that it is best to make use of the Govt. schools as far as we can for this purpose. But as yet the Govt. schools are available for the children of our high caste converts only. The children of our low caste converts can not yet find a place in them. The subject is being constantly agitated in this country, and the Govt. are anxious to receive all without any distinction of caste, but so many difficulties offer themselves that Govt. is afraid to carry out its own wishes and plans. A Mahar boy has been received to the Govt. English school here, but many of the higher caste boys left the school when he was received, and although he was still allowed to attend school, the higher castes were conciliated by placing him in a separate corner and allowing no intercourse between him and the other scholars. In the Govt. Vernacular schools in this place and in the villages around we have good evidence that no Mahar boy or Mahar convert's son would be allowed to attend. We are in favor of making use of the Govt. English school here and of the Govt. College in Bombay to carry on the education of those children of our converts who we think would be benefitted by such an education as

we are unable to give in the Mission. Ramiphant was prepared to fall in with our plan in this respect and send his elder boy to the Govt. College in Bombay last year. And it was with this view that we proposed and Mr. Harding at first favored Ramiphant's going to Bombay to take care of his boy while attending school there. Ramiphant was very much disappointed when we afterwards thought that Ramchishnapant should go, and without asking us, at once put his son in the Church Mission School where he had been offered a scholarship.

We feel very strongly the importance of our occupying Sholapore as a Mission station or as the centre of a new Mission. The rail road will be completed to that place in a few months and thus bring it into close connection with the southern part of our Ahmednuggur field. The rail road passes along the southern border of our field and goes within a few miles of Kurmulla a large and important place 60 miles from here. With Kurmulla and Sholapore occupied, the whole of the valley of the Seena would be easily and conveniently cultivated by our Missionaries. Preparations are being made for a branch line connecting Ahmednuggur with this rail road, so that it would be very easy for us, after it is completed, to maintain intercourse with the Missionaries at Kurmulla and Sholapore as well as at Bombay.

We should be sorry to see any other Mission occupy these two important points, as it would in some measure shut us out of the southern part of our own field. We feel that it is important that the district of Ahmednuggur should be well cultivated, as it is more promising than any other at present, and therefore do not think it best to detach any of our present number to occupy these new places, but if you can find the men for the work, we would urge that they be sent to Sholapoor and Kurmulla without delay. We also say much need two or three men to occupy places of interest in the Ahmednuggur Mission, but in view of the importance of Sholapoor and Kurmulla would advise that those places first be occupied.

In reference to the sale of the Bhingar house we would say that as yet we have received no offer to purchase the house at the price we have fixed upon, viz 3500 Rupees. But property is now constantly rising here, and we think it likely that in the course of a year or two that house will be sold for 4000 Rps. cash than for 3500 Rps. now. In the mean time we are renting the house for Rs. 50 per month and at the first good opportunity shall sell it.

You will see from our reply to Mr. Decker Secretary to the Christian Vernacular Education

Society for India (a copy of which is sent enclosed), what we think on the subject of our connection with that Society. The great difficulty which we have just now in extending our operations in this department, is the difficulty of obtaining the young men whom it will be expedient to educate highly and fit for high stations as pastors and teachers. We need much the outpouring of the Spirit of God on the higher classes of the community and thus have the men raised up who may advantageously be instructed in the higher branches of ~~instruction~~ science and literature. Not till then can we expect to extend our educational operations to any very great extent. And then we would extend them principally for the sake of making more valuable helpers in our Mission work, and more valuable & efficient pastors and evangelists.

In behalf of the Mission

Yours very truly

W. Ballantine

Rec'd. Aug. 12.

Ans. ~~Aug~~ Aug 22

Nainital – Butas?

Bareilly

Rambrishabhatt's salary

R Cal

Carpenter

Pub. Cal

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. V.—Third Series.] SATURDAY, NOVEMBER 5, 1859. [No. 45.

THE BOMBAY GUARDIAN.

TERMS OF SUBSCRIPTION.
(*Payable in advance.*)

Per Annum	Rs. 12	Per Quarter.....	Rs. 3
Per Half Year ...	„ 6	Per Month	„ 1

Single Copies, 4 Annas.

NOTICE.

All Communications intended for the Editor or Publisher of the "Bombay Guardian," *should be addressed to the* "Bombay Gazette" *Office, Apollo Street, Bombay.*

THE OVERLAND MAIL
Will be closed on FRIDAY, the 11th instant, at 4 P. M.

The Bombay Guardian.

SATURDAY, NOVEMBER 5, 1859.

A public meeting of the Bombay Temperance Union will be held in the American Mission Chapel on Tuesday the 8th instant at 7 P. M.

We have received the following :—

Pointed and unpointed Romanic Alphabets compared, in six versions, by L. G. Thompson, Madras C. S.

Memoir on the Ruins of Babylon, by Commander Selby, of the Indian Navy.

The Rev. S. J. Moore's Account of the Revival in Ballymena and its neighbourhood.

We have received from Calcutta a pamphlet of 53 pages entitled, Thoughts on the great duty of Prayer for the Outpouring of the Holy Spirit. "These pages," we are told, "were written to assist the memory of the author, in submitting to the Calcutta Missionary Conference, the vital subject of prayer for the Revival of Religion ; and they are published in the hope that the Lord will use them to lead others to the consideration and practice of this duty." It is understood that these pages are from the pen of a layman of Calcutta, well-known for his earnest advocacy of the interests of the church of Christ. We rejoice greatly in the appearance of this pamphlet, most able and most opportune. Nothing can exceed in importance the subject of which it treats. We hope to give some extracts from it next week.

We would here repeat that union prayer-meetings are held daily in Bombay at 7 A. M. and 1 P. M., the former at the General Assembly's Institution, the latter at the Scotch Kirk, in the Fort. But few attend these meetings, yet those who attend them receive a blessing, and are hoping by the good hand of the Lord upon them, yet to see a revival of the work of God. We believe that there are many in Bombay who wish well to these meetings, who do not attend them. Notwithstanding these good wishes, so far as they are concerned, these meetings would have terminated ere this. We cannot expect that those who are indifferent, should join them ; but we might expect that they who approve in their heart of this thing, should give the only sufficient expression of their feeling by attending one or the other of them. There is notice taken in heaven of who attends these meetings and who does not. Many are waiting for a more convenient season. But if convenience were consulted, no one would attend them. It is matter of record and beyond all disputation, that the great blessings bestowed on the churches of other lands, have been in answer to the prayers of those who thus *met* to ask the Lord to pour out His Spirit. It is time that the few scattered elements of power in Bombay (and in Poona) should come together and thus furnish the condition necessary for their success.

The Annual Meeting of the Ahmednuggur Mission was held in the month just terminated, from the 19th to the 26th. There were present the other American missionaries of this Presidency, with one exception. The following are the names of those that were present : Messrs. Ballantine, Abbott, Fairbank, Bissel, Wood, Barker, Harding, Dean, and Bowen. A special object of this convocation was to supplicate the Lord to revive his work in this land even as he has been doing of late in Christian lands. There were daily meetings for prayer, both in the English and Marathi languages. The members of the two native churches at Ahmednuggur, constituting a considerable body of native Christians, took part in these meetings. Many native Christians from the districts, and from the Seroor field, came in on the 26th, and the three following days were chiefly devoted to religious exercises, followed by the administration of the Lord's Supper on the Sabbath. On Thursday afternoon there was a meeting, when addresses were made on the following subjects : The mercies of the past year in this mission ; The mutiny of 1857 and its results ; The power of prayer ; The importance of Christian union ; The servitude imposed by sin ; Christian conversation (Mal. iii. 16) ; besides others. The majority of these addresses were delivered by native brethren. Friday was observed as a day of fasting and prayer. In the morning, at nine, a prayer-meeting was held in the Chapel, at which all found it good to be present. Some twelve or fifteen prayers were offered by as many parties. Many of them were for specific objects ; for instance, for the outpouring of the Holy Spirit upon the particular village or locality from which the petitioner came. These successive prayers for different portions of the field, gave a peculiar and highly interesting character to the meeting. Addresses and exhortations were also made. It was suggested that prayer be offered up in the different households from twelve to one. At half-past two, the Christians and others interested assembled again in the Chapel, when a great many addresses were made. One of these was an address to Christian females on their duties, by the Rev. Appajee Bapoojee from Nassick ; another was on the words, The earth shall be filled with the knowledge of the Lord as the waters cover the sea, by the Rev. Huripunt Ramchandra, of Ahmednuggur, and the last by the Rev. Mr. Ballantine, was on the words, The Desire of all nations shall come. This meeting continued three hours.

On the Saturday the services resembled those of Friday. There was a meeting in the morning for addresses and exhortations with prayer and singing, which lasted three hours ; and in the afternoon a prayer-meeting. Many of these Christians now met for the first time their brethren according to the flesh of whom they had heard in their distant villages ; others who had not seen their brethren in Ahmednuggur for many years, now came to tell what the Lord had done for them, and to hear of what the Lord had been doing in other parts of the field. One who spoke, had been upwards of thirty years in the church ; having been converted before any of the missionaries now here had left America ; and he spoke of it as a joyful and refreshing sight, to see such a goodly gathering of native Christians, contrasting it with the time when he stood forth from his fellow-Brahmins and from the heathen almost alone, to confess Christ. There have been this year 93 members added to the churches connected with the Ahmednuggur Mission ; a larger number than in any preceding year. An interesting incident was related by one of the speakers, now a catechist, but who some years after becoming a Christian continued to follow his trade of a Goundi or mason. A few years ago he was in a certain village and there learned that a couple of young men had come there for the purpose of establishing a school among the Mahars, and were wishing to have a school-house built. Their names were Vishnoo Punt and Kassimbhai. (They are now both Christians ; the former is in charge of the second Church at Ahmednuggur, and the latter is one of Mr. Barker's assistants.) Hearing that they were looking for a Goundi, he went to them and offered his services. They asked him who he was ; he told them that he was a Christian. They asked him why he had become a Christian ; and he told them why, bringing out the great facts of the Gospel. They said, No, you have left your religion and joined the Christians for the sake of a maintenance. He replied, not so ; for I maintain myself now, as I did before, by my own labor. They told him that he had done a wrong and foolish thing in embracing the religion of these foreigners. These young men were deists ; they had lost all confidence in Hindooism, but they were equally persuaded that Christianity was without any foundation. They thought it not good that the missionaries should have all the credit of seeking to elevate the masses of India, and they had been stirred up by their example to undertake with others to do something for the more degraded classes of their countrymen. They expressed themselves very freely to this Christian Goundi, especially in endeavoring to show that Christianity had no claims upon them ; and he with equal freedom answered their arguments and preached Christ to them. He told them at parting that he would pray for them, and that be believed that a day would come when their eyes would be open, and they should become Christians ; a prophecy which they at the time derided as purely ridiculous, but which has been since fulfilled. What specially gave interest to this narrative, was the fact that the parties were there present, known and loved of all.

We may as well mention that the missionaries with their wives and children, together with many of the converts, male and female, met this day at dinner at the house of Mr. Huripunt, pastor of the first Church. The dinner was served up in the native style ; all sat on the floor and partook of an excellent repast from plantain leaves. The interesting feature was that those who had formerly belonged to very different castes, Brahmins, Mangs, Mahars, Koonbies, Mussulmans, sat down together, men and women, with American Christians, to partake of the common bounties supplied from the open hand of their Father in heaven.

On the Sabbath, a Koonbee and his wife were received by baptism into the second Church. This man is a coppersmith by trade. An interest in Christianity was first awakened in him by the accounts of the sufferings and death of native Christians in Northern India, in the late mutiny.

He wondered that they should be willing to suffer indignity, imprisonment, hunger and violent death, rather than renounce Christ; and he conceived a desire to know something about a religion that was capable of nerving the hearts of men and women to the endurance of such things: He has been for a year or more under instruction and in intercourse with the native Christians, though continuing to live at his house in the town. His wife partook of his convictions, and made progress as rapid as his own in the knowledge of the word of God. After examination, it was decided on Sabbath the 23rd ult. to receive them to the Church. As soon as it was known in the town that he was definitively about to join the Church of Christ, he was compelled to leave the house in which he was residing, and his goods were thrown out after him. Some 200 persons followed him and his family to the house of a native preacher; they however made no disturbance but listened quietly to some words addressed to them by the preacher, and afterwards dispersed. The man and his wife were baptized on the 30th. They have both been for some months passing through a pretty severe ordeal, and we may hope that the Lord will give them grace to endure unto the end.

As an illustration of the spirit of prayer among the native Christians, it may be mentioned that at a prayer-meeting held at 12 o'clock, between the Sabbath services, after the opening of the meeting an opportunity having been given for prayer, there was an unbroken succession of prayers offered up by one after another, until the end of the meeting.

The celebration of the Lord's Supper in the afternoon was a most interesting occasion. Mr. Bissell preached from the words, "Have I been so long time with you, and yet hast thou not known me?" Messrs. Ballantine and Huripunt presided at the distribution of the elements. The former took for his theme the 4th Chapter of Zechariah. There were about 225 communicants. It was estimated that between forty and forty-five villages were represented. There was of course only a representation as the majority of the members of the native churches had not the opportunity of coming up to Nuggur.

At a meeting for prayer in the evening, the missionaries gave expression to the feelings with which they looked back upon the season thus spent together. It was evident from their remarks that they had themselves received great blessings. One and all felt that they had been permitted to draw very near to the Lord, and to receive a fresh baptism from on high. And they hoped that by the grace of God they would be enabled to maintain the spiritual elevation to which they had here attained. In praying for the outpouring of the Holy Spirit, they had been led to feel, more deeply than ever, that this was the one thing now needful for the native churches and for the cause of missions in India. This was that which would rectify the various difficulties in the way of the elevation and spiritual enlightenment of the Christians of India. This would give them right views of sin, a stronger realisation of the powers of the world to come, a spirit of self-denial and consecration, and an earnest desire for the salvation of others.

"And this is the confidence that we have in him, that if we ask any thing according to his will, we know that he heareth us; and if we know that he heareth us, we know that we have the petitions that we desired of him." We know that he heareth us, and we therefore know that our petitions are granted. We know it before receiving what we want. We know it from the word and from the character of God, revealed to us by the Spirit; this is the confidence that we have in him. When a ruler signifies to a petitioner that his request is granted, the latter rejoices at once though he knows that some days may elapse before the money is paid from the treasury. The word of the king is a sufficient pledge that the aid solicited will be extended to him after a brief necessary delay. And Christians, knowing that their Father in heaven hears their united cries, rejoice, while they wait until the hour chosen by infinite wisdom and goodness for the more copious outpouring of the Spirit.

We have been favored with the following *resumé* of revival intelligence received by the last Mail: *

The work of the Almighty Spirit is still advancing in the Western world with all the power and blessing that have hitherto attended it. The intelligence brought by the last overland mail, from America, Great Britain, and parts of the continent of Europe, is gladdening and strengthening—declaring the sovereign grace of the Father, the infinite fulness of the Church's everlasting Head, the Son, and the illimitable might and love of the Holy Spirit, the marvellous power of prayer, the glorious triumphs of faith, and the unspeakable joys of the salvation which is in Christ Jesus. The following statements, selected from various sources, present a general view of the progress and features of the work.

America.—The *Christian Intelligencer*, New York, Sept. 1st says:—

"There is a steadily increasing attendance upon the daily Fulton-street and other prayer-meetings. The active business season has commenced in good earnest, and the city is full of strangers. Bales and boxes encumber the side walks, and the din of labor and motion is heard on every side. But amid the continual roar of business, there is heard, every day, commencing precisely at 12 M., the voice of praise and prayer, and continuing for one hour. Business men, whose time is as precious to them as to any others, run in to the mid-day meeting for prayer. Strangers, too, who never were in before, find the place, and join their voices with the citizens. It is the choicest and best hour of all the twenty-four.

"It is an admitted and obvious fact, too, that every week there is an advance of interest as well as of numbers. The state of feeling is solemn and awful on account of the manifest presence of the Holy Spirit, in his special work of convincing, converting, and sanctifying power. It is impossible to be in this meeting, and not feel that a special Divine influence is upon it. The revival spirit is more manifest than some time ago. It appears in the fervor, and faith, and earnestness of prayer. It appears in the efforts which are made with the impenitent to lead them to Christ. It appears, also, in the condition of the anxious. Many now are inquiring what they shall do to be saved. It is a deeply serious and solemn time.

"The news from abroad acts upon and stimulates Christians at home. This revival intelligence which comes upon the meeting, every week, has an influence to quicken and gladden the faith of the people of God. There is a deep and abiding impression on the part of most who attend this meeting, that we are on the eve of a renewal of the revival work of 1858. All should pray for it, and when they pray, believe, as well as pray—believe that they shall have the things for which they ask. All Christians, in city and country, should lift up one united cry unto God, that he will grant a fresh baptism of the Spirit to the churches. The signs of the times are full of encouragement to prayer. The power of prayer is better understood now than formerly. And yet all that the Church has learned upon this subject, is but the first lessons of what she is yet to know. God answers prayer in these days in a most wonderful manner."

The *New York Observer*, Sept. 8th, furnishes the two following, and very suggestive incidents:—

"*Negroes and Slaves at Prayer.*—A clergyman from Richmond, Virginia, was in the meeting. He said that some time ago, in his own house, for several mornings in succession, he heard the voice of very earnest supplication. There was something about it which was very unusual. At first, he could not understand from whom the voice proceeded. But no one could hear that voice, at an hour so early in the morning, and listen to the peculiar fervency of the prayer, without being struck by it. 'I wish,' said the clergyman, 'that in my own church, I could hear such prayer. I wish I could pray so myself. It made a deep impression upon my mind, when I found that the voice of such earnest prayer, was the voice of a poor servant girl—pouring out her heart to God, when she thought there was no one awake to hear but God. That prayer was *prayer*. There was no doubt about it.

"I was not surprised then, when, a few days afterwards, I was invited to witness the reception of this girl into the church, administered in the form of immersion. I went as invited, and there I found that she and my dining room servant, and about 25 others were about to profess Christ before men in this way—by baptism, as having lately put off the old man, with his deeds, and having put on Christ. I stand here today to ask you to pray for the colored people of Richmond. I have letters from there saying, that a great work of grace is going on among them. I am informed that when these people meet in the street, on the corners, any where, the first topic of consultation and inquiry is, religion. This has come, in answer to just such prayers as I heard in my own house at daybreak in the morning—and just such prayers as were going up to God, I doubt not, under the same circumstances, in other places. It is this solitary prayer, that, I believe, is prayer.

"The colored people of Richmond hold prayer meetings every night. A great and genuine revival prevails among them. The white population do not seem to be reached by it. I want you to pray that this work may be carried on and spread among that people and all classes.'

"*What a Sailor can do.*—Rev. Mr. Jones, of the Mariners' Church, mentioned the case of a sailor, who was converted in mid ocean. He came home, and united, said he, with my church. He met another sailor, and took him to his room, in the Sailor's Home, and talked and prayed with him, and he became a Christian, and he also united with my church.

"Now see what one sailor can do. That man was a quiet, peaceful man, unobtrusive. He shipped for a voyage to California with a wicked crew and a wicked Captain. He went to work, when the ship left port, to try to persuade some of his shipmates to attend to religion. But they all laughed him to scorn, and he gave it up, supposing he could do nothing. Finally a change came over that whole ship's company. This sailor from being shunned and ridiculed, became a general favorite. He had been in the habit of singing his hymns, reading his Bible, and praying in one corner in the forcastle, and some of the men would draw near. They said, among themselves—'this man has joys entirely above ours and better, and we want them for ourselves.' So, long before the voyage was ended, one man was converted, then another, and another, and another. When the ship returned, one man came to me, and wanted to unite with my church. He was received. He was a Swede. He burned with desire to go back to his own country and preach the gospel to his own countrymen. He went, and he was the honored instrument of promoting the great revival, which has gone over Sweden.

"About a year ago, another of that ship's company came to my door, and wished to talk with me. He wished to make a profession of religion. He was a Dane. He went back to Denmark; purchased tracts, and gave them away, and now for almost a year has been doing immense good in his own native home. And this very morning a man came to my study, converted on board the ship by the means of the same sailor. He is a Norwegian. He wanted to unite with the church, and then go back home, to tell of the wonderful mercy, which he has found in Christ Jesus.

"So you here see three nationalities among the fruits of that one poor sailor's fidelity; and how many others will be found, none of us ever will know, till the secrets of all hearts shall be revealed. That one sailor will be preaching the gospel in three different [illegible] three distinct [illegible], through the instrumentality of those, who, by his meek faithfulness were led to Christ.

"The speaker said these converted seamen made him ashamed, they were so much more earnest than he."

Ireland.—The interest connected with the revival movement in the North of Ireland seems in no wise abated. The places of worship are open every evening, and the attendance is large. The number of persons, to be seen at each church who have lately become reformed in their conduct through the influence of the revival is described as extraordinary. Men with their wives and families respectably dressed can be seen occupying pews in the different churches, who a few months ago spent their Sabbaths drunken on the streets and at their homes.

---

* In a previous communication there was a reference to 'Unitarians and Baptists' that may have been understood as disparaging to the latter body. It is needless to say that no such disparagement was intended in the columns of the *Bombay Guardian*.

Meeting of the Ahmednuggur Mission
in October and November 1859

Mission met in Ahmednuggur according to previous appointment on Wednesday Oct. 19th at 9 A.M. All the brethren of the Mission were present, viz. Messrs. Abbott, Ballantine, Barker, Bissell, Dean, Fairbank and Harding. Mr. Wood of Satara and Mr. Brown of Bombay having come to Ahmednuggur to meet with us, upon our invitation, they were requested to sit with us. It devolved on Mr. Bissell to act as Chairman. After a season of prayer the Mission entered upon the consideration of business and during its various sessions which continued over two weeks, the following resolutions were passed.

1. That Ramkrishnapant be transferred permanently to the Bombay Mission in accordance with the recent letter of Dr. Anderson sanctioning this arrangement.

2. That we approve of fixing the salary of Ramkrishnapant at 50 Rps. per month from the first of November.

3. That we approve of Ramkrishnapant's visiting Ahmednuggur with his family at Mission expense during the month of November.

4. That if the necessary arrangements are made in the churches, Ramkrishnapant be installed over the native church in Bombay in the second week in January

and that Mr. Ballantine be directed to go to Bombay at that time to assist Mr. Harding in the installation services.

5. That Shaik Daood native assistant be transferred to the Bombay Mission.

6. That Mahadoo native assistant at Bhudapoor be dismissed from the service of the Mission at his own request from November 1st.

7. That Gyanba teacher at Shingvay be dismissed from Mission service from the first of September last.

8. That Dahma of Shinder be employed as a Catechist under Mr. Ballantine on a pay of five Rupees per month.

9. That we approve of Abaji being employed as a teacher by Mr. Bissell on a pay of five Rupees per month from the middle of August last.

10. That Mahadoo of Pattheray be employed as a teacher at Khirdee under Mr. Barker on a pay of three Rupees per month.

11. That the pay of Bapoo native assistant under Mr. Dean be six Rupees per month from the first of January next.

12. That Vithoba of Wambooree be employed as teacher at Dewalalee under Mr. Abbott until the first of February next, and that his pay be three Rupees per month.

13. That Wamanaja of Gulwee be employed as teacher at Dahanaoy under Mr. Abbott until the first of February next, and that his pay be 4½ Rs. per month.

14. That the approval of Bahirobba of Khidee being employed as a Catechist under Mr. Barker from the first of August last on a pay of 2½ annas per day while actually engaged in labor.

15. That Cossumbhau be placed under the charge of Mr. Barker from the first of November until the first of April next for employment in the Khokar field.

16. That Marotee be allowed 2½ annas a day for the man who accompanies him on his tours.

17. That Subbaju teacher be moved from Astagaum and placed at Bhokar.

18. That Anunda, son of Bhibaju of Bhokar be allowed to attend the school for catechists at Ahmednuggur on the usual pay.

19. That candidates for admission to the school for catechists and teachers be examined and admitted to the school by vote of the Mission at a Mission meeting.

20. That a class of native assistants be formed to pursue a course of study at Ahmednuggur in order to fit them for becoming preachers of the gospel and finally pastors in the case of those who may be acceptable to the churches.

21. That the following be the course of study for this class.

Scientific. Algebra, Elements of Geometry, Astronomy, Nat. Philosophy, Physiology, Moral Science.

Literature. Grammar, Geography, History of India, History of England, General History, Logic, Selections from the Marathee Poets.

Theology, Biblical Interpretation &c: Butler's Analogy, Evidences of Christianity, Doctrinal Theology, Pastoral Theology, Sacred History, Sacred Geography, Chronology, Ecclesiastical History, Exposition of portions of the Old and New Test.

Miscellaneous. Composition, Exercises in Declamation, Vocal Music.

22. That instruction in these studies be given to this class entirely in the vernacular.

23. That the young men forming this class spend seven months a year for three years, in study to complete this course.

24. That while these young men are studying at Ahmednuggur they should spend at least every alternate Sabbath in preaching at some neighboring village.

25. That each Missionary residing at a village station be allowed a copy of each of the books published by the Mission (including a complete set of the Dnyanodaya) to form a circulating library.

26. That the Mission purchase one copy of each of the Mahratta books published by the Government, which may be suitable for use in our schools.

27. That we take 100 copies of the Dnyanodaya for next year and pay the proportional part of the expense.

28. That Mr. Ballantine prepare a small tract on the subject of the recent dispute about the tanks in Ahmednuggur and the decision of Govt. and that 500 copies be lithographed for distribution.

29. That we print 1000 copies of the tract prepared by Mr. Abbott illustrating the atonement.

30. That the Secretary of the Mission prepare a Report for 1859 from the Reports of the different members, and that 400 copies be printed on printing paper and 50 copies on thin paper.

31. That Mr. Fairbank be requested to prepare some account of our late excellent brother Mr. Hume of Bombay, adding extracts of letters received from him by different members of the Mission, the M.S. to be transmitted after approval, to Mrs. Hume for the use of herself and her children in accordance with her request.

32. That in carrying out the Resolution of our last meeting on the subject of monthly contributions from the native churches, each Missionary recommend to the church or churches under his care, that each member contribute to the support of the pastor or catechist in charge of the church with which he is connected, a sum not less than one twentieth part of his gross income, and that the deacons or other persons appointed by the church make the collection monthly for this object.

33. That we approve of building a house at Rahooree for the Missionary in charge of the first Northern Zila, according to the plans and estimates presented by Mr. Abbott, at an expense of 2400 Rs.

34. That Messrs. Barker & Fairbank be allowed to order medicines for use at their stations

to an amount not exceeding $50 in all.

35. That the charge of Rs. 30 for medicines in Mr. Abbott's account be allowed.

36. That orders for medicines with their probable cost be submitted to the Mission before being sent.

37. That Mr. Ballantine be allowed to take his family to Mahabaleshwar during the present cold season and remain there three months for the benefit of their health.

38. That Mr. & Mrs. Fairbank take charge of the duties of Mr. & Mrs. Ballantine at Ahmednagar during the absence of the latter at Mahabaleshwar.

39. A list of tracts published by the Am. Tract Society and which are suitable for translation into Marathee, was read by Mr. Fairbank and approved.

40. A petition prepared by Mr. Fairbank to be sent to the Governor on the subject of a divorce law for Christians was read and after some changes was approved.

The school for girls was examined by the Mission on Thursday Oct. 20th and the school for Catechists & teachers on Wednesday, Oct 26th. The business of every day was commenced by devotional exercises in English continued for three quarters of an hour, which were attended by the families of the Mission. A daily prayer meeting was held at 12 o'clock for the native congregation, which was usually attended by a large number of native Christians

On Thursday Friday and Saturday (Oct. 27th – 29th) special religious services were held and numerous addresses delivered by the Missionaries and native brethren before crowded assemblies in the large Mission Chapel. On Sabbath Oct. 30th in the afternoon the sacrament of the Lord's supper was administered, nearly 200 native communicants joining with the Missionaries and with some English friends in celebrating this ordinance. The native assistants from the out stations had been called in to attend these special religious services and after the Sabbath they returned to their work greatly benefitted we trust by these religious privileges.

The minutes were read and approved.

Adjourned on Saturday Nov. 5th

N. Ballantine

Sec'y.

Rec'd. Jan. 2. 1860.

Ack Mark D.

Report of the Ahmednuggur Mission for 1859.

The numbers of the Mission were the same as in the previous year. Our Mission families were all graciously preserved from severe illness, and although the cholera raged for several weeks in Ahmednuggur and in many villages in the neighborhood, yet it was not suffered to come nigh our dwellings. All the members of the Mission were able to pursue their usual work without interruption through the year, and even those residing at the village stations were allowed to remain at their posts during the sickliest season. For these reasons we feel called upon to bless God and to consecrate our spared lives more entirely to his service.

The sudden death of our beloved sister Mrs. Ward of the Satara Mission from cholera in November after returning to her station from a visit to Ahmednuggur, is calculated to make us feel more deeply our obligations to God for sparing our lives amid the dangers of the past year, and the importance of doing with our might what our hands find to do, for the night cometh when no man can work. We sympathize deeply with our brethren of the Satara Mission who have been so suddenly bereaved, and who have laid in the grave successively four female missionaries, until

now not one remains. This affliction affects us also, inasmuch as our Mission will be under the necessity of supplying a Missionary family to aid in carrying on the work at Satara until a reinforcement can be sent from America to this help.

The number of native Churches connected with the Mission is eleven, no new church having been organized during the year. One new pastor was ordained; and one of our ordained pastors was sent to supply the wants of the native church connected with our Mission at Bombay, his place being supplied at Ahmednuggur by one of our licentiates whose labors have proved very acceptable to the church and successful in winning souls to Christ.

From a table given at the end of the Report it will be seen that 64 persons have been received to the privileges of church membership during the year, that six persons were excommunicated, and six died, and two members left the Mission for Bombay, leaving the total increase of church-members 50, and the number at the end of the year, 369. There were 282 baptized children connected with the churches at the end of the year, of which number 54 were baptized during the year. Six children went with their parents to the Bombay Mission, ten died, and seven were received to the communion of the church, making the actual increase

in the number of baptized children 31. These baptized children form a most interesting class, and they bid fair to take a high place in the native community if they are educated as they should be.

Besides the mercies mentioned above, we have received others which deserve particular notice in our account of what God has done for us the last year. We have received above 3000 Rupees in donations from friends in this country to aid us in our Missionary work. Of this sum 1000 Rupees was given by an excellent Collector, C. E. Fraser Tytler, Esq. to supply the deficiency in the appropriations made to us by the Prudential Committee of the Board. In consequence of their large debt they felt themselves under the necessity of cutting down our estimates 2000 Rupees. On hearing of this, Mr. Tytler generously offered to supply half the deficiency, that we might not be cramped in carrying on the operations of the Mission. For his kindness and that of other friends in assisting us in the time of our need, we feel called upon to give hearty thanks to our Heavenly Father who put such thoughts into their hearts. In consequence of the aid received in this country we were able to carry on all our operations with efficiency, and still draw from the Treasury of the Board 2000 Rupees less than they had appropriated to our Mission even on the reduced scale.

Among the donations to our Mission is one from the Right Honorable, the Governor of Bombay, Lord Elphinstone, of 300 Rupees, given after visiting the Mission schools in Ahmedunggur. We shall long have reason to remember the interest manifested by his Lordship and the members of his suite on this occasion. And especially have we reason to remember the assistance rendered us by Lord Elphinstone in maintaining the rights of native Christians, and in opposing the unjust demands of the heathen around us. For the principles enunciated in Lord Elphinstone's reply to the Hindoos of Ahmedunggur who demanded that all native Christians should be denied the privilege of using the water of the public tanks, we would give him honor; and at the same time render hearty thanks to God who ~~[illegible]~~ inclined his heart thus to maintain the cause of His people. Neither would we forget the earnest efforts of the local authorities to carry out the just decisions and to maintain the just laws of Government, efforts which have brought upon them much unmerited obloquy. We feel that in the course which has been taken, a precedent has been set which will prove of great importance to the progress of the gospel in India. The Govt. of Bombay has declared that native Christians shall have the same right to the use of the public tanks which Mooselmans have, and it has also declared that in the Govt.

schools, the children of native Christians shall be put on the same footing with those of Mussulmans and other classes who do not acknowledge caste. This is a sound principle and one which relieves native Christians, especially those originally of the lower castes, from disabilities which have hitherto weighed them down. There is little doubt that if these principles are faithfully carried out in the policy of the Govt. the class of native Christians will soon stand at the head of the native community in this country. Many things are tending to this result.

The Annual Meeting of the Mission in October was an occasion of rare interest. Never did we see before such a company of native Christians together as have assembled at Ahmednuggur on the 28th, 29th and 30th of that month; and when on Sabbath afternoon 200 native Christians sat down together with the Missionaries and a few English friends to the table of the Lord, it was a scene adapted to excite feelings of lively gratitude in the hearts of all who pray, "Thy Kingdom come." We had made preparations for this sacramental occasion by meetings for prayer and mutual exhortation for three days previous, and especially by a day of fasting and prayer on the Friday preceding the Sabbath, and the prayers offered and the addresses delivered at these meetings by the native brethren, exhibited evident proof of the working of God's Spirit in their hearts, and we felt like saying, "What hath God wrought!"

Statistics of the Native Churches connected with the Ahmedunggur Mission for A. D. 1859.

Names of the Churches	No. of members Jan 1st	Rec'd on profession in 1859.	Rec'd by letter	Dismissed to other churches	Excommunicated	Died	No. of members Dec. 31st	No. of baptized children Jan 1st	Baptized in 1859	Came from other churches.	Went to other churches	Rec'd to the church	Died	No. Dec. 31st
Ahmedunggur First	89	13		6		1	95	76	7		1	2	3	77
" Second	25	6		2	1		28	16	5		6			15
Seroor	27		2		3		26	24	3	1			3	25
Khokar	55	2	2		1		58	65	7			2	1	69
Ringvay	20	3		2			21	15	3		2			16
Chandoy	42	15				3	54	13	11				1	23
Lonee	8	6		1			13	5	5		1	2		7
Kolgaum	10	2	3		1		14	7	4	3		1		13
Dedgaum	23	5		1			27	20	2				2	20
Gahoo	11	11	2			2	22	7	3					10
Panchegaum	9	1	1				11	3	4					7
Totals.	319	64	10	12	6	6	369	251	54	4	10	7	10	282

Rev. Dr. Anderson

Dear Sir, I send you the introduction to the Annual Report of our Mission for 1859 prepared for publication in this country, I also send you the Report of the station at Ahmedunggur. The Reports of the other stations will be sent you by the brethren who prepare them.

Yours very truly, N. Ballantine

Rec'd Apr. 28 1860.

Report of the Central Field; Ahmednuggur Station.

1. Churches. The last year has been one of prosperity in the churches connected with this station. Thirteen persons were received to the communion of the First Church, five of whom had been baptized in infancy, and six persons were received to the Second Church, all of them originally heathen. Of those received to the First Church two were a man and wife of the Mahar caste belonging to a village called Bodgaum, ten miles north-east from Ahmednuggur in a very hilly region and on account of its situation difficult of access. In frequent visits to Ahmednuggur these two individuals became acquainted with the truth, and at length after being examined by the Church and approved, the Pastor of the Church went to their village with several Christian brethren and baptized them in the presence of many of the villagers. It is hoped that the truth will continue to spread among the villages in that hilly district.

Of the six persons received to the Second Church two were a mother and son connected with a Regiment which afterwards removed from here to the Southern Mahratta country, and four members of this church including the two just mentioned, moved with it. The husband of the woman was also of desirous of being received to the church and gave evidence of being really a changed man, but in consequence of his being ordered off to a distance on detachment

duty, he had not the opportunity of making a public profession of his faith.

Two persons received to this church in October were a man named Ramjee of the Khomabee caste of the Khomabee caste and his wife, the history of whose conversion is one of peculiar interest in itself, and gives us ground to hope for the speedy extension of the knowledge of the gospel and its reception among the working classes of Ahmedunggur. The man has reported to have for many years been employed as a workman in the trade of bazaars. Being a superior workman his labor is very profitable to his employers. For more than a year he has given evidence of the influence of the truth upon his mind. He appears to have been led to the consideration of the subject of religion at first by the mutinies of 1857. He told the people who were speaking about the plans for destroying the English that he did not believe that God would suffer the English to be destroyed, for their Government was one of justice, and their religion was a religion of truth and honesty. He then commenced coming on the Sabbath to the religious services in the Second Church, and was gradually led to a better understanding of the truth. At first he was very timid, and came to church only when it was convenient or when no obstacle appeared to prevent. He however discussed the subject of religion with the bazaars who employed him and

with his fellow-workmen and learned all their objections to the doctrines of the word of God. The Brazilians being Mussulmans were accustomed to bring forward their old objection that Christ could not be the Son of God. He brought his difficulty to us and was soon convinced that the objection had no force and he became satisfied that his only hope of salvation was in Jesus Christ. He now became more bold and came to church regularly on the Sabbath, and frequently came for religious instruction to the houses of the native brethren and especially to the house of the acting Pastor of the second Church and would spend half the night in examining the Scriptures, religious conversation and prayer. He would frequently assist the brethren in conversing with others who came to make inquiries or for discussion on the subject of religion, and would give the reasons which had convinced his own mind that Jesus is indeed the Christ and the only Saviour of men. He then commenced telling his wife of his new views, and to his surprise he found that she was willing to join him in forsaking Mahomedanism. This greatly encouraged him. Her mother came to see them, and they told her that they were determined to become Christians, and that perhaps she might be brought into some trouble if she staid in their house. She staid with them however for a few days, and she used all the means in her power to prevent her daughter from going with her husband in his abandonment of his ancestral religion,

but her entreaties and persuasions had no effect. The women in the neighborhood endeavored to persuade the young woman to forsake her husband promising that they would provide another husband for her, but she replied that ~~she~~ even if her husband did not become a Christian, she would embrace the religion of Christ for the sake of her own salvation and that she would on no account forsake him on his becoming a Christian. In this frank and open manner they continued to show to all their neighbors their determination to become Christians, and all went on quietly and pleasantly until just before their baptism, when the owner of the house which they occupied told them that as they were now about to embrace Christianity he could not allow them to have his house any longer. All their household furniture was put out of the house, and in the presence of a large number ~~of a large number~~ of natives without saying a word, they removed to a house belonging to the Mission. The next Sabbath, Oct. 30th, they were baptized in the presence of a large assembly, and all of us rejoiced that those for whom we had long been praying had at length been brought into the fold of Christ. The man continues to work at his trade with the same employer as before, and has had offers from other Bazaars also at even better wages. He is exerting a good influence upon the minds of his acquaintance and we have hope of seeing others who have been brought to the knowledge of the truth through his instrumentality received into the church and made fellow laborers with him in the vineyard of his Master.

At the same time with this young man and woman another young man and his wife received baptism in connection with the Second Church. They belong to a village 24 miles west from Shiuchungpu but came here for employment, and while working for his living the young man attracted our ~~attention~~ attention by the interest which he manifested in the subject of religion and his desire to know more of the truth. We found that years ago when he was but a small boy living in his own village, he had attended a school established by the Mission in a village near his own, and that he walked several miles every day to attend it and only ceased when the school was broken up. In the few weeks that he attended school he had learned to read in easy reading, but had had no opportunities afterwards of pursuing his studies. His wife who is quite young, seemed like him very earnest to know the truth and to become able to read well. Both of them were at once put in the Mission schools and we hope that they will be prepared in a few years to do much good in their own village by making known the truths of the word of God to their relations and acquaintances

It is proper here to speak of the conversion of another young man named Krishna Dalee, who was received to the church on the first Sabbath in this year. He is of the weaver caste and is a pupil in the Govt. English school. Three years ago he came out with two other companions who were determined to become Christians and took refuge at my house; but his courage failed him and he

returned to his mother and friends though with a heavy heart. He for some time ceased to come near us, but he was very unhappy, feeling that salvation was to be found in Christ alone and that none but true Christians were truly happy. At length during the past year he began to come to us again for religious conversation and prayer, and finally he attended the chapel regularly on the Sabbath. He was urged to become a Christian by his young wife who was herself desirous of embracing Christianity. At length he came and asked to be baptized and he with his wife went to the house of one of the Christians to reside temporarily, thus openly breaking caste and casting in his lot with the people of God. We were rejoiced to see that the power of Christ had prevailed in this conflict with Satan and had delivered this interesting young man out of the snare of the devil. His mother, strange to say, is desirous that he should come and live with her as formerly, and we hope that by avoiding them and maintaining free social intercourse with his relatives and the people of his former caste he will do much to extend the influence of the truth among them.

Ramkrishna Apte the pastor of the second church having removed to Bombay in order to become the Pastor of the native church connected with our Mission in that place, he and his wife removed their relations from this church to that in Bombay. It was with great reluctance that he finally consented to be separated from his own beloved church in Ahmednuggur. Their attachment was mutual and strong, but the question of duty was very carefully and prayerfully considered, and as the Mission

desired that he should become the Pastor of the church in Bombay and as the providence of God seemed to call him in that direction he cheerfully waived his own preferences and went to Bombay to serve Christ in that great city. Our best wishes and prayers go with him and we hope that he may be made the instrument of great good in Bombay while his influence continues to be felt also among those formerly under his pastoral care.

The second church has enjoyed the ministrations of one of our licentiates, Rev. Vishnoopunt Ramankar during the year and they have requested the Mission to ordain him as Pastor over that church in place of Ramkrishnapunt. His ministerial labors and his influence in the native community of Ahmedungger are we think, of great value to the church. The number of earnest inquirers who come to be instructed in the truths of the word of God, was never greater than during the latter part of the year and we hope to see some of them brought into the church before many months. In consequence of Ramkrishnapunt's departure to Bombay and the sickness of Vishnoopunt which has compelled his absence from the station for a season, we have no separate Report of the Second Church. It is sufficient here to state in addition to what has been stated above in reference to this church that the number of persons connected with it at the close of the year was 28. One person was particularly mentioned in the last Report as having professed his faith in Christ and soon after apostatized. He was formally

excommunicated the last year. Thus the number of the church-members was only three more at the close of the year than at the beginning. Six children were baptized during the year and six removed to Bombay with their parents, leaving 15 baptized children belonging to the church at the end of the year.

The church at Sonee has been increased the last year by the addition of six members on the profession of their faith in Christ, and one of them has been dismissed to join the church at Seroor in consequence of being employed there as teacher. The number of members at the close of the year was 13. The number of children baptized was 5; one removed with its parents to Seroor, and two were received to the communion of the church, leaving seven baptized children at the close of the year. Of the six persons received to the church three belong to one family, a man and his wife and daughter-in-law. This son, the husband of the young woman had previously united with the church and is preparing to be a Catechist. The mother although quite advanced in age, has exhibited a great desire to learn to read that she might be useful to the heathen females in her own village by reading to them the word of God. Her perseverance in learning has been very encouraging. This family belong to a village 28 miles west of Ahmednuggur and ten miles from Sonee. Thus the word of the Lord is spreading in that region, where much labor was performed by our beloved brother Jesiba Sowar who died two years ago, and where his son is now following up his labors.

Of the eleven churches connected with the Mission, nine are established in villages in different directions from Ahmednuggur. We have churches in the south and south-west, west, north-west, north and north-east; but in the district of country lying east and south east of us, no church has yet been established. During the past year the Pastor of the First Church has spent two months and a half altogether, in making tours for preaching in that district, (the district of Ashtee,) with his family, and has enjoyed excellent opportunities of making known the truths of the gospel to people of the highest castes, both men and women. Some account of these tours has been published in the Dnyanodaya and republished in other papers in this country. The principal police officer in the district of Ashtee, Mr. Vyankat rao, is a converted Brahman baptized in this Mission and still a member of the First Church, and his influence furnishes great facilities for making preaching tours and giving religious instruction there. As this district is a portion of the Assigned Districts, taken from the Nizam a few years ago by the English Government, the people had enjoyed very few opportunities of hearing the truth previously, and like the people of Galilee before the time of Christ, they sat in darkness and in the shadow of death. It would be very pleasant to see a church established on that side of Ahmednuggur and to see also a missionary station or out station formed there and scattering the light of the gospel amid the darkness around.

2. Schools, Theological education, &c. The school for Catechists and that for small boys and also the school for girls the children of Christians, have all been prospered the past year. The numbers were about the same as in the year previous. Some of the boys in the school for Catechists have united with the church and also two girls in the Christian girls' school. Frequent examinations have been held of these schools, and those persons who have had an opportunity of visiting them, have expressed themselves as very much gratified by the appearance of the pupils. In August, Lord Elphinstone who was at that time at Ahmednuggur on a visit expressed his desire to visit the schools connected with the Mission, and a day being appointed his Lordship came with several of his Secretaries and attendants. The schools were assembled in the large Mission Chapel which was filled with the native Christians and their wives and children. The girls were first examined in Arithmetic and Geography and in the Scriptures, and then the boys came forward and were examined in Geography, Arithmetic and in Ancient Chronology. All the visitors expressed themselves as much gratified with what they saw of the progress of the scholars, who were nearly all converts or the children of converts. Lord Elphinstone made many inquiries in regard to the native Christians and the scholars of the school, and requested to be made acquainted with the Pastor of the First Church to whom he afterwards made a present of valuable books. Some of the gentlemen remarked that they had never before attended an examination of purely vernacular schools in this country although they had often attended English examinations

in Bombay and they were pleased to see the amount of information communicated here through the Mahratta language. The native Christians were very much gratified by the kindness and attention exhibited to them by Lord Elphinstone and the other gentlemen present

A fine school house has been erected the past year by the aid of the ladies of the station for the school for girls in the Lascar lines, which is under the charge of Miss Danar and ~~which~~ is supported by the contributions of the ladies and gentlemen residing here. This school also received a donation of 100 Rupees from Lord Elphinstone.

Lectures on Theology were given as in previous years to a class of six young men who prepared essays every two weeks on the subjects discussed in the lectures. Lectures were given three days in each week on the Bible and one day on Sacred Chronology, which were attended by nearly all the boys in the school for Catechists as well as by the students of Theology. The portion of Scripture taken up the past year for examination was the First Epistle to the Corinthians, which is full of instruction to churches formed of heathen converts. The meaning of the Apostle was very carefully investigated with the aid of such helps as Prof. Hodge's Commentary on 1st Corinthians and the works of other commentators.

The work of editing the Dnyanodaya occupied some portion of my time during the year, though the greater part of the labor was performed by my assistant Mr. Shahoo Dajee. This paper has been of great importance to us the past year especially during the excitement which prevailed on the subject of the use of the public

tanks by our native converts. Many false reports are in circulation in the community and especially in the districts, and numerous ridiculous stories are told of what the native Christians and the Missionaries had done and what they designed to do; but through the pages of the Dnyanodaya we were able to state exactly what had occurred and to ~~[illegible]~~ give correct information to the people of the decisions of the Govt. as well as to show the reasonableness of the demands of the native converts.

3. Rights of Native Christians. This subject has assumed an unusual importance the last year in consequence of peculiar circumstances which have occurred at this station.

The Mission having for many years past rented a house in Ahmednuggur with a reservoir of good water on the premises, the native Christians who generally lived near the Missionaries have made use of this water. But recently houses have been occupied by native Christians in different parts of the city and it became very inconvenient for them to obtain all their supplies of water from the Mission compound. Knowing that the laws of India secured to native converts all the rights which they enjoyed before conversion I took occasion when the Governor was at Ahmednuggur to mention to his Secretaries and also to the Collector what the converts desired in respect to the use of the water of the public tanks. The Collector at once declared himself ready to sustain the rights of all converts to use the public tanks, who had enjoyed the right before conversion, as this was in accordance with the

In the month of September the native converts accordingly began to take water from the public ~~tanks~~ reservoirs, having previously informed the native authorities of the town of their intention and having been told by them that arrangements would be made to protect them in their rights. The Brahmans immediately made the most determined resistance. They threatened to beat any Christian who should ~~touch~~ touch the reservoirs. They prohibited the Hindoos using water from the tanks which they said had been defiled by being used by Christians, and they made a petition to the Magis-trate urging him to prevent the native converts from using the public tanks. The Magistrate, Mr. Pytlen, called the principal inhabitants of the city together a few days after and read to them his reply to their petition. He informed them that those who had the right to draw water from the tanks before conversion, had not forfeited that right by embracing Christianity, that on the contrary the law ensures them every right which they possessed before conversion, and that this law would be enforced and those acting contrary ~~to~~ thereto punished. The Magistrate added that in Bombay and many other places all classes of the community, Christian converts, Hindoos and Mohammedans have free access to all the public tanks and wells, and that in Ahmednuggur while cattle, horses, donkeys, prostitutes, &c. have all access to the public tanks this common and obvious right the petitioners sought to deny to persons whose high respectability they themselves dared not & could not gainsay,

and they denied them this right solely because they were Christians. This decision of the Magistrate was confirmed by the Governor before it was communicated to the ~~the~~ petitioners. But the Brahmans hoping to intimidate the Govt. prevailed on the shop keepers to shut all their shops, and no one was allowed to buy or sell even the most necessary articles ~~even of the most necessary~~ in the bazar, though much trading continued to be carried on under cover. The people were told that any one who who opened his shop would be considered as the offspring of a Christian, in other words would be treated as an outcaste. But finding that the Govt. were firm, the shopkeepers after three or four days refused to obey the arbitrary orders of the Brahmans any longer and opened their shops again.

In the mean time the people of Ahmednuggur or rather a small portion of the Brahman population had petitioned the Governor of Bombay complaining of the proceedings of the Collector Mr. Dyth, and urging that he might be directed to prevent the native converts from using the water of the public reservoirs. The answer of the Governor was very decided. It was as follows. "Copy of a Resolution passed by Government in the Judicial Department on the petition of Anandrao Babajee Deshpandey and other inhabitants of Ahmednuggur. The Magistrate may be instructed to inform Anandrao Deshpandey that Government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed

by himself and a few other misguided persons at Ahmedunggur. The Petitioners should be reminded that by their own showing the fountains in question were established by Mahomedan Kings, and that in the days of those Kings no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Dhee or Mang who embraced the Mahomedan religion how can they be polluted by the use of Christian converts? The Petitioners have forgotten their own Shastras which declare that the caste of the Reader whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's Proclamation which expressly states that none shall be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith which the Queen not merely acknowledges but of which she proclaims herself the Defender."

Thus the rights of native converts have been sustained. Some severe fines were inflicted by the local authorities upon persons who were guilty of using violence to the native Christians. in connection with this excitement, and all saw that the Magistrate was determined to enforce the laws and to carry out the decision of Government. The consequence is that every thing is now quiet at Ahmedunggur, but the natives generally do not use the tanks from which Christians have taken water. We hope that they will soon see their folly in thus allowing themselves to be deprived of a natural right, and that instead of obeying the behests of the Brahmans, they

will follow the example of Hindoos in Bombay and other places where all classes without exception, Brahmans as well as others, use the water of the public tanks without any fear lest it may have been polluted by the touch of a native Christian.

4. Meetings for Prayer. A meeting for prayer on every other day of the week, which was commenced in 1858 has been continued the past year. At these meetings the native brethren would frequently relate interesting incidents which had occurred in their conversations with the people or would present the case of some inquirer of his doubts and difficulties, and ask for the prayers of the people of God in his behalf. Or some brother would give an account of a tour which he had performed among the people whom he had addressed. And frequently native brethren coming in from the villages where they resided, would give an account of the state of religion in their vicinity, and ask the prayers of the brethren in behalf of the people around them. Thus these prayer-meetings became a bond of union among the native and furnished opportunity for giving and receiving information on the religious interests of the people in Ahmednuggur and of the neighboring districts. In this respect then, these prayer meetings served a very important purpose. In other respects also, we have reason to believe, they were blessed of God.

When the annual meeting of the Mission occurred in October it was determined to call in the native helpers from the out-stations and give them also the opportunity of meeting together for social religious worship and mutual exhortation. They were very

glad to come, and with them came many other native Christians from the villages and joined in the religious meetings. A prayer meeting was held at 9 o'clock every morning in English at which all the Missionaries and their families assembled, and every day at 12 o'clock we had a prayer meeting in Mahratta which was attended by a large number of native Christians. These meetings were often very interesting and were the means of drawing out the religious feelings of the native brethren in an unusual degree. They commenced on the 19th of October and continued for two weeks; and on Thursday, Friday, and Saturday of the last week in October public meetings were also held for hearing addresses from the Missionaries and native Christians. We were favored during these meetings with the presence of Rev. Mr. Wood from Satara, and Rev. Messrs. Harding and Brown from Bombay and Rev. Appajee Bapoojee of the Church Mission, Nassick; and the addresses of these brethren served to add interest to all our meetings. On Sabbath, Oct. 30th, the sacrament of the Lord's Supper was administered, the large Mission Chapel being crowded on the occasion. On Monday the native brethren from the outstations began to leave us for their homes very much cheered and encouraged, and all of us were much refreshed and we trust benefitted by the opportunities of Christian intercourse which we had enjoyed together. It was indeed "a feast of fat things", and we felt that it would be our own fault if we did not receive benefit from such precious opportunities. Our dear sister, Mrs. Wood of Satara, who was so suddenly called away from her work on earth to her rest in heaven,

a few days after the close of the meeting, felt the deepest interest in the religious privileges of the meeting, which from being so long comparatively alone in Tatara, she enjoyed in a peculiar measure, and there is no doubt, as was afterwards marked by her bereaved husband, that she was strengthened by the enjoyment of those privileges and prepared for the last conflict. Oh! how great will be the joy of all who shall be permitted to meet in the great assembly of the spirits of the just made perfect in heaven and there recount the mercies of God to us when earth. There he that soweth and he that reapeth, ~~shall rejoice together~~, the Missionary the Native Pastor and Catechist and all the converts shall rejoice together, and give the glory of their salvation to Him who has redeemed them with his own blood.

N. Ballantine.

Report of the First Church in Shimedaung-gyee, under the Pastoral charge of Rev. Vari Ramchandra

During 1859 thirteen persons were added to the church, six were dismissed to other churches and one died, leaving 95 in the church at the end of the year. Of those received into the church, five had been baptized in infancy and were attending the Mission schools at the time of their conversion. Six others were women, the wives of church members and in one case the daughter of a church member. Only two, a man and his wife from Bogadaung, ten miles distant from Shimedaung-gyee, were beyond the reach of the usual means of grace, but by frequently coming to Shimedaung-gyee and conversing with Christians they became acquainted with the gospel, and were at length led to embrace it.

All these persons received instruction from Mr. Ballantine as well as myself in the truths of Christianity, and the church after being satisfied of their acquaintance with these truths and of their good conduct determined to receive them. Three persons have been suspended from the church. One person formerly suspended, has on good evidence of deep and humble repentance for his sin, been restored. Seven persons remained suspended at the end of the year.

Seven children have baptized during the year; two have received to the privileges of church membership, one went with its parents to another church, and one died, leaving 77 baptized children at the close of the year.

My labors the past year have been very much the same as in years previous, except that in consequence of Ramkrishnaprent's departure to Bombay, I have had the charge of the school established by Col. Pottinger in the Lascar lines and I have there introduced the course of religious instruction usual in our mission schools.

I have had good opportunities of making known the gospel in different places in Ahmednuggur; and in the neighboring villages these opportunities have been better the past year than ever before. In addition to this I have spent all together about two months and a half in tours with my family in the district of Ashtee and in consequence of the aid rendered by the native Police Officer in that district who is a converted Brahman, I have enjoyed unusually favorable opportunities of preaching the gospel and women of the highest castes.

The plan of raising money by subscription for aiding the poor of the church and for contributing to the support of the Pastor, has been pursued as it was

commenced in 1857, and some of the members of the church have agreed that from the beginning of 1860 they will give one twentieth of their income for the support of their Pastor alone. In order to carry out this plan efficiently, the former deacons not being considered sufficient in number, two new deacons were appointed.

The prayer meetings commenced in 1858 for the outpouring of the Spirit of God, have been continued three times a week, and besides this at the Annual Meeting of the Mission in October when the Missionaries assembled here from different places and the native Christians came in from the villages around, daily prayer meetings were held, and God was pleased to answer prayer and to rejoice the hearts of his people, so that we who had before been so cold and inactive in the service of Christ were warmed with the fire of his love and filled with earnest desires to glorify him. We thus obtained a little experience of the revival spirit in America and Europe and were led to hope for a still richer experience of the same blessing.

During the past year the Christian church has been confirmed in its rights and privileges by the Govt.. Not only have those who had equal rights with others before conversion been sustained in their rights by all the authority of Govt., but even those originally of low caste have been declared to have the same rights as Mooslemans, upon their becoming Christians. Thus has been fulfilled the prophecy "Behold all they that were incensed against thee shall be ashamed and confounded, they shall be as nothing and they that strive with thee shall perish". It may well be said in these circumstances that the authorities in this land have become nursing fathers and Queen Victoria nursing mother of the Church of our God. And we trust that God will do for us still greater things than these.

(Signed) Wari Ramchandra

Recd. Apr. 26. 1860.

तात? हिंदू शास्त्रांत सांगितलें आहे
नीचो यवनात् परः"; ह्मणजे यवन
मुसलमान, पारशी, यहुदी, ख्रिस्ती)
तके नीच कोणी नाहीं. असें असतां
पारशी यहुदी यांस, व जे महार मां-
मान होतात त्यांस, व ज्या महारणी
मुसलमानानी ठेविल्या आहेत त्यानी मु-
धर्म अंगीकारिला नसतांहि त्यास पाणी
हें हिंदू धर्माच्या विरुद्ध नाहीं काय?
कोल्हाटणी वगैरे ज्या स्त्रिया पशूंप्र-
चरण करितात, त्या कोणत्याहि जाती-
ल्या तरी त्यांस, आणि चर्म चिवडण्या-
करणारे जे सलतानगर त्यांस भरूं
ह्मे ब्राह्मणधर्माविरुद्ध नाहीं काय? असें
ख्रिस्ती लोकांस भरूं देणें हेंच कसें
र्माविरुद्ध होतें? कोणी ह्मणतात कीं, मु-
ांस व जे महारमांग मुलसमान होतात
पारशी यहुदी साहेब लोक, आणि या
लोकांच्या पाद्रींस देखील भरूं द्यावें,
बाह्यांस भरूं देऊं नये, कारण त्यानी
धर्म जात गोत सोडिलें आहे. तर असें
हि कोणत्या शास्त्राचा आधार आहे?
ह्मणतात कीं, इतर लोकांची वहिवाट
न आहे ह्मणून त्यांस भरूं देतों, तसी
लोकांची नाहीं. ख्रिस्ती लोकांची व-
पूर्वीपासून होती, असें वर दाखविलें आ-
ण मी त्यास विचारितों कीं, जर तुह्मा-
चें अगत्य असलें तर वहिवाटीचें प्रमाण
तां? आतां मुसलमानांस भरूं नका ह्म-
ते ह्मणतील, कारंजीं आमचीं. तुह्मी
त्यांतून पाणी घेऊं नकां ख्रिस्ती लो-
ह्मी एका जागीं भरूं." अणखी मुस-
लोक आपल्यास चोपून काढतील असें
आहे ह्मणून ते त्यांस कांहीं बोलणा-
र नाहींत ख्रिस्ती लोक तंटा करीत नाहींत,
पण सर्व सोसून घेतात ह्मणून ते त्यांच्या
मागें लागतात, व त्यांचा द्वेष करून त्यांचे सर्व
हक्क बुडवास पाहतात. हें योग्य नाहीं. १७व्या
तारखेस कित्येक लोकानी डेपुटी माजिस्त्रेटाकडे
एक अर्ज घेऊन गेले, तेव्हां त्या सुज्ञ अमल-
दाराने त्यांस असा जाब दिल्हा कीं, आमच्याने
तुमचा अर्ज घेववत नाहीं. तुह्मी आपल्या धर्माचें
प्रमाण धरा, नाहींतर वहिवाटीचें धरा. धर्माचें
प्रमाण धराल तर मुसलमानांबरोबर पाणी भरूं
नका, आणि वहिवाटीचें प्रमाण धरीत असलां
तर ख्रिस्ती लोकांस पाणी भरूं द्या." हिंदू लो-
कानी याविषयीं चांगला विचार करावा आणि
विनाकारण हरकत करण्याचें सोंडावे, असी
त्यांस माझी सूचना आहे. तुमचा मित्र.

मुकाम अमदनगर
ता० ६वी अक्तोबर } एक ख्रिस्ती.
सन १८५९ इसवी.

Right of native Christians to take water from the public wells and fountains.

To the Editor of the Dnyanodaya.

A great excitement has arisen here in Ahmednugger in consequence of the native converts taking water from one or two of the fountains in this city; I send you a full account of it for insertion in the Dyanodaya.

On Thursday, September 15th, a Christian woman, originally of the Mahratta caste went to a tank in the *Navi Peth* to take a vessel full of water. No one knew that she was a Christian before she had taken out her first vessel full,—but as soon as she had taken the water and had started on her way home, some women recognized her as the wife of one of the converts. The people then began to talk about it, and they stood off from the tank as if they were afraid it might bite them, and they formed a plan to prevent her taking any more water should she come again. Quite a large number now collected together, and when the Christian woman came the second time, one man of the crowd came forward and attempted to prevent her putting her water vessel into the tank. And who do you think he was; not a Brahman or

any Hindoo, but a Mussulman, who does not acknowledge any difference of caste. Seeing him attempt to prevent the woman taking water, the husband of the woman and another Christian who was near, came up and addressing the Mussulman said, "We never interfere with your getting water, and why should you interfere with us?" He replied, "Are you going to defile our tank?" The Christians said to him, "A tank is not defiled by any one's taking water from it, and it is very inconsistent indeed for you a Mussulman to regard caste as the Hindoos do." Seeing that their words made no impression on him they added, "you have no authority to prevent our taking water, and of course we shall not listen to you, for we have just the same right as you have to take water out of the public fountains." The Christian woman then filled her vessel, and having conveyed the water home, she returned the third time. A large number of people had now collected and some called out saying, "Snatch her vessel away from her,—do you see?" The woman was frightened at this, but the Christians who were near said to her, "Do not be afraid; we shall see if they dare to touch you." Seeing the boldness of the Christians the people were afraid to stop her taking water, only the Mussulman mentioned before became very angry. At this time another Mussulman said to him, "Why do you concern yourself about this matter, which belongs to the Brahmans more than any body else?" The first one answered. "That is true, we might as well go home;" and taking up his vessel instead of taking it away empty, he filled it with water from that tank which he had angrily declared to be defiled and went away.

The people at once abandoned that fountain, and they circulated many absurd stories in the city, that the Christian converts had sent a baptized Mahar woman to get water from one of the tanks and thus had defiled it, that they had spit into the tank, and that they had declared it to be their purpose to defile in like manner all the public fountains in the city. But the Hindoos who were present at the time testify that nothing of this kind occurred. The Brahman priests went around in the bazar, and endeavoured to persuade all the shop-keepers to close their shops, but very few would listen to them. They collected a few people together and made a petition to the Magistrate to this effect, that the Christians had brought a baptized Mahar woman and notwithstanding all the remonstrances of the Hindoos had made her take water from the tank and thus defiled it; that the Government had given two tanks for the Christians in the compound of Kavi Jung, * and that all the Christians resided there and were not i habit of taking water from other tanks such being the case, the Christians in th filing the tanks of the Hindoos and giving annoyance, are violating the Regulation 6 1828, first paragraph, and are acting in opposition to the 7th clause of Her Gr Majesty's Proclamation of the 1st Nov last; and that in view of these things the sufficient ground for ordering that the co should not take water from the public fou To this petition there were 432 sign attached, but no servant of Government s it, and very few of the Brahmans excep Bhatts or priests. Only five or six Moosu signed it. The principal Moosulmans said Brahmans, "All these fountains were bu the Moosulman emperors and they are the ours originally, and you come in afterward began to use the water with us. Our r makes no objection to any one using the from our tanks, and why should we preve Christians from taking it? They are po ed of Scriptures which we acknowledge from God, while you worship idols of wo stone, and they are therefore more agreea us than you are. We therefore will no your petition nor give you any help in matter." The only persons who signed the tion were Bhatts and mendicant Brah Banyans and shop-keepers, and school boy

Having thus prepared their petition the it to the Magistrate, who at once called him some of the Christians, when they a ed the principal charges in the petition following manner; "Before the Mission the compound known as Kavi Jung's Christian converts were accustomed to water from the public fountains here Brahmans and other Hindoos. After that pound was leased, the converts began to there and to use the water of that fountai so were under no necessity of taking the from any other fountain. But recently the verts have gone to live in other parts of th and it is very inconvenint for us to go so the compound of Kavi Jung to get all our It takes up more time than we can well s bring all our water from there. We are th under the necessity of getting our wate other people from the fountains near our h And besides we have always had the ri taking water from the public fountains, a right no one can take from us, for it is s to us by the Laws and Regulations of G ment. The Christian woman who took from the fountain is in like manner entit this right and always has been for she is the Mahar caste as described in the petition a *Maratheen*."

The Magistrate on hearing this reply s the Christians, "What you say is all righ I have no authority to prohibit your takin water." He then turned to the petitioner

* This was a mis-statement. In that compound there is but one small tank and that Government did not give to the Christians. It has been there ever since the time of the Moosulmans; and if the Christians should leave that place to-day they would have no right to use the tank as it is private property.

Mahars and Mangs who have become Mus-
s, and Parsees also and Jews and foreign
ans and even the Missionaries who in-
these Christians, to take water from the
fountains, but these converts should not
wed this right, for they have abandoned
wn religion and forsaken all their friends
atives. But what authoriy have they for
this distinction? What sentence in any
r sacred books can be brought forward in
t of such an opinion? Some say that
is sufficient authority for others taking
but Christains have had no such usage.
have shown above that native Christians
n appeal to usage, as well as others. Be-
would ask the Hindoos. If you are de-
ed to stick to your religion, why do you
orward *usage* as an argument? And if
ould say to the Mussulmans that they
ot use the tanks, they would reply that
ks are theirs, that you Brahmans must
e water frem them, that they the Mussul-
nd Christians will all take water from the
untain. But the Brahmans dare say no-
o the Mussulmans knowing that they will
hem if they do. But they know that
ans will make no quarrel with them, but
ar injustice with meekness, and so they
te and annoy them, and from hatred
deavour to deprive them of their rights.
his is wrong. On the 17th September
persons went to the Deputy Magistrate
petition on this subject, but they received
ply from that intelligent officer. "I can-
e your petition. You must either rely on
ligion for proof of your position, or you
ely upon usage. If you rely upon your
then you must no longer take water from
e tanks with Mussulmans. If you rely
e then allow the native Christians to use
ks." I beg that Hindoos will take this ad-
nd give up interfering with one taking
rom the public fountains.

Your friend,

A CHRISTIAN.

ednugger, 6th October, 1859.

e have inserted the whole of this letter, as it
a subject of great importance. The rights of
hristians to the public roads and to the public
fountains should not be questioned. Wherever
ghts are denied them, the subject must be
before the community and before the Govern-
o. All they ask for is that equal rights shall be
em; they do not ask to be favored because they
stians, they simply ask that they be not op-
or deprived of their rights because of their hav-
braced the Christian religion. We trust that
derate and just demands will be allowed them.
eve that all our readers will feel interested in
taining their rights.—*Editor of Dnyanodaya.*

SIXTH LETTER.

Twelve Letters showing the difficulties which a Convert has to encounter in this Country.

To Anundayya of Krishnapur at the Mission house of Devapura Ramachundryya of Krishnapur begs to say. Up to Sunday the fourteenth day of the bright half of the month of Shravana in the year Sadharana these things have come to pass.

Your parents are in great distress, your mother fell ill with fever yesterday, your father refuses to eat or drink, your wife considering herself a widow, speaks to nobody. I cannot describe the weeping and the miserable plight of the children. There is no Cutcherry to day. I sit at home and write this letter almost beside myself for grief. You know who is the cause of all this. Last Thursday I received your letter. I am exceedingly vexed at your loss of caste. Like a mad man I walked about listless, and at last went to the Cutcherry. I was at my wits end and dared not speak to any body. Unfortunately Master ordered me to write an official deposition in which I blundered very much, for I scarcely knew what I did. When the gentleman looked at it, he grew very angry indeed. Thus I have been disgraced. In the evening, I went home, shut myself up and gave way to my grief.

On Friday morning the learned Venkatacharya sent for me, put a letter from Timmappa Shetty of Devapura to Kondappa into my hand and said. There read. What do you say to this news? As soon as I had read the letter he asked me,—"have you had a letter? what do you know of the affair?" I said "not a word do I know. At the same time Soobramanya Shastry Kashinathaphatta, Kapinipati Samayaji, and others came to Venkatacharya. All knew the contents of the letter. He declared that this affair must be known to our whole community, and that he could not think of keeping it secret. He sent his disciples to call an assembly. In the meantime I went home, acquainted your parents and wife with the evil tidings, and gave them your letter —your old father put on his spectacles to read your note. When your mother heard the contents she cried out in despair "my son, my son!" and sunk down in a swoon. I poured some water upon her, shook and raised her, wiped her eyes and succeeded in restoring her to consciousness. Your father was seized with cramps. There he sat unable to rise, crying like a little child at its mother's death. Bhagamina tore your letter, threw it away, knocked her head against the verandah pillar, and cried out, I am undone! I am undone! Then she fell to the ground in convulsions. Little Subbaraya came up to her and said mother don't cry, why do you cry? Then your mother clasped the child to her breast, and said with tears. Alas Subbaraya your father is dead, your father is dead! The poor child broke out into pitiful lamentations.—You know who is the cause of all this.

While we were in such distress, the whole assembly of our people who had met at Venkatacharyas came to our house. They tried to comfort us, and

3

On Christian Use of Pub
wells.
Rec. Jan 2, 1869.
Ans March 5

asked them whether he should be guided by their demands or by the laws of Government. They replied, " Be guided by the laws. But what is law. Law is the same as religion," (meaning thereby the Hindoo religion ! !) The Magistrate told them that in Act 25th of 1850, it was plainly stated that the Christians should not forfeit any of their rights. The people answered, " Rights then denote rights to property and income, and not the right of taking water." The Magistrate replied that among all rights the right of taking water was a most important one. He finally said that he would write to Bombay, and after he received an answer, he would give a reply to their petition in accordance with it. The people answered, " Forbid the Christians taking water until that time." But the Magistrate had previously declared that he had no authority according to the laws to prohibit them taking water, and he accordingly dismissed the people without giving them any further answer, though they understood that until a reply should be received from Bombay the Magistrate had agreed to their request that the Christians should not be allowed to take water from the public fountains.

Afterwards the Magistrate, fearing lest there might be some difficulty should the Christians go to the tanks for water, placed police sepoys at all the tanks to guard them, and gave them orders to allow no one to prevent the Christians or any one else from getting water. Some think that the Magistrate did very wrong in so doing, but it is plain that he did not. It is the business of the Magistrate to take measures to prevent quarrels and tumults--and if he fails to do this he is liable to be reprimanded by the Government. The Hindoos doubtless think that the Magistrate should do every thing according to their wishes. But this would not be right. He cannot prohibit any one from doing what he pleases so long as he is obeying the laws. The Regulations distinctly state, that no one shall lose any right or property or forfeit his inheritance in consequence of leaving his own religion and embracing another, or in consequence of being put out of caste from any cause whatever ; and no law or custom hitherto in force which requires the forfeiture of any right, shall be regarded in any English Court. While therefore the Christians are obeying the laws and quietly exercising their just rights, it would be improper for the Magistrate to prevent their doing so out of regard to a law or custom which the Regulations declare he shall not acknowledge or allow. It is also said in the Proclamation of Her Majesty that no one shall be favored, and no one shall be molested or disquieted on account of his religious faith, and observances, but that all shall be equally and impartially protected by the laws. The Christians do nothing inconsistent with this, but the Hindoos go directly contrary to it and desire the Magistrate to decide this question in violation of these just provisions. The Christians do not lay claim to the right of takin water in the fountains belonging to Brah and of giving them pain, because the Brah are Hindoos, nor do they ask that they t selves should be favored because they are C tians, and that the Hindoos should be pro ed by the laws as they themselves desi be. All they ask is equal rights with other subjects of Government. But wha the Hindoos say ? They say, " these native verts are outcastes from our religion, an their principles and conduct are in accor with the Christian religion ; let them the be prohibited taking water with us, and let be molested and annoyed, and let them not the protection of the laws as we desire to but let us be favored." Now this is in ex contradiction to the declared wishes of He jesty. We cannot therefore think that the gistrate has done anything wrong in the which he has given.

Some of the Christians saw some boys th ing filth into the fountain from which the taken water on the 15th and 16th of Septe and the tank had become very dirty, so on the they took water from another tank. It is a ed by some that this statement is untrue, that no one put in any dirt, as they cou nothing of the kind in it. But how can th denied when there are those who saw the done with their own eyes? Besides any tank w all the people have abandoned and which is used by Christians might easily be poison those who hate them. It is plain therefore Christians must use the same tanks as othe ple. There is no other way.

The Hindoos say that it is an interference the Hindoo religion for the native conver take water out of their fountains. But fountains are not the property of the Hin and therefore they have no right to pr Christians taking water from these foun Besides this, on what grounds do the Hin say that it is inconsistent with the Hi religion that the converts should use their t In the Hindoo Scriptures it is said; *Na Yavanât parah ;* i. e. " There is no one l than a Yavan." (including in this term Mu mans, Parsees, Jews, and Christians). being the case, is it not at all against the doo religion to allow Mussulmans, Parsees Jews, and all those Mahars and Mangs who come Mussulmans, and all those Mahar Mang women who though not having emb the Mussulman religion have become the tresses of Mussulmans, to take water from tanks? And is it nothing against the rel of Brahmans that prostitutes who live the brutes, no matter from what caste originate, and that tanners also, should allowed to use water from the same ta How then is it against the Hindoo gion for the Christians to use the water? S say that it is all right to allow Mussulman

(Copy) No. 710 of 1859

Revenue Department
23 September 1859

Substance of a petition from Anandrao Babaji Deshpandey and two hundred and sixty eight other Hindoo inhabitants of Ahmednuggur, to the Right Honble the Governor in Council, dated the 17th and received and ordered to be translated on the 21st of September 1859.

There are fountains of water in different parts of the city, the aqueducts for them having been constructed by the Mahomedan Emperors. We have been using the water of the fountains from former times. There are two fountains near the place where the converts (who are few in number) reside. They have received their supplies from these fountains from the time of the commencement of their residence until now. The water will suffice them even if this number were twenty five times larger than it is at present. Actuated with a desire to interfere with our religion by force they went to take water out of the fountains used by us. Some of us prevented them from doing so, and told them politely that this act was an intentional attempt to interfere with our religion, that they had two fountains which they had hitherto made use of, and that it was altogether wrong on their part to resort to this new and dangerous practice. The converts did not heed this remonstrance and carried away water

by pace out of the fountains in our use, with a remark that they would in like manner pollute all the other fountains in the city. We considered this to be an act of oppression in religious matters and on the 15th inst. jointly presented a petition to the Collector and Magistrate, adducing strong appropriate and legal grounds for the issue of orders for preventing the converts from taking water out of the fountains assigned to us. That Officer secured before himself the attendance of such of the converts as had exhibited any determination in carrying away water from the fountains in our use, and put questions to them on the subject. The them stated to us that under the provisions of Act No XXI of 1850, a man who forsook his religion retained his right to the whole of his property, and asked us whether the converts were not similarly entitled to use the water of the fountains in question. We replied that there was no act permitting the taking out of the water from the fountains alluded to, that the act quoted was not at all applicable to the present case, but had reference to the inheritance of property and which the civil Court was authorized to carry out; that it was stated in the Proclamation issued by the most gracious Majesty the Queen on the 1st November of the last year, that Government would see that no one was molested or disquieted by reason of his religious faith &c.. Upon this the Magistrate intimated to us that he would make a reference to Government on the subject and that a final answer would be furnished to us in accordance with the

instructions which he might receive. We begged of him to prevent the converts from taking water out of the aforesaid fountains pending the receipt by him of the orders of Government. But men were employed to see that the converts were not interfered with from taking their supplies of water. On the 17th instant the converts took water from the Surunder fountain in the neighborhood of the civil courts. We again petitioned the Magistrate against this act of great injustice but we do not think he will make any arrangement in the matter. Hence this representation to Government.

What lengthy statements are made anent religion in the agreement executed by the Honble East India Company, and in paragraph 53 of the Charter granted by her most gracious Majesty the Queen's Government. The intention of protecting the religion of the people and of not injuring it has been expressed in the Regulations, Acts and orders hitherto issued. The Government was at that time in the hands of trading Company. At present her Majesty the great Queen Victoria has assumed the management of the affairs of India. Her desires her Majesty is to protect the religions of the people. The following statement is contained in section 7 of Her Majesty's Proclamation of the 1st of November last. "Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, We disclaim alike the right and the desire to impose our convictions on any of our subjects. None shall be in any wise favored, none molested or disquieted by reason of their religious faith and observances."

In the face of all this the converts have resorted to the

aforesaid dangerous practice. The Magistrate listens to them and without minding the true statements made by us, acts unjustly. We beg that he may be forthwith directed to put a stop to the above mentioned practice and permit the emptying of the fountains alluded to, and their purification in the manner prescribed by the Hindoo religion.

We have heard that during the rule of the Honble East India Company, an order was sent to it by Her Majesty the Queen's Government, stating that if the people of India received any injury at the hands of the American Missionaries who were there, or if they were displeased with them, immediate measures should be adopted for ensuring the departure of these Missionaries from its dominions. This order has not been made public. Practices at variance with our religion are now indulged in. We are molested and disquieted by reason of our religious faith. We cannot maintain the cause of this. We beg that the aforementioned order be taken into consideration if our information about its issue be correct. The proceedings of the converts are opposed to our religion, the laws of the country and her Majesty's Proclamation. There are many Chambhars, Dohoos, Mahars and Mangs and other people in the city who manage to get their supplies of water from the two fountains set apart for their use. We beg to request attention to this representation. It rests with your Lordship in Council to prevent the converts from using the fountains in our way.

Vinayak Nasooder
Mental Translator to Govt.

N.B. A further petition dated the 21st instant has been received from the Petitioners stating that they have heard that the converts are about to pollute by force the rest of the fountains in the city, and which are used by the Hindoos, and praying that this proceedings may be put a stop to.

No. 3439 of the 24th October 1859

Copy of the Resolution passed by Government (in the Judicial Department) on the Petition of Anundrao Babaju Deshpandey and other Hindoo Inhabitants of Ahmednuggur.

The Magistrate may be instructed to inform Anundrao Babaju Deshpandey that Government will not for a moment entertain so absurd and insulting an application as that contained in the Petition signed by himself and a few other misguided persons at Ahmednuggur. The Petitioners should be reminded that by their own showing the fountains in question were established by Mahomedan Kings, and that in the days of those Kings no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Peer or Mang who embraced the Mahomedan religion, how can they be polluted by the use of Christian converts? The Petitioners have forgotten their own Shasters which declare that the caste of the Ruler, whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's Proclamation which expressly states that none shall be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same Faith which the Queen not merely acknowledges but of which she proclaims herself the Defender.

Oct. 24. 1859.

Rec'd. Jan. 2. 1860.

A. H. Grant 5.

Rec'd May 21. 1860. 122

Donations.

REPORT

OF THE

AHMEDNUGGUR MISSION

FOR

1859.

BOMBAY:
PRINTED BY THOMAS GRAHAM.

1860.

REPORT

OF THE

AHMEDNUGGUR MISSION

FOR 1859.

THE Members of the Mission were the same as in the previous year. Our Mission families were all graciously preserved from severe illness, and although the cholera raged for several weeks in Ahmednuggur and in many villages in the neighborhood, yet it was not suffered to come nigh our dwellings. All the members of the Mission were allowed to pursue their usual work without interruption through the year, and even those residing in the villages were able to remain at their posts during the sickliest season. For these mercies we feel called upon to bless God and to consecrate our spared lives more entirely to his service.

The sudden death of our beloved sister Mrs. Wood of the Satara Mission from cholera in November after returning to her station from a visit to Ahmednuggur, is calculated to make us feel more deeply our obligations to God for sparing our lives amid the dangers of the past year, and the importance of doing with our might what our hands find to do, for the night cometh when no man can work. We sympathize deeply with our brethren of the Satara Mission who have been so repeatedly bereaved, and who have laid in the grave four female Missionaries, until now not one remains. Their affliction affects us also, inasmuch as our Mission will be under the necessity of supplying a Missionary family to aid in carrying on the work at Satara, until a reinforcement can be sent from America to their help.

The number of native Churches connected with the Mission is eleven, no new Church having been organized during the year.

One new pastor was ordained; and one of our ordained pastors was sent to supply the wants of the native Church connected with our Mission at Bombay, his place being supplied at Ahmednuggur by one of our licentiates, whose labors have proved very acceptable to the Church and successful in winning souls to Christ.

From a table given at the end of the Report it will be seen, that 64 persons were received to the privileges of church-membership during the year, that six persons were excommunicated and six died, and two members left the Mission for Bombay, leaving the total increase of church members 50, and the number at the end of the year 369. There were 282 baptized children connected with the churches at the end of the year, of which number 54 were baptized during the year. Six children went with their parents to the Bombay Mission, ten died, and seven were received to the communion of the church, making the actual increase in the number of baptized children 31. These baptized children form a most interesting class, and they bid fair to take a high place in the native community, if they are educated as they should be.

Besides the mercies mentioned above, we have received others which deserve particular notice in our account of what God has done for us the past year. We have received above 3000 Rupees in donations from friends in this country to aid us in our Missionary work. Of this sum 1000 Rupees were given by our excellent Collector, C E. Fraser Tytler Esq., to supply the deficiency in the appropriations made to us by our Society in America. In accordance with our usual plan we had requested a certain amount from our Society at home to meet the expected expenses of the Mission in 1859. In consequence of having incurred a large debt, our Society were unable to appropriate to the expenses of our Mission as much as we required. They felt themselves under the necessity of cutting down our estimates 2000 Rupees. On hearing of this, Mr. Tytler generously offered to supply half the deficiency, that we might not be cramped in carrying on the operations of the Mission. For his kindness and for that of other

friends in assisting us in the time of our need, we feel called upon to give hearty thanks to our Heavenly Father who put such thoughts into their hearts. In consequence of the aid received in this country we were able to carry on all our operations with efficiency, and still drew from the Treasury of our Society less than they had appropriated to our Mission even on the reduced scale.

Among the donations to our Mission is one from the Right Honorable the Governor, Lord Elphinstone, given after visiting our Mission schools in Ahmednuggur. We shall always have reason to remember the interest manifested by his Lordship and the members of his suite on this occasion. And especially have we reason to remember the assistance rendered us by Lord Elphinstone in maintaining the rights of native Christians; and in opposing the unjust demands of the heathen around us. For the principles enunciated in Lord Elphinstone's reply to the Hindoos of Ahmednuggur, who demanded that all native Christians should be denied the privilege of using the water of the public tanks, we would give him honor, and at the same time render hearty thanks to God who inclined his heart thus to maintain the cause of His people. Neither would we forget the earnest efforts of the local authorities to carry out the just decisions and to maintain the just laws of Government, efforts which have brought upon them much unmerited obloquy. We feel that in the course which has been taken, a precedent has been set which will prove of great importance to the progress of the gospel in India. The Government of Bombay has declared that native Christians shall have the same right to the use of the public tanks which Moosulmans have, and it has also declared that in the Government schools the children of native Christians shall be put on the same footing with those of Moosulmans and other classes who do not acknowledge caste. This is a sound principle, and one which relieves native Christians, especially those originally of the lower castes, from disabilities which have hitherto weighed them down. There is little doubt that if these principles are faithfully carried

out in the policy of the Government, the class of native Christians will soon stand at the head of the native community in this country. Many things are tending rapidly to this result.

The Annual Meeting of the Mission in October was an occasion of rare interest. Never did we see before such a company of native Christians together, as were assembled at Ahmednuggur on the 28th, 29th and 30th of that month, and when on Sabbath afternoon 200 native Christians sat down together with the Missionaries and a few English friends to the table of the Lord, it was a scene adapted to excite feelings of lively gratitude in the hearts of all who pray, "Thy kingdom come." We had made preparations for this sacramental occasion by meetings for prayer and mutual exhortation for three days previous, and especially by a day of prayer and fasting on the Friday preceding the Sabbath; and the prayers offered and the addresses delivered at these meetings by the native brethren exhibited evident proof of the working of God's Spirit in their hearts, and we felt like saying, "What hath God wrought!"

Other reasons for gratitude to God for his mercies the past year will appear in the reports of the particular fields, which will be presented in their order.

The arrangement of the Missionaries, Pastors, Licentiates, Native Helpers (including Christian Teachers), and Churches, as they stood at the close of the year 1859, is as follows:—

1. Central Field.—*Station at Ahmednuggur.* Rev. H. Ballantine, Mrs. Ballantine, and Miss Farrar.

Native Pastors.—Rev. Hari Ramchundra, and Rev. Ramkrishna V. Modak (at Bombay). *Licentiate*, Mr. Vishnoopunt Karmarkar.

Churches.—Ahmednuggur First, Ahmednuggur Second, and Lonee. *Outstations.*—Shendee, Wadgaum and Lonee. Thirteen Native Helpers and one tract Colporteur. (In this is included the Western Field containing the Lonee church, which is still under the charge of the Missionary at Ahmednuggur.)

2. South Western Field.—*Station at Seroor.* Rev. L. Bissell, and Mrs. Bissell.

Native Pastor. Rev. Sidoba B. Misál. *Church* at Seroor. *Outstations.* Wadegawhan, Shirasgaum and Karde. Six Native Helpers.

3. Southern Field.—*Station at Kolgaum.* Rev. S. C. Dean and Mrs. Dean.

Church, at Kolgaum. Four Native Helpers and one tract Colporteur.

4. First Northern Field.—*Station at Rahooree.* Rev. A. Abbott and Mrs. Abbott. Mr. Abbott still resides at Ahmednuggur, until his house which he is building at Rahooree is finished, but much of his time is spent in tours in his field.

Churches.—Shingvay and Gahoo. *Outstations.*—Shingvay, Gahoo, Wambooree, and Kendal. Five Native Helpers.

5. Second Northern Field.—*Station at Khokar.* Rev. W. P. Barker and Mrs. Barker.

Churches.—Khokar and Panchegaum. *Outstations.*—Bherdapoor, Panchegaum, Kherdee, Wadaley, Bhokar, Satral, and Khoorsangaum. Fourteen Native Helpers.

6. North Eastern Field.—*Station at Wadàle.* Rev. S. B. Fairbank and Mrs. Fairbank.

Licentiate.—Mr. Maruti R. Sángale.

Churches.—Chanday, Dedgaum. *Outstations.*—Newasse, Toke, Sooregaum, Chande, Shingave, Miree, Pimpalgaum, Dedgaum, Bhende, and Hiware. Eleven Native Helpers.

In all there were in connection with the Ahmednuggur Mission at the close of 1859, six Missionaries and seven female Missionaries, three native Pastors, two Licentiates, fifty-three Native Helpers, two Colporteurs, and eleven Churches.

I. Report of the Central Field; Ahmednuggur Station.

1. Churches.—The past year has been one of prosperity in the churches connected with this station. Thirteen persons were received to the com-

munion of the First Church, five of whom had been baptized in infancy; and six persons were received to the Second Church, all of them originally heathen. Of those received to the First Church, two were a man and wife of the Mahar caste belonging to a village called Agadgaum, ten miles north-east from Ahmednuggur, in a very hilly region and on account of its situation difficult of access. In frequent visits to Ahmednuggur these two individuals became acquainted with the truth, and at length after being examined by the Church and approved, the Pastor of the Church went to their village with several Christian brethren and baptized them in the presence of many of the villagers. It is hoped that the truth will continue to spread among the villages in that hilly district.

Of the six persons received to the Second Church, two were a mother and son connected with a Regiment which afterwards removed from here to the Southern Mahratta country, and four members of this Church including the two just mentioned, removed with it. The husband of the woman was also desirous of being received to the Church, and gave evidence of being really a changed man, but in consequence of his being ordered off to a distance on detachment duty, he had not the opportunity of making a profession of his faith.

Two persons received to this Church in October were a man named Ramjee of the Koonabee caste and his wife, the history of whose conversion is one of peculiar interest in itself and gives us ground to hope for the speedy extension of the knowledge of the truth and its reception among the working classes of Ahmednuggur. The man here referred to has for many years been employed as a workman in the trade of braziers. Being a superior workman, his labor is very profitable to his employers. For more than a year he has given evidence of the influence of the truth upon his mind. He appears to have been led to the consideration of the subject of religion at first by the mutinies of 1857. He told the people who were speaking about the plans for destroying the English, that he did not believe that God would suffer the English to be destroyed, for their Government was one of justice and their religion was a religion of truth and honesty. He then commenced coming on the Sabbath to the religious services in the Second Church, and was gradually led to a better understanding of the truth. At first he was very timid, and came to Church only when it was convenient or when no obstacle appeared to prevent. He however discussed the subject of religion with the braziers who employed him and with his fellow-workmen, and found out all their objections to the doctrines of the word of God. The braziers being Moosulmans were accustomed to bring forward their old objection that Christ could not be the Son of God. He brought his difficulty to us, and was soon convinced that the objection had no force, and became satisfied

that his only hope of salvation was in Jesus Christ. He now became more bold, and came to church regularly on the Sabbath, and frequently came for religious instruction to the houses of the native brethren and especially to the house of the native Pastor of the Second Church, and would spend half the night in examining the Scriptures, religious conversation and prayer. He would frequently assist the brethren in conversing with others who came to make enquiries or for discussion on the subject of religion, and would give the reasons which had convinced his own mind that Jesus is indeed the Christ and the only Saviour of men. He then commenced telling his wife of his new views, and to his surprise he found that she was willing to join him in forsaking Hindooism. This greatly encouraged him. Her mother came to see them, and they told her that they were determined to become Christians, and that perhaps she might be brought into some trouble if she staid in their house. She staid with them, however, for a few days, and she used all the means in her power to prevent her daughter from going with her husband in his abandonment of his ancestral religion, but her entreaties and persuasions had no effect. The women in the neighbourhood endeavoured to persuade the young woman to forsake her husband, promising that they would provide another husband for her, but she replied that even if her husband did not become a Christian she would embrace the religion of Christ for the sake of her own salvation, and that she would on no account forsake him on his becoming a Christian. In this frank and open manner they continued to show to all their neighbours their determination to become Christians, and all went on quietly and pleasantly until just before their baptism, when the owner of the house which they occupied told them, that as they were now about to embrace Christianity he could not allow them to have his house any longer. All their household furniture was put out of the house, and in the presence of a large number of natives who looked on without saying a word, they removed to a house belonging to the Mission. The next Sabbath, October 30th, they were baptized in the presence of a large assembly, and all of us rejoiced that those for whom we had long been praying, had now at length been brought into the fold of Christ. The man continues to work at his trade with the same employer as before, and has had offers from other braziers also at even better wages. He is exerting a good influence upon the minds of his acquaintances, and we have hope of seeing others who have been led to the knowledge of the truth through his instrumentality, brought into the Church and made fellow-laborers with him in the vineyard of his Master.

At the same time with this young man and woman, another young man named Godajee and his wife received baptism in connection with the Second Church. They belong to a village 24 miles west from Ahmednuggur, but

came here for employment, and while working for his living the young man attracted our attention by the interest which he manifested in the subject of religion and his desire to know more of the truth. We found that years ago, when he was but a small boy living in his own village, he had attended a school established by the Mission in a village near his own, and that he walked several miles every day to attend it and only ceased when the school was broken up. In the few weeks that he attended school he had learned to read in easy reading, but had had no opportunities afterwards of pursuing his studies. His wife who is quite young, seemed like him very earnest to know the truth and to become able to read well. Both of them were at once put in the Mission schools, and we hope that they will be prepared in a few years to do much good in their own village by making known the truths of the word of God to their relations and acquaintance.

It is proper here to speak of another young man, named Krishna Salee, who was received to the Church on the first Sabbath in this year. He is of the weaver caste and is a pupil in the Government English School. Three years ago he came out with two other companions who were determined to be Christians and took refuge at my house; but his courage failed him and he returned to his mother and friends though with a heavy heart. He for some time ceased to come near us, but he was very unhappy, feeling that salvation was to be found in Christ alone and that none but true Christians were truly happy. At length during the past year be began to come to us again for religious conversation and prayer, and finally he attended the chapel regularly on the Sabbath. He was urged to become a Christian by his young wife who was herself desirous of embracing Christianity. At length he came and asked to be baptized, and he with his wife went to the house of one of the Christians to reside temporarily, thus openly breaking caste and casting in his lot with the people of God. We were rejoiced to see that the power of Christ had prevailed in this conflict with Satan and had delivered him out of the snare of the devil. His mother, strange to say, is desirous that he should come and live with her as formerly, and we hope that by residing there and maintaining free social intercourse with his relatives and the people of his former caste he will do much to extend the influence of the truth among them.

Ramkrishnapunt, the Pastor of the Second Church, having removed to Bombay in order to become the Pastor of the Native Church connected with our Mission in that place, he and his wife removed their relations from this Church to Bombay. It was with great reluctance that he finally consented to be separated from his own beloved Church in Ahmednuggur. The attachment was mutual and strong, but the question of duty was carefully and prayerfully considered, and as the Mission desired that he should become the

Pastor of the Church in Bombay and as the Providence of God seemed to call him thither, he cheerfully waived his own preferences and went to Bombay to serve Christ in that great city. Our best wishes and prayers go with him, and we hope that he may be made the instrument of great good in Bombay, while his influence continues to be felt also among those formerly under his pastoral care.

The Second Church has enjoyed the ministrations of one of our licentiates, Rev. Vishnoopunt Karmarkar, during the year, and they have requested the Mission to ordain him as Pastor over the church in place of Ramkrishnapunt. His ministerial labors and his influence in the native community of Ahmednuggur are, we think, of great value to the church. The number of earnest inquirers who come to be instructed in the truths of the word of God, was never greater than during the latter part of the year, and we hope to see some of them brought into the church before many months. In consequence of Ramkrishnapunt's departure to Bombay and the sickness of Vishnoopunt, which has compelled his absence from the station for a season, we have no separate Report of the Second Church. It is sufficient here to state, in addition to what has been stated above in reference to this church, that the number of persons connected with it at the close of the year was 28. One person was particularly mentioned in the last Report as having professed his faith in Christ and soon after apostatized. He was formally excommunicated the past year. Thus the number of the Church was only three more at the close of the year than at the beginning. Five children were baptized during the year, and six removed to Bombay with their parents, leaving 15 baptized children connected with the church at the end of the year.

The Church at Lonee has been increased the past year by the addition of six members on the profession of their faith in Christ, and one of these has been dismissed to join the Church at Seroor in consequence of being employed there as teacher. The number of members at the close of the year was 13. The number of children baptized was 5, one removed with its parents to Seroor, and two were received to the communion of the Church, leaving seven baptized children at the close of the year.

Of the six persons received to the Church three belong to one family, a man and his wife and daughter-in-law. His son, the husband of the young woman, had previously united with the Church, and is preparing to be a Catechist. The mother, although quite advanced in age, has exhibited a great desire to learn to read, that she might be useful to the heathen females in her own village by reading to them the word of God. Her perseverance in this work has been very encouraging. This family belong to a village 28 miles west of Ahmednuggur and 10 miles from Lonee. Thus the word

of the Lord is spreading in that region, where much labor was performed by our beloved brother Yesuba Powar who died two years ago, and where his son is now following up his labors.

Of the eleven churches connected with the Mission, nine are established in villages in different directions from Ahmednuggur. We have churches on the south and south-west, west, north-west, north and north-east, but in the district of country lying east and south-east of us no church has yet been established. During the past year the Pastor of the First Church has spent two months and a half altogether in making tours for preaching in that district, (the district of Ashtee) with his family, and has enjoyed excellent opportunities of making known the truths of the gospel to the people of the highest castes, both men and women. Some account of these tours has been published in the "Dnyanodaya," and republished in other papers in this country. The principal Police Officer in the district of Ashtee, Mr. Vyankatrao, is a converted Brahman, baptized in this Mission and still a member of the First Church; and his influence furnishes great facilities for making preaching tours and giving religious instruction there. As this district is a portion of the Assigned Districts taken from the Nizam a few years ago by the English Government, the people had enjoyed very few opportunities of hearing the truth previously, and like the people of Galilee before the time of Christ, they sat in darkness and in the region of the shadow of death. It would be very pleasant to see a Church established on that side of Ahmednuggur and to see also a Missionary station or outstation formed there and scattering the light of the Gospel amid the surrounding darkness.

2. *Schools, Theological Education, &c.*—The school for Catechists and that for small boys, and also the school for girls, the children of Christians, have all been prospered the past year. The numbers were about the same as in the year previous. Four of the boys in the school for Catechists have united with the Church, and also two girls in the Christian girls' school. Frequent examinations have been held of these schools, and those friends who have had an opportunity of visiting them have expressed themselves as very much gratified by the appearance of the pupils. In August Lord Elphinstone, who was at that time at Ahmednuggur on a visit, expressed his desire to visit the schools connected with the Mission, and a day being appointed his Lordship came with some of his secretaries and attendants. The schools were assembled in the large Mission Chapel, which was filled with the Native Christians and their wives and children. The girls were first examined in Arithmetic and Geography and in the Scriptures, and then the boys came forward and were examined in Geography, Arithmetic and in Ancient Chronology. All the visitors expressed themselves as much gratified with what they saw of the progress

of the scholars, who were nearly all converts or the children of converts. Lord Elphinstone made many inquiries in regard to the native Christians and the scholars of the school, and requested to be made acquainted with the Pastor of the First Church to whom he afterwards made a present of valuable books. Some of the gentlemen remarked that they had never before attended an examination of purely vernacular schools in this country, although they had often attended English examinations in Bombay, and they were pleased to see the amount of information communicated here through the Mahratta language. The native Christians were very much gratified by the kindness and attention exhibited to them by Lord Elphinstone and the other gentlemen present.

A fine school-house has been erected the past year by the aid of the ladies of the station for the school for girls in the Lascar Lines, which is under the charge of Miss Farrar, and is supported by the contributions of the ladies and gentlemen residing here. This school also received a donation of 100 Rupees from Lord Elphinstone.

Lectures on Theology were given as in previous years to a class of six young men, who prepared essays every two weeks on the subjects discussed in the Lectures.

Lectures were given three days in each week on the Bible, and one day on Sacred Chronology, which were attended by nearly all the boys in the school for catechists as well as by the students of Theology. The portion of Scripture taken up the past year for examination was the First Epistle to the Corinthians, which is full of instruction to churches formed of converts from heathenism. The meaning of the Apostle was very carefully investigated with the aid of such helps as Prof. Hodge's Commentary on 1st Corinthians and the works of other commentators.

The work of editing the *Dnyanodaya* occupied some portion of my time during the year, though the greater part of the labor was performed by my assistant, Mr. Shahoo Dajee. This paper has been of great importance to us the past year, especially during the excitement which prevailed on the subject of the use of the public tanks by our native converts. Many false reports were in circulation in the community and especially in the districts, and numerous ridiculous stories were told of what the native Christians and the Missionaries had done, and what they designed to do;—but through the pages of the *Dnyanodaya* we were able to state exactly what had occurred, and to give correct information to the people of the decisions of the Government, as well as to show the reasonableness of the demands of the native converts.

3. *Rights of Native Christians.*—This subject has assumed an unusual importance the past year in consequence of peculiar circumstances which have occurred at this station.

The Mission having for many years past rented a house in Ahmednuggur, with a reservoir of good water on the premises, the native Christians who generally lived near the Missionaries had made use of this water. But recently houses had been occupied by native Christians in different parts of the city, and it became very inconvenient for them to obtain all their water from the Mission compound. Knowing that the laws of India secured to native c nverts all the rights which they enjoyed before conversion, I took occasion when the Governor was at Ahmednuggur to mention to his Secretaries and also to the Collector, what the converts desired in respect to the use of the water of the public tanks. The Collector at once declared himself ready to sustain the right of all converts to use the public tanks, who had enjoyed the right before conversion, as this was in accordance with the law. In the month of September the native converts accordingly began to take water from the public reservoirs, having previously informed the native authorities of the town of their intention, and having been told by them that arrangements would be made to protect them in their rights. The Brahmans immediately made the most determined resistance. They threatened to beat any Christian who should touch the reservoirs. They prohibited the Hindoos using water from the tanks which they said had been defiled by being used by Christians; and they made a petition to the Magistrate, urging him to prevent the native converts from using the public tanks. The Magistrate, Mr. Tytler, called the principal inhabitants of the city together a few days after, and read to them his reply to their petition. He informed them that those who had the right to draw water from the tanks before conversion, had not forfeited that right by embracing Christianity, that on the contrary the law ensures them every right which they possessed before their conversion, and that this law would be enforced, and those acting contrary thereto punished. The Magistrate added that in Bombay and many other places all classes of the community, Christian converts, Hindoos and Mohammedans, have free access to all the public tanks and wells, and that in Ahmednuggur, while cattle, horses, donkeys, prostitutes, &c., have all access to the public tanks, this common and obvious right the petitioners sought to deny to persons whose high respectability they themselves dared not and could not gainsay, and they denied them this right solely because they were Christians. This decision of the Magistrate was confirmed by the Governor before it was communicated to the petitioners. But the Brahmans, hoping to intimidate the Government, prevailed on the shopkeepers to shut all their shops, and no one was allowed to buy or sell even the most necessary articles in the bazar, though much trading continued to be carried on under cover. The people were told that any one who opened his shop would be considered as the offspring of a Christian. But finding that the Government were firm, the

shopkeepers after three or four days refused to obey the arbitrary orders of the Brahmans any longer and opened their shops again.

In the mean time the people of Ahmednuggur, or rather a small portion of the Brahman population, had petitioned the Governor of Bombay complaining of the Collector and urging that he might be directed to prevent the native converts from using the water. The answer of the Governor was very decided. It was as follows,—"Copy of a Resolution passed by Government, in the Judicial Department, on the petition of Anandrao Babajee Deshpanday and other inhabitants of Ahmednuggur. The Magistrate may be instructed to inform Anandrao Deshpanday that Government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed by himself and a few other misguided persons at Ahmednuggur. The petitioners should be reminded that by their own showing the fountains in question were established by Mahomedan kings, and that in the days of those kings no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Dher or Mang who embraced the Mahomedan religion how can they be polluted by the use of Christian converts? The petitioners have forgotten their own Shastras which declare that the caste of the Ruler, whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's Proclamation which expressly states that *none* shall be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith which the Queen not merely acknowledges but of which she proclaims herself the Defender."

Thus the rights of native converts were sustained. Some severe fines were inflicted by the local authorities upon persons who were guilty of using violence to the native Christians in connection with this excitement, and all saw that the Magistrate was determined to enforce the laws and to carry out the decision of Government. The consequence is, that every thing is now quiet at Ahmednuggur, but the natives generally do not use the tanks from which Christians have taken water. We hope that they will soon see their folly in thus allowing themselves to be deprived of a natural right, and that instead of obeying the behests of the Brahmans they will follow the example of Hindoos in Bombay and other places, where all classes without exception, Brahmans as well as others, use the water of the public tanks without any fear, lest it may have been polluted by the touch of a native Christian.

4. *Meetings for Prayer.*—A meeting for prayer on every other day of the week, which was commenced in 1858, has been continued the past year. At these meetings the native brethren would frequently relate interesting incidents which had occurred in their conversations with the people, or

would present the case of some inquirer, of his doubts and difficulties, and ask for the prayers of the people of God in his behalf. Or some brother would give an account of a tour which he had performed and of the people whom he had addressed. And frequently native brethren coming in from the villages where they resided, would give an account of the state of religion in their vicinity, and ask the prayers of the brethren in behalf of the people around them. Thus these prayer-meetings became a bond of union among Christians, and furnished opportunity for giving and receiving information on the religious interests of the people in Ahmednuggur and of the neighbouring districts. In this respect then, these prayer meetings served a very important purpose. In other respects also, we have reason to believe, they were blessed of God.

When the Annual Meeting of the Mission occurred in October, it was determined to call in the native helpers from the outstations, and give them also the opportunity of meeting together for social religious worship and mutual exhortation. They were very glad to come, and with them came many other native Christians from the villages and joined in the religious meetings. A prayer-meeting was held at 9 o'clock every morning in English, at which all the Missionaries and their families assembled, and every day at 12 o'clock we had a prayer meeting in Mahratta, which was attended by a large number of native Christians. These meetings were often very interesting, and were the means of drawing out the religious feelings of the native brethren in an unusual degree. They commenced on the 19th of October and continued for two weeks; and on Thursday, Friday, and Saturday of the last week in October, public meetings were also held for hearing addresses from the Missionaries and native Christians. We were favored during these meetings with the presence of Rev. Mr. Wood from Satara, Rev. Messrs. Harding and Bowen from Bombay, and Rev. Appajee Bapoojee of the Church Mission, Nassick, and the addresses of these brethren served to add interest to our meetings. On Sabbath, October 30th, the Sacrament of the Lord's Supper was administered, the large Mission Chapel being crowded on the occasion. On Monday the native brethren from the outstations began to leave us for their homes, very much cheered and encouraged, and all of us were much refreshed, and we trust benefited by the opportunities of Christian intercourse which we had enjoyed together. It was indeed "a feast of fat things," and we felt that it would be our own fault, and a grievous one, if we did not receive benefit from such precious opportunities. Our dear sister, Mrs. Wood, of Satara, who was so suddenly called away from her work on earth to her rest in heaven a few days after the close of the meeting, felt the deepest interest in the religious privileges of the meeting, which from being so long comparatively alone in Satara, she enjoyed in a peculiar measure, and

there is no doubt, as was afterwards remarked by her bereaved husband, that she was strengthened by the enjoyment of these privileges and prepared for the last conflict. Oh, how great will be the joy of all who shall be permitted to meet in the great assembly in heaven, and there recount the mercies of God to us upon earth. There he that soweth and he that reapeth, the Missionary, the Native Pastor and Catechist and all the converts shall rejoice together, giving the glory of their salvation to him who has redeemed them with his own blood.

H. Ballantine.

Report of the First Church in Ahmednuggur.

During 1859 thirteen persons were added to the Church, six were dismissed to other Churches and one died, leaving 95 in the Church at the end of the year. Of those received into the Church, five had been baptized in infancy, and were attending the Mission schools at the time of their conversion. Six others were women, the wives of Church members, and in one case the daughter of a Church member. Only two, a man and his wife from Agadgaum, 10 miles distant from Ahmednuggur, were beyond the reach of the usual means of grace, but by frequently coming to Ahmednuggur and conversing with Christians they became acquainted with the gospel, and were at length led to embrace it.

All these persons received instruction from Mr. Ballantine and myself in the truths of Christianity, and the Church after being satisfied of their acquaintance with these truths and of their good conduct determined to receive them.

Three persons have been suspended from the Church, and one formerly suspended has on good evidence of deep and humble repentance for his sin been restored. Seven persons remained suspended at the end of the year.

Seven children were baptized during the year, two were received to the privileges of Church membership, one went with its parents to another Church, and one died, leaving 77 baptized children at the close of the year. My labors the past year have been very much the same as in years previous, except that in consequence of Ramkrishnapunt's departure to Bombay I have had the charge of the school established by Col. Pottinger in the Lascar Lines, and I have there introduced the course of religious instruction usual in our Mission schools.

I have had good opportunities of making known the gospel in different places in Ahmednuggur; and in the neighbouring villages these opportunities have been better the past year than ever before. In addition to this I have spent altogether about two months and a half in tours with my family in the district of Ashtee; and in consequence of the aid rendered by the native Police Officer in that district, who is a converted Brahman, I have enjoyed unusually favorable opportunities there of preaching the gospel to men and women of the highest castes.

The system of raising money by subscription for aiding the poor of the Church and for contributing to the support of the Pastor, has been pursued as it was

commenced in 1858, and some of the members of the Church have agreed that from the beginning of 1860 they will give one twentieth of their income for the support of the Pastor alone. In order to carry out this plan efficiently the former Deacons not being considered sufficient in number, two new Deacons were appointed.

The prayer meetings commenced in 1858 for the out-pouring of the Spirit of God have been continued three times a week; and besides this, at the Annual Meeting of the Mission in October, when the Missionaries came here from different places and the native Christians came in from the villages around, daily prayer-meetings were held, and God was pleased to answer prayer and to rejoice the hearts of his people, so that we who had before been cold and inactive in the service of Christ, were warmed with the fire of his love and filled with earnest desires to glorify him. We thus obtained a little experience of the revival spirit in America and Europe, and were led to hope for a still richer experience of the same blessing.

During the past year the Christian Church has been confirmed in its rights and privileges by the Government. Not only have those, who had equal rights with others before conversion, been sustained in their rights by all the authority of Government, but even those originally of low caste have been declared to have the same rights as Moosulmans, after becoming Christians. Thus has been fulfilled the prophecy, "Behold all they that were incensed against thee shall be ashamed and confounded, they shall be as nothing, and they that strive with thee shall perish." It may well be said in these circumstances that the authorities in this land have become nursing fathers, and Queen Victoria nursing mother of the Church of our God. And we trust that God will do for us still greater things than these.

HARI RAMCHUNDRA.

II.—REPORT OF THE SOUTH-WESTERN FIELD; SEROOR STATION.

The Lord has given us the privilege of serving Him in this field another year, for which we praise him. The humblest place in His service is more than we are worthy of, and should be accepted with devout gratitude. The record of the past year in our own hearts is full of mercies temporal and spiritual. The record as regards the work of Christ, furnishes occasion both for thanksgiving and humiliation.

The Church.—In June last Mr. Sidobá B. Misál, a licentiate of this Mission, was ordained Pastor of the church in Seroor. He has been preaching to the congregation in this place since receiving his licensure four years ago; and at a meeting of the Mission in May a request was presented from the church here to ordain him as their Pastor. The candidate having signified his desire for the same, and passed the requisite examination, was ordained accordingly. I

believe this relation is one of mutual respect and affection on the part of Pastor and people, and trust it will prove a lasting blessing to both.

The church have recognised the principle, that they are bound to contribute to the support of their pastor according to their ability. Near the close of the year a resolution was passed to make monthly contributions for this purpose from the beginning of 1860. On account of their fewness and poverty they can at present pay but a small part of the pastor's salary. But it is gratifying that they are not disposed to excuse themselves from doing anything because they can do but little. Will not some one, to whom the Lord has given the means, delight to help this little flock in the wilderness in supplying themselves with the bread of life ?

In the last Report of this station, reference was made to some who had walked disorderly, and had thus brought reproach upon the cause of Christ. Of these I grieve to say that to preserve the purity of the church it has been found necessary to cut off three, who have proved false to their profession. One who was suspended from church-fellowship in 1858, has been restored. There have been no additions to the church by profession during the year; two have been received by letter from other churches.

Tours.—In the villages that have been visited the past year, I cannot say that any marked change appears in their manner of treating the truth. An utter refusal to listen is very rare. We can generally get a good hearing from a considerable number of the people. Often they will come to our tent to attend the Sabbath services. Many assent to what we say with such earnestness that it is evident they are intellectually convinced. From these we may hope for fruits in due time. Many try to show that after all Hinduism and Christianity are in fact one, differing only in name,—a futile effort which only serves to bring out more clearly the heaven-wide difference. Occasionally we meet one or more in a place who evince a true interest, a teachable spirit and a desire to know more of the way of life. But these cases are as yet very rare. The more common reply is, " what you say is true, but who is going to embrace it ?" In several villages an unusual desire for tracts appeared, and a good number were distributed both gratuitously and by sale.

Out-stations.—Wàdagavhàn and Shirasgàv have been occupied by their respective catechists as heretofore. In the latter place the assistant meets with less opposition than formerly. Though originally of the lowest caste, he is now treated with respect by all classes.

During the last two months of the year a school-house and teachers' house were erected in the *Máhárwàda* of the village of Karde, six miles south of Seroor. The teacher removed thither in the beginning of the present year. The fruits of this effort are yet to be developed. The school at Seroor has been small most of the year.

Efforts to obtain a house for a catechist in the village of Tallegáv have hitherto been unsuccessful. In my visits thither the people still invite me to come, and I am not without hope that the way will yet be opened.

Prayer-Meetings.—Two weekly meetings for prayer have been sustained by the few Christians who reside in Seroor. In the month of September a daily prayer-meeting was commenced in the Chapel, which was continued about six weeks. This was held in the evening, and was attended not only by the members of the church, but by many others,—often thirty or forty being present and listening attentively to the prayers and exhortations. The necessary absence of myself and others from the station rendered it impossible to continue these meetings, but even for so short a time they were not in vain. It is one of the blessed fruits of prayer that it increases its own spirit in those who offer it. The praying one may not see the answer to his petition at once, yet is he not discouraged. He knows that "He is faithful that promised," and delay only draws him nearer to God, and makes him more bold at the throne of grace. And if he cannot at once point to the fruits of his prayers among those around him, he can say with David, "I humbled my soul with fasting, and my prayer returned into mine own bosom."

We hear often of "the great want of India," and there are many opinions as to what it is. If I were to add one to these it should be, *India wants men to pray for it*,—men of faith, who have power with God and prevail.

LEMUEL BISSELL.

III.—REPORT OF THE SOUTHERN FIELD; KOLGAUM STATION.

Through the goodness of God I have been permitted to spend a large portion of the year with my family in going from village to village to preach the gospel. The commencement of the year found us on a long tour some sixty miles from Ahmednuggur. We continued this tour until some time in the month of March, when we were obliged to go into Ahmednuggur on account of the heat. We spent ten weeks of the rainy season at Kolgaum, which is some twenty miles south of Ahmednuggur, where the only Church in this field is situated. Since the rains our time has been spent on another long tour, excepting a short time when we attended a business meeting of the Mission at Ahmednuggur.

When on our tours, we pitch our tent in a village and remain there from two days to two weeks, and using this as a centre we visit the near villages. In this way during the year we have pitched our tent in thirty-three different villages, and some of these villages we have visited two or three times.

I have had during the year the assistance of three catechists and one colporteur. One teacher has been under my care for seven months. He has at present fourteen pupils in his school.

At the commencement of the year there were ten members in Kolgaum Church. During the year five have been added to the Church, three by letter and two by profession. One member has been excommunicated for renouncing Christianity, leaving fourteen the present number in the Church. Two of these have been suspended for unchristian conduct, leaving twelve in good standing.

The past year has been a time for sowing the seed rather than a time for gathering in the harvest. Though we see but few ready to come out and take the vows of God upon them, yet we are not left without evidence that our labors have been blessed of the Lord. We find that the seed is taking root. The knowledge of Christianity is spreading. The bitter hatred is giving place to calmness and friendly feeling. We find each time we visit a village, that the people appear more friendly to us and more ready to hear and acknowledge the truth than on the previous occasion. In some villages, where one year since many exhibited much hatred of the name of Jesus, now we see nothing of it. They now admit the truth of what we preach, though they do not believe it from the heart. Nothing but the Spirit of God can convince the heart. What we most need is the outpouring of the Holy Spirit. God gives his Spirit in answer to prayer.—Brethren, pray for us.

S. C. Dean.

IV. Report of the Northern Field; Rahooree Station.

During the past year there has been an increasing desire on the part of the people generally to hear the word of life.

The excitement in Ahmednuggur in regard to the water difficulty, extended to nearly all the villages in this district and caused some opposition, and some individuals in consequence of it, stood aloof from those who sought to give them Christian instruction. In general the opposite effect was produced. It set the people to thinking, and it furnished occasion for conversation on the folly and oppression of caste. This excitement plainly revealed the fact, that not a few among the more intelligent would rejoice in the downfall of caste and its utter extinction. They have been led to see more than ever before the abject slavery, to which they have been reduced by the caste system.

The decision of Government and the opposition to that decision on the part of a few bigoted Brahmans, have opened the eyes of many to the impudent and hollow pretensions of the Brahmans. It may lead Government to perceive, that to interfere with caste is simply to interfere with a system of oppression, and that *it is no interference with the Hindoo religion.*

In one village the excitement led to acts of violence, but the promptness of

Government in punishing the offenders, completely stopped any further demonstration on the part of the people. On the contrary, there has been a great desire manifested to hear the gospel, and better opportunities of preaching to all classes, than ever before. In the months of January, February, November and December, tours were made to the more important places in the district. The plan has been to stop two or three weeks in a place, visiting in the mean time the near villages. This plan gave all who desired it an opportunity of frequently hearing the truth. This plan of touring has been adopted with the hope, that the presentations of truth for a number of days in succession will create an interest and give a permanency to impressions, that could not be expected from a more transient visit. These visits to the villages were usually preceded by frequent invitations on the part of the people. And while at these villages, religious meetings were frequently held at the houses of the upper classes at their request, and neighbors with their families came together and listened with attention for an hour to the word of God and the voice of prayer.

Notwithstanding all this readiness, and in some cases eagerness to hear the Gospel, not an individual of the upper or middle classes, has expressed a desire to unite with the people of God. All the Christians in this district, and all those who are now asking for baptism, belong to one caste. They are all from the Mahar caste. This doubtless is a great obstacle in the way of others embracing Christianity.

During the past year eleven have been received to the Church at Gahu on profession of their faith, and three persons have been received into the Church at Shingvey. Some fifteen persons have applied for admission to the Church.

Some interesting cases of conversion might be mentioned. An orphan lad adopted by a Gosaveen, had a great desire to learn to read. He knew of the Mission school in a neighbouring village, and obtaining the consent of his adopted mother he started for the school. A heavy rain had fallen the previous night, and the river he was to cross was much swollen. As he approached its banks, he saw a collection of people, some of whom were pulling upon a rope with all their might and shouting as Hindoos always do when a desperate effort is required. On coming up to them he found that one of the village gods had tumbled into the river. After stopping a few minutes to witness their vain struggles to extricate the drowned god, he leaped into the river and soon landed safely on the other side. A few hours brought him to the school where he was admitted. After becoming acquainted with the scholars, he one day related the circumstance of the idols tumbling into the river. The comments which the school boys made upon this story completely shook his faith in idolatry. After learning the story of Christ, he tore his beads (the badge of his profession) from his neck,

and resolved to be a Christian. He commenced at once to take an active part in the prayer meeting. The mother soon heard of the change that had taken place in her son's conduct and she came in haste to remove him from the school. The reasons which the lad gave his mother for changing his religion, and the Christian instruction which she received from the teacher and other Christians at that place, awakened in her a desire to know more of this new religion. She remained there several weeks for this purpose. The result was that she too resolved to be a Christian. They both have since united with the Church at Gahu.

At the commencement of the year there were three Mission schools in this district. One has been discontinued for want of interest on the part of the Mahars to send their children to school. Another school has been quite small during the busy season of the year. Only one school has been carried on efficiently through the year. The Mahars have in several villages been urgent for Christian schools, but as soon as their children can earn a few pice, they do not care to send them to school. In two villages the upper and middle classes have asked for Christian schools. They say they have no objection to a Christian teacher, provided he is not from a low caste. Could such a school be established among them, much good might be expected as the result.

The Lord can raise up such teachers and other agencies as he needs for carrying on his own blessed work, and he can open the hearts of his people to contribute all necessary funds for this purpose.

A. Abbott.

V. Report of the Second Northern Field; Khokar Station.

Our Heavenly Father has graciously watched over us for good during all the days of another year, and its close finds us in the enjoyment of numerous blessings. I desire from the heart to say, "Bless the Lord, O my soul, and forget not all his benefits." He has once and again raised us from sickness to health, and though within the year the pestilence has raged fearfully at our station, and in the surrounding villages, it was not permitted to visit our dwelling.

None of the members of our Churches have been called away by death, and only one baptized child has died. With special gratitude I have to record that I was able to remain at the station with my family during the whole rainy season.

Preaching and Itinerating.—When at the station, I have preached once in the school-room there on the Sabbath, and once in the

Chapel at Wadaley, an out-station three miles distant. An Assistant or Teacher has also conducted a second service at Khokar.

The daily exercise for the exposition of Scripture and prayer, mentioned in the last Report, has been continued, and all the children of the school have attended this meeting regularly.

I have occasionally spent a Sabbath with the Church at Panchegaum eight miles distant.

In January, February, November and December, several weeks were spent in itinerating with my family among villages at a distance from our home of ten to twenty-five miles. We have adopted the plan of remaining from one to three weeks in tents at a central place, and visiting all the villages in the immediate vicinity. These, especially in the neighborhood of rivers, often number as many as eighteen or twenty within a circuit of five miles radius. On Sabbath we held preaching services at or near our place of encampment, to which people occasionally came from neighboring villages.

As a rule however, we must go to the residences of this people if we would meet them. Rarely do we find sufficient interest among those who are not Christians, to induce them to walk a few miles to meet with the people of God, and learn their duty. With much pleasure and gratitude we observed at the Kolhar pilgrimage and fair, a marked readiness on the part of many to hear the truth. Since Government have prohibited the revolting practice of hook-swinging, and have partially put a stop to the singing of obscene songs, the amount of excitement and wickedness at this annual pilgrimage has perceptibly diminished.

While itinerating I have been privileged to have the company and assistance of an excellent Native Catechist and his family. The influence of their instruction and example have been very salutary.

The heathen have heard with wonder a native woman giving instruction on the most important and sublime of all topics, and have seen with surprise a well regulated family, where husband and wife were accustomed to partake of their meals *together*, and where the blessing of God was invoked day by day. Such examples of what Christianity can do, are as good as sermons, and serve to give them increased weight.

The heathen cannot fail to see that there is a difference between him that serveth God and him that serveth him not.

Church at Khokar.—The number of members at the beginning of the year was fifty-five. Within the year two persons were received by letter and two by profession. One man was excommunicated for idolatry, thus leaving the present number fifty-eight.

The number of baptized children at the commencement of the year was sixty-five, and at the end sixty-nine. Seven children were baptized during the year, and one died.

Church at Panchegaum.—The number of members has been increased by two during the year, thus making the present number eleven. One of these was received by profession, and the other by letter. Four children have been baptized, making the whole number seven. This infant Church has made commendable efforts to sustain regular religious exercises, and to secure a good attendance at school. The combined influence of the teacher and the deacon Harkooba, has resulted in much good. It will be seen from the record of these two Churches that the ingathering of the past year has been small. God is showing us that the blessing must come entirely from Him, that while we labor with no less zeal, He would have us to pray with far more frequency and fervency for the gift of Heavenly blessings. He would have us to remember that it is not by might or by power, but by His Spirit that we can gain victories in our conflicts with the kingdom of Satan. I rejoice to be able to say, that we have evidence that within the year some of the members of these Churches have made considerable advances in the divine life, and have shown an increasing desire to live for the glory of God and the good of souls. They have listened with deep and growing interest to accounts of the blessed Revival in America and Great Britain, and as a result they have been inclined to more fervent prayer for a similar blessing to descend upon themselves and their impenitent friends.

Those who were able to attend the annual meeting at Ahmednuggur in October and November, derived much spiritual profit from the privileges there enjoyed.

I praise God for the Christian fidelity of many persons, manifested by their endeavors to faithfully watch over and reclaim erring brethren. I would earnestly invite all God's people to pray, that He will be pleased to add to the numbers, the graces and the strength of these feeble vines which are, I trust, of His own right hand's planting. Pray, that every Christian grace may be perfected in these His people, so that they may become burning and shining lights among a crooked and perverse generation.

Schools.—The Schools at Panchegaum and at Khokar, (the latter of which has been under Mrs. Barker's daily supervision), have made very satisfactory progress. The former has had an average attendance of about twenty, and the latter of eleven. The school at Khokar was at one time nearly broken up by the influence of caste. Some Mang children sought admission to the school, and were of course allowed the privilege. The parents of children already in attendance remonstrated, saying that they should withdraw their children from the school if Mangs were allowed to attend. The reply was that they were free to do so, but that none who sought for admission should be refused on account of caste. The school was very small for a few days, but after a time the disaffected ones yielded their prejudices to the dic-

tates of common sense, and to the entreaties of their children to be allowed to return, and soon the school was again filled up, and all went on as quietly as ever. It is exceedingly difficult to secure regular attendance at school. This is owing partly to the indifference of parents, partly to the lack of energy in our teachers, and partly to the want of suitable school-rooms. A quiet and confortable room is a great desideratum, and is often indispensable to success.

The school at Astagaum has been discontinued, and the teacher transferred to Bhokar. That at Wadaley has also ceased for want of scholars, and the teacher has been permitted to join an advanced class in Ahmednuggur. A new school has been organized the past year at Koorsangaum, a place on the right bank of the Pera six miles S. of Khokar. This promises to succeed well, provided funds can be secured to build a school-room and a house for the teacher.

Library for Native Readers.—The number of Catechists, Teachers and readers is steadily increasing in my field. The stores of our Mahratta literature are also increasing year by year, and I feel a strong desire that all persons in connection with us who can read, should, as far as possible, have access to these stores of knowledge. Very few of these readers are able to purchase books for themselves, and hence the only practicable method of bringing readers and books together, seems to be to establish at the station a circulating Library. The Bombay Tract and Book Society have on application generously given duplicate copies of all their Marathi publications, and the Mission have also granted a copy of each of their publications including the bound volumes of the *Dnyanodaya.*

I would further solicit from persons who may feel inclined to aid in this enterprise, donations in money or in Mahratta books, such, e. g., as dictionaries, histories, scientific works, &c.

Such donations may be sent to the care of Rev. C. Harding, Bombay, or Rev. H. Ballantine, Ahmednuggur.

Chapels.—The generous gift of a benevolent friend of the Mission cause, has enabled me to build Chapels at Panchegaum, at Satral (a village on the Pera 20 miles S. W. of Khokar), and to nearly complete another at Bhokar. The two at P. and S. were built at an expense respectively of Rs. 122 and Rs. 83, and each building has under the same roof a room for the Catechist to reside in. I feel confident that the progress of the work both at Panchegaum and Satral, is due in no small degree to the fact that these places of worship are entirely under the control of the Helpers, and that they can there converse with inquirers and others without fear of interruption.

A Chapel is much needed at Koorsangaum,—another at Khirdee, (where a school has recently been established under favorable auspices), and a third

is needed at Khokar. Our present place of worship is too strait for us, and besides is located in the Mahar quarter, where the prejudices of the higher castes will not allow them to come.

Chapels can be erected at the two former places for about Rs. 125 each, (including a room for a Catechist), and at Khokar for Rs. 250. May He whose is the silver and the gold, incline the hearts of His people to furnish the means necessary to erect these temples to His praise!

Practice of Medicine.—Scarcely a day has passed in which I have not been called upon to prescribe for the sick, and during those weeks when the cholera raged so fearfully in this region, nearly all my time was occupied in this way. I have reason to believe that some lives were saved by these efforts, and that as a result many have become more favorably inclined toward the religion of Him who went about doing good.

Those who so seldom witness an act of unrequited kindness among their own kindred, see with expressions of great surprise voluntary and unpaid efforts to relieve distress, and say, "What a merciful religion is this!"

W. P. Barker.

VI.—Report of the North-eastern Field; Wadale Station.

The year 1859 has been one of prosperity and encouragement to us, though offering less than some years of specially interesting incidents. With slight exceptions we enjoyed uniformly good health and were allowed to reside in our pleasant village home. We thought it no loss to be away in order to attend the general meeting of the Mission in October. It was a meeting, especially the portion of it devoted to religious exercises in connection with the Native Christians, in which we seemed to breathe the air and feel the spirit of heaven. And we went forth stronger in faith and sustained by a fuller sympathy with each other.

Religious Services.—Our preaching and other religious services have been conducted on the same plan that they were last year. We use the cool weather for visiting the remoter parts of our district. Pitching our tent in some favorable location, we live there a week or ten days and visit the villages that are within four or five miles. Then we remove to another centre and repeat the process. We think this mode preferable to the one sometimes adopted of moving the tent daily, both because it is less fatiguing and because it economizes time. At other seasons we visit the villages nearer home, and have regular services on the Sabbath and daily prayers in the Chapel at Wadale.

My native assistants have made extensive tours, several of them having attended religious gatherings, or itinerated among the villages in the Nizam's

territory. We have listened to their accounts of these tours with increasing nterest; for each of them seemed to think his experiences particularly interesting, and each brought earnest petitions from different villages for resident teachers of Christianity.

Native Church at Chande.—The membership of the Chande Church has increased during the year from 42 to 54. Fifteen were received on profession of their faith and three members died. Two of these were of the original eight that were set off from the Ahmednuggur First Church to form the Chande Church in 1856. The number of baptized children has been increased by eleven, of whom one has died, so that there were twenty-three at the close of the year.

Yesûbâ Salave, one of the members who died, was a man so much esteemed and so widely influential, that a short biographical notice is inserted in the Appendix of this Report.

Shingave.—There are thirteen members of the Chande Church and seven baptized children residing at Shingave, making a Christian community of twenty persons. They live six miles from Chande and have separate religious services, and they are asking for a separate Church organization. We pitched our tent under a large Banyan tree near Shingave, and spent ten days there in November very pleasantly and profitably. Visiting neighbouring villages in the morning, I had a daily service at the Chapel in the evening, at which the native brethren assisted by offering prayer. In the afternoons a company of forty to fifty women assembled to receive instruction from Mrs. Fairbank. On the Sabbath we had communion and two persons, wives of Christians, were baptized and received to the privileges of the Church. We can but look on the Christian community, with whom we had so pleasant a visit, as the nucleus of a flourishing Church.

Native Church at Dedgav.—Five members were received on profession of their faith in 1859, but one received a letter and joined the Church at Panchegav where she went to reside after her marriage; so that there were twenty-seven members at the close of the year. Two children were baptized and two died, leaving the number twenty as at the beginning of the year.

Chapels.—The Chapel at Wadale has been at last completed. Dr. Hugh Miller of Bombay, long the friend of our Mission, gave the sum that was required to complete it. We find it sufficiently commodious on most occasions, but have sometimes wished it were larger, when all who came could not be comfortably seated inside.

Schools.—For the larger part of this year my schools have languished. The one at Wadale only, which is taught a part of the day by Mrs. Fairbank, has remained in session through the year. However at the close of the year the seven schools were all in session and as efficient as could be expected in such untoward circumstances.

Native Helpers.—I hoped at the beginning of the year that help would come from some quarter and enable me to send another half dozen of our more promising young men to the Catechists' school. But this hope has not been realized. The generous subscription of Fifty Rupees each month to this department of our work by G. F. Sheppard Esq., the Assistant-Collector who was in charge of the district in which we reside, has sufficed to meet the expenses of the out-stations and native helpers at Newase and Shingave, and also has provided the means for keeping some young men at the catechists' school. We can but express our regret that he has been transferred to Khandesh.

Dispensing of Medicine.—This department of my duties for a while threatened to absorb too much of my time. One day I dispensed to forty-five persons. But the average number was about a dozen only, and after the sickly time had passed did not exceed half a dozen; so that I concluded to make no special effort to reduce the number of applications. There were instances of invalids brought from a distance of thirty and forty miles, to be treated for, in some cases at least, incurable diseases.

The Home Missionary Society of Wadale.—This society has sent out its missionaries whenever its funds would allow of so doing, and was enabled to secure ten months of service. The missionaries make their reports when the Christians are assembled on the first Monday of the month, and furnish part of what makes that always an interesting day.

S. B. Fairbank.

APPENDIX.

Biographical Notice of Yesûbā Salave.

He died on the 27th of February, the third anniversary of the day on which he with seven others was constituted into the Chande Church. The little company of eight persons has increased to eighty. For the Chande Church has sent out a colony to form the Dedgav Church, and there are now in the communion of the two churches eighty-one persons. But adversity walks hand in hand with prosperity, and we forget for awhile to rejoice over the goodly number that this year even have come out from among the heathen and professed Christ, while we remember that Yesûba has gone. A standard bearer has fallen. He was elected to the office of deacon when the Church was formed, and discharged the duties of his office with exemplary fidelity till his decease. It seems desirable that there should be some record of his life, and this is made with the hope that it may give his example a wider influence.

He belonged to Sonai, the principal town of a Máhal, and which lies some twenty-five miles to the North of Ahmednuggur. But for twenty years or more he had resided in Pimpalgav, a small village lying eight miles East of Sonai. He chose this place because of the advantages it offered for grazing his cattle. He was a Mahár, but a man of too much energy to content himself with keeping the village gate and doing such menial work as is usually given to Mahárs, and too much pride to allow him to go from house to house and gather the leavings of the villagers' dinner and use them for the food of his household, as Mahárs usually do. From childhood he felt above so degraded a condition. He chose the business of a *hedya* or drover, buying and selling cattle at the different fairs which form the cattle markets in this region. After gaining experience and confidence he would go and buy cattle among the obscure villages in Khandesh and Berar, and sometimes go as far as Bombay to sell them. A *hedyá* is a synonym for a man of shrewdness and general information, and Yesûba was sagacious and well informed above most of the class. He prospered in business and was in general repute as a man of substance and ability.

He determined to give his children an education, and as there was no school in Pimpalgáv, he proposed to have a family school. While he was arranging for this, Lákhirám, the late well-known catechist, came to his village and advised him to ask the Missionaries to establish a school there. He was impressed with what Lákhirám said then and at subsequent visits. He had also the example and instruction of the catechist Sakharám whose village is near Pimpalgav.

Before he had gained correct knowledge of the plan of salvation, at one time on his way from the Walke fair, he called on Mr. Ballantine at Ahmednuggur. He then took a bag of money he had brought with him, and emptying it

on the floor, he said with affecting earnestness, "Saheb, take this money and give me salvation."

The first indication his wife noticed of his change in belief, was his giving up visiting the Walke fair because it was held on the Sabbath. This step he took about twelve years ago. The following cold season Mr. Ballantine and his family visited Pimpalgáv, and spent a day in instructing the people there. It was a high day for Yesûbā. He killed a sheep and made a dinner for the missionary and those who were with him. But he did not seem prepared at that time to profess Christ. The free intercourse with missionaries and native Christians that ensued was blessed to his farther enlightenment, and he was at last baptized, March 24, 1850, by Mr. Wilder, and admitted to Christian privileges in connection with the Ahmednuggur Mission Church.

A storm of persecution at once burst upon him. It were vain to try to describe the annoyances and vexations he endured. Their force and extent may be imagined from the more tangible fact, that he was soon stripped of his property. One day he took four high priced oxen to a fair. All four of them died of poison before night. His cattle and horses were poisoned from time to time, and soon all were gone. He was frequently told, that if he would abjure Christianity his cattle would cease to die. But he said, "There was a man in the land of Uz whose name was Job, and though my sorrows become as great as his were, I will not deny my Lord. And he will bring me out of all my distresses." At last his persecutors despaired of bringing him back to Hinduism by such means, and he was no more annoyed. He turned his attention to farming and for several years ceased to trade in cattle. But farming was uncongenial to him, and for the last two years of his life he engaged again in his favorite business and with his wonted success. Though old and infirm, his activity and energy exceeded those of his youthful partners in trade, and the expression of his opinion decided theirs in trading. His judgment was deemed by them almost infallible.

As a Christian his earnestness and decision were no less conspicuous. His conversation turned much on religious subjects, and he strove to let his example teach. He was so fearful lest he should be thought to retain caste-feelings that he often sought occasion to drink water from the hands of Mangs.

He was remarkably hospitable and generous. The stranger was welcome to share his meal. His friends found it hard to withstand his urgency that they should stay another day. When persons of higher castes visited him on business, he would provide their food by means of the higher caste people of the village. He did it unostentatiously, but it became generally known that he gave a rupee each month for the spread of the gospel, or more than a tithe of his earnings.

I stated at the beginning of this notice that he was a deacon of the Chande Church. He magnified his office. He was untiring in whatever he thought

would promote the welfare of the Church. The evidence of his faithfulness appeared in the results in his own family. He had the privilege of seeing all who lived under his roof become members of the Church. First his wife, then his four children who still remained with him, the wife of the eldest of them, and a widowed daughter who after the death of her husband sought an asylum there, and also two young men employed on his farm and the wife of one of them, professed Christ and were received into the communion of the Chande Church.

If he was disposed to claim his full share of authority in the Church, it was what was conceded to him in other relations in life: and if his care lest evil should creep in, made him sometimes censorious, his grey hairs might suggest a sufficient apology. He was never employed as a catechist or reader by the mission, nor did he receive any emolument or help (except from his native Christian brethren) on account of his being a Christian. But on the contrary he suffered reproach and loss.

He was strict in his observance of the Sabbath and loved the assembly of the saints. He attended Sabbath services at Chande, until the Missionary began to reside at Wadale, and after that he came more than two miles to morning service at Wadale, and then returning home went as far the other way to Chande for the afternoon service, and in the evening he had a special service at his own house.

His memory is fragrant. He was a sincere, earnest Christian, his enemies being judges.

For several months before his death he was subject to attacks of intermittent fever. And sometimes in the paroxysms of fever his mind would wander, and it was interesting to notice that the tenor of his thoughts at such times, was almost exclusively religious, and particularly about the welfare of the Church, his Pastor, the little Home Missionary Society of which he formed so important a part, and the conversion of individuals for whom he had been making special efforts.

He ripened fast as his end drew near. He was convinced that he was soon to leave us, but we could hardly believe it. He would not however, give up his business and often labored beyond his strength. A few days before his death he labored excessively at stacking wheat, and became heated and exhausted. He sat down to rest and took a severe cold, which was followed by inflammation of the lungs and resulted in his death. The disease made it difficult for him to speak, but he showed much pleasure when we had singing and reading the Bible and prayer by his bedside. It was good to pray with him and then feel the warm pressure of his hand. During the night before the Sabbath on which he died, he called his son-in-law three times and had him pray at his bedside.

During his sickness he was visited by those of other castes who, as a usual thing, would not go to the Mahar quarter. One of these, a Kunabe, talked with him about the days of his prosperity, and expressed regret that he had lost his property. "I have lost it, it is true," said Yesuba, "but I have gained an inheritance in heaven that I shall never lose."

The morning of the Sabbath, his last day with us, found him apparently better, but he was not deceived and proceeded to set his house in order. He assembled his children, all seven of whom were gathered there on account of his sickness, and gave each of them a few words of advice. He said he was ready to leave them all except the widowed daughter with her two orphans. His most earnest charge to the son who would have the homestead, was this; "E—, never forget to put the rupee in the missionary box on the first Monday of the month, *never* neglect it." Afterwards he had prayers and then a visit from his pastor. He received him with his usual cordiality and expressed his satisfaction with God's dealings and his conviction that he was one of God's people. He was tired and soon dozed. At noon he asked to be carried "to the outer room where he usually had family prayers," and there he gently sank away till his spirit departed at 4 P. M. He was buried, as he had requested, in his field beside his well. The memory of the just is precious. Yesuba is dead, but his influence lives. May a double portion of his spirit fall on the Church that mourns his loss.

Annual Meeting of the Mission in October.

Reprinted from the "Dnyanodaya."

The Annual Meeting of the Ahmednuggur Mission was held here last month, and was attended by Missionaries from other places in this Presidency and by many Native Christians, belonging to different villages. Indeed we have never had such a large concourse of Christians here before.

From the 19th October, a prayer-meeting was held every day at 12 o'clock. Excellent remarks and earnest prayers were made at these meetings, and many felt that they were greatly benefited by being present. From Thursday, October 27th, until Saturday the 29th, the services of the Annual Meeting were held, and many excellent addresses made on important subjects, of which I will give some account.

On the 27th, the Rev. Mr. Bissell being the Chairman of the meeting, after prayer and singing; 1st—Rev Mr. Fairbank read a portion of Scripture and made some remarks. 2nd—Sawalyaram Nawajee made an address, showing the reasons for thanksgiving to God because of the blessings bestowed upon his Church, and especially the mercies experienced the past year in this Ahmednuggur Mission. 3rd—Cossum Mahomedjee spoke of the results of the mutiny in Northern India. 4th—Dhondooba Bapoojee showed from

Matt. x. 16, what Native Christians have to suffer while living among idolaters. 5th—Thummajee showed how Christians should treat one another. 6th—Rev. Vishnoo Bhaskar Karmarker made an address on the power of prayer. 7th—Rev. Mr. Abbott spoke of the true liberty of the Christian. 8th—Bhagoba Pawar, of Kinnay, and 9th—Parasharamjee spoke of the blessings they had received through the knowledge of Christianity. 10th—Shahoo Dajee made an address showing what kinds of business Christians should engage in. 11th—Rev. Mr. Wood showed how we should act in view of the fact that God has redeemed us from everlasting death.

On Friday the 28th, after prayer; 12th—Rev. Mr. Harding read a portion of Scripture and made some remarks. 13th—Soodamjee Pawar mentioned some other reasons for thanksgiving besides those mentioned the day before. 14th—Dajiba Nilkanth made an address showing that God is almighty and does wondrous things. 15th—Mahiputraw spoke of the offers of salvation being made to all and of the importance of preaching the Gospel to those who know it not. 16th—Ramjee Gungajee Bhor showed the importance of Christians preaching not only by their mouth but by their holy conduct. 17th—Gyanoba Pawar spoke of the necessity of Christians giving up all their former wicked habits. 18th—Rev. Appajee Bapoojee made an address on the the duties of Native Christian females. 19th—Rev. Marootee Raghoonath Sangle spoke of the importance of earnestness in prayer. 20th—Sidoba Hiwale showed how necessary it was to bridle the tongue. 21st—Krishnajee of Tokay made an address. 22nd—Shewak of Wambooree made some remarks on John xiv. 1. 23rd—Rev. Haripunt Ramchunder spoke of the power of the Gospel as foreshadowed in Is. xi. 9. 24th—Rev. Mr. Ballantine read Haggai ii. 1-10, and made some remarks on the way in which God would show forth his glory in coming time. On Saturday the 29th, after prayer and singing, 25th—Rev. Mr. Barker quoted Mal. iii. 10, and spoke of the necessity of proving the Lord by bringing all the tithes into His storehouse. 26th—Luxumon Rawjee showed what encouragements we had to labor from the present state of the world. 27th—Vittooba Kalokhe showed from Deut. xxxi. 6. that the Christian religion advances through the aid of the Almighty. 28th—Dhondooba Wagchoure spoke of the advantages of family worship. 29th—Narayan Ramchunder made some remarks on 1 Tim. iii. 10-12. 30th—Jairam Barse spoke of the proofs that the Christian religion is from God. 31st—Sayajee exhibited the importance of our loving even our enemies. 32nd—Rev. Mr. Dean remarked on the fact that Christ is knocking at the door of our hearts and that we ought to give him a place within. 33rd to 37—Addresses on general subjects. 38th—Rev. Sidooba Bapoojee made an address on revivals. 39th—The Chairman Rev. Mr. Bissell made an excellent address in view of all that had been said, showing that one thing

especially was needful, and that all should strive for that before every thing else.

On Sabbath Oct. 30th, the Lord's Supper was administered. There were 200 native communicants. It was a very solemn occasion. On Monday those who had attended the meeting began to go to their homes.

Some of the addresses above mentioned were on very important subjects and were very interesting. We met many at this meeting whom we had never seen before, and we know not when we shall see them again. In reference to this separation the 203rd Hymn, "Blest be the tiethat binds," was sung at the close of the meeting, and many were deeply affected by the thoughts suggested. My prayer is that the blessing of God may follow all that was said and done at this meeting.

A CHRISTIAN OF AHMEDNUGGUR.

Ahmednuggur, 11 *Nov.* 1859.

Statistics of the Native Churches connected with the Ahmednuggur Mission for 1859.

Names of Churches.	No. of Members, January 1st.	Received on Profession in 1859.	Received by Letter.	Dismissed to other Churches.	Excommunicated.	Died.	Number, Dec. 31st.	Baptized Children, January 1st.	Baptized in 1859.	Came from other Churches.	Went to other Churches.	Received to Communion.	Died.	Number, Dec. 31st.
Ahmednuggur First	89	13	..	6	..	1	95	76	7	..	1	2	3	77
Ahmednuggur Second	25	6	..	2	1	..	28	16	5	..	6	..	..	15
Seroor.....	27	..	2	..	3	..	26	24	3	1	..	..	3	25
Khokar	55	2	2	..	1	..	58	65	7	..	..	2	1	69
Shingvay	20	3	..	2	..	..	21	15	3	..	2	..	..	16
Chande	42	15	..	..	..	3	54	13	11	..	..	..	1	23
Lonee	8	6	..	1	..	..	13	5	5	..	1	2	..	7
Kolgaum	10	2	3	..	1	..	14	7	4	3	..	1	..	13
Dedgaum	23	5	..	1	..	..	27	20	2	..	..	..	2	20
Gahoo.....	11	11	2	..	..	2	22	7	3	..	..	..	..	10
Panchegaum ..	9	1	1	..	..	..	11	3	4	..	..	..	..	7
Total....	319	64	10	12	6	6	369	251	54	4	10	7	10	282

Donations to the Ahmednuggur Mission in 1859.

The Right Honorable Lord Elphinstone	Rs.	300
C. E. Fraser Tytler, Esq	,,	1,000
G. F. Sheppard, Esq	,,	200
Captain A. Davidson	,,	50
Rev. A. White	,,	12
Mrs. Fenwick	,,	4
Mr. L. Fenwick	,,	5
Dr. E. Batho	,,	30
Dr. J. M. Barnett	,,	76
C. B. Ker, Esq	,,	100
A Friend	,,	3
Lieutenant W. Manson	,,	60
Captain J. F. Lester	,,	30
Luis de Souza, Esq	,,	10
Rev. S. B. F. (for Chapel)	,,	50
Rev. R. V. Modak	,,	30
Mrs. Hanson	,,	5
H. Hebbert, Esq	,,	100
James Hunter, Esq	,,	600
Mr. Yohan Prem	,,	3
Major Arrow	,,	50
Dr. A. M. Rogers	,,	50
Lt. H. M. B. Sandwith	,,	10
The Hon. G. A. Hobart, (for poor Native Christians)	,,	50
"Much Forgiven,"	,,	50
H. B	,,	60
Native Congregations	,,	119
Total...	Rs.	3,057

Bombay Mission.

Mr. Hume, Feb. 28, 1848

Bombay, in my opinion, is by far the most important Missionary station in Western India. There is on the island a population of 300.000 or 400.000 inhabitants, and it sustains such relations to the whole Mahratta country, to the neighboring provinces, and to Arabia, Persia, &c. on the West, as to make it emphatically a city set on a hill. It is the great centre of attraction and of influence for all the surrounding countries. In population, wealth, commerce, education, and enterprise, it possesses a preeminence over all other places in Western India such as is wholly unknown among the cities of America. Its preeminence is like that of Paris among the cities of France. Here, as a general rule, every important movement affecting the country at large must begin; and from hence it must be carried on. For a long time to come, magazines and news-papers can be issued only in Bombay; and from hence they are already circulated not only over the Mahratta country, but in Gujarat, Persia, &c. Books for the Mahratta country, as well as the larger portion of those for Gujarat, Persia and Southern Arabia, will for many years to come be published here. Within a few years past, fine editions of the Koran have been lithographed in Bombay, and a sixth edition is now in the press —

a greater number probably than have been printed, during the same length of time, in all other parts of the world. A considerable number of books have recently been printed here for exportation to Persia, some of them expensive works. And the Native presses here are constantly busy in bring out works suited to the tastes of the people, which are circulated far and wide.

The number of missionaries in Bombay is very inadequate. There is one missionary of the Propagation Society whose labors are wholly in English, and chiefly among the East Indians, or persons of European descent. He cannot therefore be properly called a missionary to the heathen. The Church Missionary Society has two missionaries here whose time is chiefly occupied with the Money School, an institution where most of the instruction is English. They have no Mahratta congregation except a very small one on Sabbath afternoon, consisting of servants and a few others. The Mission of the Free Church of Scotland consists of three Missionaries (one now absent in Europe) whose time is chiefly devoted to their English Institution. They have a Mahratta congregation on the Sabbath, considerably smaller than ours, and they do more in the way of touring and preaching to the Natives than the other Missions. The Established Church of Scotland has here two missionaries whose time is almost wholly devoted to their English Institution. They have no native congregation and do but very little in the way of preaching to the people in their own language. The above is all

the Missionary force in Bombay with the exception of the members of your own Mission.) And you will at once see how great is the need of additional laborers.

The Missionaries now in Bombay do, and can do, but very little for the Mohammedan portion of the population, consisting of 70,000 or 75,000 souls. These constitute an important, though perhaps difficult field of missionary labor, and two missionaries ought at once to be set apart for this work. The importance of the Mohammedan population is increased by the relations which they sustain to the neighboring Mohammedan countries and to those of the same faith throughout all the towns of Western India. It appears to me that Bombay is one of the important points from which to labor for the spiritual good of the followers of the false Prophet. (There are also in Bombay about 85,000 people speaking the Gujarathi language for whom but little is done. This is the most enterprising and wealthy portion of the population of Bombay. They print several newspapers and magazines, some of the former being published weekly, others bi-weekly, and one of them thrice a week. In this respect they are in advance of every other class of the Native population. They are also perhaps more ready to purchase our books than others. They present an interesting and important field of labor,) and two or three missionaries ought to be forthwith set apart

for this purpose. And the whole number of missionaries now in Bombay might well be doubled simply for the Mahratta speaking population. For Mahim, a large village four miles from our Mission premises, nothing is done beyond the occasional visit of a Missionary. This was once occupied by your Society, and one or two missionaries might well be stationed there.

Missionary labors in Bombay are scattered over a wide surface; and as yet but little positive fruit has been seen in the way of conversions. The Church Mission has had but three or four converts. The converts of the Free Church Mission have not I believe been more numerous than those of your Mission. The Mission of the Established Church of Scotland is yet without a single convert. This is a trial both to the Missionaries and to the Churches which send them forth. I think it is generally felt that the difficulties in the way of gathering a native Church in such a place as Bombay is greater than it would be at interior and smaller stations. And this impression appears to be justified by experience both in this and the other Residencies. I am therefore inclined, with Mr Allen, to approve of our occupying an additional station. Other important fields in our vicinity are wholly destitute, and on the whole, I think one of these should be occupied by some of our number unless the want of health, or some unforeseen occurrence should prevent.

If it be decided to commence another station there can be little doubt, in the present state of the country, that Tanna in the Northern Concan, or Rutnagherry in the Southern Concan should be selected. Were the English Government extended over the Sattara territory, that place in my opinion, is decidedly the most interesting and promising unoccupied field in the Mahratta country. Sattara is about the same size as Ahmednuggur in the midst of a populous and fertile district. It is likely ere long to come altogether into the hands of the English in which case I should much desire that it might be occupied by two Missionaries of your Society. If governed by a native prince that is a serious objection.

In regard to Tanna, I need add nothing to what has been said on former occasions. It is about three times the size of Seroor, and considerably nearer to Bombay than that place is to Ahmednuggur. And it is much larger than any of the places which it has been proposed to occupy near Ahmednuggur and at a less distance.

Rutnagherry, like Tanna, is a civil station, and has about the same number of European residents, as Judge, Collector, Physician, &c. &c. Being finely situated on the sea shore, it is a more desirable residence than Tanna, which is shut out from the sea, and, which is rather hot and trying in the hot season.

With this exception, Tanna is also a pleasant residence. The population of Ratnagherry, I do not know exactly, but it must be rather larger than that of Tanna. And it is perhaps in the midst of a more interesting and encouraging field of labor. The whole of the Southern Concan indeed is an interesting field. There is here more education and intelligence among the people than in any other part of the country. I have spent eight weeks of the present year touring in that region, first with Mr. Fairbank, and then with Mr. Rowan; and during this time we sold 2000 tracts and portions of Scripture. I do not think we could have sold half of them in any other districts of the Mahratta country in the same time.

Were Ratnagherry fixed upon as a station, two Missionaries would be sufficient to send there at present. The fact that there are other Missions of the Same Society in the Mahratta country would justify your having a smaller number there than if this were not the case. Were that to be the only Mission of your Society among the Mahrattas, the case would be wholly different. The Brethren there could obtain advice and in case of need assistance from Bombay and Ahmednuggur. The experience of the other Missions and the plans adopted by them would naturally be a guide to the Brethren at Ratnagherry. Were I to choose a station for myself I should on the whole prefer Ratnagherry to Tanna.

The fact however that Jauna is so near to Bombay is greatly in its favor. And should Mr Bonner and Mr. Wood feel inclined to go thither, I would not dissuade them. On the contrary I would cordially approve of such a course, and would think that, in view of the opinions expressed by the Prudential Committee in the Annual Report of 1846, the way would be open for them to go there as soon as they might wish.

Bombay Nov 28th 1848 R. W. Hume

I should be quite content to have the decision of the question formed in view of the remarks that have preceded. — In my own mind at this time, the fields rank thus, namely: Ratnagherry, Bombay ~~and~~ Jauna. What has been said in regard to the liability of a detachment at Ratg becoming eventually independent of the Bombay Mission seems to have cogency. Yet at the time Ahmednuggur became a station, the Mission here was small; but that movement does not seem to have been unwise; the blessing of God has attended it; and for all that we can know, however undesirable in some respects the contingency above spoken of might be, yet it might be greatly blest, and be the means of drawing Christian attention to new missionaries. Christians at home are more interested in the Ahmednuggur field than in the Bombay field, and it has been hitherto more attractive to candidates for missionaries. And so perhaps the contingency we are ready to deprecate, might be eventually productive of good. — I fully coincide with all that has been said concerning Bombay. Ever since my arrival the impression of the importance of this city as a place for missionary operations has been deepening in my mind. There is very, very little preaching done here, as will be evident from foregoing details. To this it may be added that the Senior member of this Mission, ~~what~~ besides

preaching on the Sabbath, care of the nat. church &c, have on their hands each one of engrossing work, Direction of the Press & the Dnyanodya. Men devotedly & exclusively to the preaching of the gospel are greatly needed here. And perhaps an enlightened and forecasting policy would require a concentration of force at this place whose population is rapidly increasing, and where every blow tells on the nation. —
When Br. Wood & myself were in Boston, we got the impression that Tanna was only some 6 or 8 miles from Bombay, and so much a part of it as to participate in its influence. But it is three times that distance, and its influence is not the influence of Bombay. A place at the distance of Tanna is much more dependent on the influence of the native than one at the distance of Ratnagherry; and the non-success of the gospel in the city would be more likely to involve its non-success in a place so near than in a place 200 miles distant. But in a question of this kind I feel disposed to distrust all our calculations & my own in particular. We have absolute need of that spirit which forbade Paul to preach the word in Asia, and suffered him not to go into Bithynia. The abandonment of a missionary field is an idea most painful to the Christian heart. Paul it is true abandoned his fields but not till he had left in them a church of converted heathen to disseminate the region round about. Tanna has been occupied many years. This is no reason certainly why it should not be occupied again, if it is so decided, I shall be very happy in going there to labor. Personal preference I have none. A clear intimation of the will of God is more to the missionary than a million apparent advantages, for he knows that if he goes to any other place than that where God would have him, his Mission establishment will be found on the sand, and be unguarded from the winds & floods. We are living in the day of the Spirit, and it is our privilege to be guided of God. —

George Bowen

Mr. Wood is now at Ahmednuggur —

D. Ott —

General Policy Mission

(Bombay Dec. 1st 1848)

Rev. Rufus Anderson D.D.
Sec'y A.B.C.F.M.

Dear Sir, Your letter of Jan 29th in which you speak of the results of the system pursued by the Jaffna Mission was duly received, and was read by us with much interest. We would have replied to it long ere this, but as the subject is an important one, and as one half of our number had been but a short time in the country, it appeared expedient to defer our reply until the newly arrived Brethren should be better able to speak from their own observation and experience. It is thought that our reply will be more complete and satisfactory by each individual writing his own views in full.

I Probably no one of your Indian Missions differs in so many particulars from that of Jaffna as the Mission in Bombay. The field itself is very different; that being a quiet country district; this a great and busy city. Again, in none of your Indian Missions have so much time and money been devoted to education, especially the study of English, &c, &c, as that of Jaffna; and in none of them so little as in the Mission in Bombay. Again, a goodly proportion of the Missionaries at Jaffna have been permitted to live and labor there for a considerable length of time, while the greater portion of the Missionaries to Bombay have remained so short a time that they could

be considered as little more than just commencing their labors when they were removed. There are also several other respects in which the two Missions are dissimilar.

II Congregations. With reference to a regular congregation on the Sabbath, or other days, our circumstances are much the same as those of the Jaffna Mission; - and so far as I am informed, of Indian Missions generally. Our Sabbath congregations are principally composed of the workmen in the Printing Establishment, teachers, and scholars, and other persons in some way connected with the Mission. We would gladly have it otherwise, but while men remain heathen it is perhaps too much to expect that they will continue, for any length of time, regular attendants at Christian worship. The desirableness of collecting audiences who have no connection of any kind with the Mission is most clear, but how can we induce heathen men opposed to the gospel, voluntarily to become regular attendants upon our ministry? We may address people in the streets, and we may find congregations on our tours among the villages; but they generally hear us not from a desire to learn the truth; and if they do not receive the truth, the oftener they hear us, the less desire will they have, as a general rule, to hear us again. While such desultory labors are most important, they are not likely to be very fruitful in immediate visible results. Were the Spirit of God poured out upon the people, then might, indeed, be immediate and glorious results from such labors. But thus far, few, very few conversions have resulted from street preaching, and

from itinerant labors. One reason of this is that the people are generally so ignorant, not only of the gospel, but of the very terms in which the gospel is proclaimed, as often to receive a very confused, if not indeed an erroneous impression from what they hear in such circumstances. Many who hear the gospel in this way are in doubt or in error respecting the meaning of all, or at least many of the important words employed, — as God, worship, sin, holiness, repentance, salvation, hell, &c. &c. By God, they will perhaps understand Vishnoo or Shiva, — by worship, repeating the name of some god, or something equally erroneous, — by sin, their not having given gifts to Brahmans, or some neglect of certain ceremonies, or the non-performance of some vow, or their having killed some insects, or some animal. &c. &c. — by salvation, absorption into the Deity, &c. And this may be owing not to any fault in the preacher, but to the deplorable ignorance, and the perverted views of the hearer.)

Our Sabbath congregations are larger than those of any other Mission in Bombay — probably as large as those of the other three Missions put together. The Mission of the Scotch Established Church has indeed no congregation. Nor I am not aware that there is anything more interesting in the character of the other congregations, or in the results of their attendance on Christian worship, than in our own.)

III You are already aware that we have no seminary or institution in which a superior education is imparted. Formerly there was, for a short time, an English school, but it

did not occupy much of the time of the Missionaries. Since I came to the Mission in 1899 no English has been taught except in the female boarding school. We have had only vernacular day schools, and but a very moderate expense has been incurred on their account.

You speak as though the school system in Beylan separated the Mission from the mass of the people. I am at a loss to see how this can be the case. I had supposed that one object of the schools was to open a door of access to the people, and to bring the Mission more directly in contact with the masses. Such may not be the tendency of Colleges and Seminaries, but it surely should be the tendency of vernacular common schools. Our schools certainly do not separate us from the people, nor do they stand in the way of our gathering congregations and Churches from "the masses of the people." Neither do they present an obstacle to the acquisition of the language by newly-arrived Missionaries; but the contrary. In them they find the best field for commencing the use of the language.

I have no doubt that too sanguine expectations have often been entertained of the good likely to result from vernacular common schools. Both the Missionaries and their supporters have hoped that these schools would speedily furnish numerous converts to the native churches. But how few of the scholars in the common schools of New England are brought into the Church. There may often be a good religious influence in the schools but generally there is very little expected from them in the

way of the conversion of the pupils. How much less then may we naturally expect from common schools among a heathen people? I am not aware that any of those attending our schools have been brought to embrace the truth. And instances of this kind I believe are very rare. The scholars of the higher schools have been brought to make a public profession of faith in Christ, but I have never heard of one in the common schools coming forward to receive baptism. But it must not hence be inferred that these schools are worthless. As a general rule, it would not be wise to establish schools at a distance from the station, unless they can be efficiently superintended or made places for preaching. The boys in our schools read the scriptures and tracts, they attend the sabbath school and public worship on the Sabbath, and if they remain any length of time, they learn so much as must ~~to~~ ~~shake~~ greatly shake, if not entirely destroy, their confidence in Hindooism. And while they are barren of converts, we are obliged to lament that the same is to a very lamentable extent true of all our other labors. And I would again repeat, that the schools do not in any way separate us from the mass of the people, which you say is the tendency in Ceylon.

IV Native Preachers.

There have never been any native preachers connected with this Mission, nor are there now any persons in the native Church whom it would be proper to set apart to this office. Happily the case is different with our Brethren in Ceylon.

And you will naturally, therefore, attach more weight to their opinions on this subject than to ours. It is easy to see that the whole subject of native Preachers is beset with difficulties. There is room for much variety of opinion, and strong and weak arguments may be used in support of conflicting theories. It may be truly said that if not educated, they will command but little respect, and have but little efficiency. On the other hand, it may be justly urged that it is most difficult to give them a regular systematic training, and a thorough education, without spoiling them. Such persons are in danger of becoming vain and conceited, they will lay claim to salaries (allowances) which it will be difficult for the native churches or for Missionary societies to provide, and they may easily be so Europeanized in their habits and feelings as to be separated from their own people almost as much as European and American Missionaries are. In that case they will labor under the same disadvantages as foreign Missionaries without possessing the advantages which these latter enjoy. There are two native preachers in connection with the Free Church Mission here, whose salary is £150 each, – about as much as your missionaries receive while in their circumstances. When they go on a Missionary tour they would require as much baggage, and as many servants, and have as many hindrances as we would.

You must not expect very much from the first native Preachers, especially those who, taken from the midst of poverty and degradation, have been reared in

charity boarding schools. Such persons will generally have but little efficiency, and would much rather be supported in ease and indolence upon the charity of others than to suffer self-denial and hardships for Christ's sake. I am not at all surprised that the Methodists in Ceylon should not as yet think it expedient to trust the native Churches to the care of the native Preachers. The care of the native Churches is the most difficult and trying part of missionary labor, and calls for a large measure of wisdom, patience, and prudence. The native preachers would generally be much better fitted to act as Evangelists than as Pastors. But because there are no regular congregations gathered for them to preach to, and no native Churches for them to feed, it is not to be inferred that there is no want of native Preachers and no field in which they may be ~~[illegible]~~ usefully employed. Why not let them go out as Evangelists, both with the Missionaries and by themselves? Why not employ them in acting directly upon the masses? Here, at least, is a wide and interesting field for an indefinite number of itinerating preachers. I do not see why a native Preacher if possessed of gifts and graces may not be an Apostle to his countrymen as much as the Missionary who comes from Europe and America. The difference between a native Preacher and a foreign Missionary is not that the latter has the status of an Apostle and the former not. The difference is rather in the fact that the latter, as a general rule, is far superior to the former

in both mental and moral qualifications, in intellect education, piety, discretion, energy of character, &c. &c. &c.

As to the training of native Preachers, the extent to which they shall be educated, whether they should study Hebrew, Greek, & English, &c. &c. there cannot, as it appears to me, be any universal rule. In some Missions there may be a higher standard of qualifications and acquirements than would be proper in another field. And so in any Mission, each individual case should, at least for a long time to come, be judged of according to the peculiar circumstances. Of the two extremes, that of insisting on high attainments on the part of native preachers will, in my opinion, be found, in the end, the safer one. In that case there is far more hope of the native Churches being self-perpetuating and aggressive.

V. <u>The Native Church.</u> Native Churches throughout India are sadly insufficient. In many places a large portion of the Church are orphans, or very poor children who have been trained and supported in the Mission schools. These are of course dependent upon their own efforts, and the price of labor is so low that they can generally only obtain the means of support. Besides, such children thus trained are accustomed to a feeling of dependence, and, if allowed to do so, would often be very willing to be dependent on the Mission or any one else that will give them a support. Again, the converts are cast off by their own people, and are thus thrown upon the Mission, having been deprived of

of the means of support. This is a sad trial which often greatly unnerves the converts and leads them to look to the Mission for the means of support.

Our native Church, compared with that in Ceylon, is very small. Neither is it to the same extent an educated body, nor are the converts dependent upon the Mission for support. Some of them are in our employ but are supposed to earn all that they receive. The Church here has not, I should think, as a general rule, been composed of persons from the schools to the same extent as that in Ceylon. And yet, during the nine years which I have been connected with the Mission, of those which have been received into the Church on profession of their faith, ten came from the female boarding school, while only three came from those without. Of these three, one was a deacon who left us a few months afterwards and has not since been heard of; and another, after appearing remarkably well for a time for 3 or 4 years was two or three months since excommunicated. And my belief is, that in most of the Indian Missions a majority of the converts are from the schools, or perhaps in some cases from the poor-houses. This will not of course hold good of some districts in Southern India, Tinnevelly, and some other places. But I fear that in these cases, the converts are not more satisfactory than elsewhere, but rather less so. Many of them, if I mistake not, have been brought into the Church by other motives than love to the Saviour.

VI What are Missionaries to do? The great object of the Missionary is the conversion of the heathen, – the propagation of the gospel. And this is to be done, with the blessing of God, by bringing the truth to bear upon the hearts and consciences of men. He is to sow beside all waters, and to resort to all the means in his power to bring man to renounce their superstitions and cordially to embrace the truth. Some would tell us that we must depend upon education, – that we must establish schools for teaching the rising generation, &c. Others would tell us that this is an unauthorised course and that we must depend upon the direct preaching of the gospel. Some would make us almost wholly teachers, and others would make us wholly and only preachers. But in my opinion both of these views are erroneous, and perhaps equally so. I have no sympathy with those advocates of educational Missions who magnify their own theory by decrying other modes of operation, and who especially make light of preaching the gospel to adult heathen in their own language. Neither can I agree with those who would represent every thing but the formal preaching of the gospel as unauthorised, and as a departure from the strict line of missionary duty. The Missionary's commission is "Go teach all nations – Go preach the gospel to every creature" Teach and Preach have in the present day very different meanings. And it is well that both are found in the last command. Missionaries should teach, in the temples, by the way side, in the market

in the schools, and in all places, as they may find opportunity, "to teach and preach Jesus Christ." Formal preaching in regular congregations on the Sabbath or other days, is an important, though but a small part of a Missionary's work. Educational Missions have their uses and their advantages. And so with those which are more strictly preaching Missions. The advocates of one system are each perhaps too much disposed to make light of the other, and to magnify their own chosen modes of operation. With faithful devoted men all systems are good, and all will receive a blessing. There is danger when education is made too prominent that the Missionary will degenerate too much into the mere school-master or professor. But again, a Missionary in his school may be as effectually and really preaching the gospel, as he who itinerates, preaching the gospel from village to village. And in many cases the former would, in the end, not only have the larger native church, but one of far higher attainments in every respect — in piety and efficiency as well as in education. Itinerating among the villages I regard as a very important, as well as a very interesting department of missionary labor. A good deal of this kind of work has been performed in the Mahratta country. And yet, where is the convert who was brought in on missionary tours? I have never heard of such an instance on this side of India! Persons who have first heard the gospel in this way may have been subsequently baptized.

The course proper to be pursued by different Missionaries, and in different fields, must vary according to circumstances.

The health, the predilections, and the individual talents be regarded as far as possible. One who might be exceedingly useful in schools, and in training native Preachers, might do very little if sent to tour among the villages; and so one who delighted in this latter work would do but little good if shut up in a school room contrary to his own choice and his own convictions in regard to his proper sphere of labor. If you have devoted, faithful missionaries it would not be wise to compel them to adopt a course of which they do not approve. Your suggestions and advice they will doubtless be thankful for, and also profit by them. But if you fail of convincing them, you should hesitate about requiring them to alter their plans. And if there are any missionaries who are not deeply interested in the work of God among the heathen, and earnestly devoted to it, they will be of little use whatever be their plan of operations.

As a general rule the direct, oral preaching of the gospel should be the great work of a Mission, especially in its early history. When native churches have been gathered, the training of native preachers, the care of the Churches, &c. will make larger demands on the time of the missionaries. But this will be more than made up by the labors of the native preachers. Of course, missionaries should not give themselves to the oral preaching of the gospel, to the neglect of translations of the Scriptures, & the preparation of suitable books.

VII Results in the different Missions of the Board.

The results of the system pursued in Ceylon you will naturally, and justly, regard as unsatisfactory. But in the Missions which have pursued a different course, we

results on the whole any more satisfactory? Judging from the results in Bombay, Siam, China, &c. as compared with those in Ceylon, would not the advocate of educational Missions, indeed, find a strong argument in support of their favorite system? It should be understood however that this estimating of results is a very uncertain matter. A great work may have been accomplished and yet the tangible, visible results be very few and unsatisfactory. (Nothing indeed could be more erroneous than to judge of what a Mission has accomplished by the number of admissions into the Church. Could the Churches see the change in the whole state of things in the Missions since their commencement, they would no doubt not often be filled with gratitude and thanksgiving to God, where they are now inclined to complain that nothing has been done.)

VIII. I would say in conclusion, that, in my opinion, the Churches at home have very little idea of the greatness and difficulty of the work to be done in heathen lands; especially where there is a false system of religion, with its sacred books & its priesthood; and which, having stood for centuries, thus brings accumulated evidence, to those who embrace it, of its divine origin. Are not the Churches at home looking too much at their machinery and the means employed, instead of feeling their dependance upon the God of Missions? Where manifest success is not granted, are they not too ready

to think that they have adopted a wrong theory of missions, but that by changing their system they will be sure of securing more satisfactory results? The greatest ground for discouragement in regard to missionary operations is that the Church, with but few exceptions, has not heartily and intelligently entered upon the work. Of the greatness and difficulty of the work, the Churches have no adequate conception; they have not counted the cost of the enterprise; they are not ready to practise self-denial in order to carry it on; and they are not instant and fervent in prayer to God for the conversion of the heathen. How little interest do they feel in the monthly concert for prayer! How little are they affected at hearing that the Board is deeply involved in debt and, unless relieved, will soon be obliged to contract their foreign operations! While the Churches at home are in this state, your missions will not receive an abundant blessing. When I see how little real interest is felt in the conversion of the heathen by the Churches which have sent us forth; when I reflect upon the thinly attended and lifeless monthly concerts for prayer; when I see how little self-denial and how little fervent supplication there is for the spread of the gospel among the benighted and perishing nations; then my heart is overwhelmed with discouragement, and I am ready to ask, - How can the heathen be saved?) And I feel that there is no hope from any change in the system of operations. No! our only hope is in God. If his Spirit be poured out upon the missions, and upon the Churches

then, and only then, will the moral desert become a fruitful field. The little success of the gospel is to us a matter of grief and humiliation. Would that more prayer were offered on our behalf by those who sustain us here, so that we might be found faithful, and so that the Lord's work may prosper in our hands. There is danger lest we become disheartened by seeing so few converts, and that we shall cease to labor in faith and in hope. The effect, of course, would be most deadening upon ourselves and upon our ministrations. A Mission without hope would be like a body without a soul. (In what I have said of the indifference of the Churches to the conversion of the heathen, I do not speak in the language of complaint, but of reason. And I would not by any means convey the idea that we ought to cast all the blame upon the Churches instead of taking it to ourselves.) May the Committee have wisdom from on high to guide them in all their important deliberations, and may the Churches and the Missionaries feel more their responsibilities, and their dependence upon the Divine blessing. Believe me

Yours very sincerely

R. W. Hume

The inquiries to which this letter is a reply were often the subject of conversation between Mr. Thomas & myself and he has so well described our opinions that there is no necessity for my adding much to what he has written.

The reference in Dr. Anderson's letter to the Missions in Travancore was probably made in view of some remarks in a letter I wrote to Dr. A— When I saw those Missions 15 years ago their system of operations was somewhat different from that I saw in Ceylon — so much so that these operations were deserving of their inquiry. And I referred to them that the Foreign Committee might make such inquiry and obtain particular information concerning them from the Madras Missionaries who are now doubtless better acquainted with their history and state than we are. How is it that the native Christian churches now in Travancore & Cochin are now estimated at nearly or quite 100,000?

I have been aware from the time of my being appointed a missionary and before that time that the difference between the circumstances of the missionaries in Ceylon & Bombay are not understood nor appreciated as they should be. — Nor are they ever likely to be — I will mention one or two things —

1 The efforts of the Dutch to introduce & establish Christianity in Ceylon though not pursued in the spirit of the Gospel were by themselves authorized and yet did much to break up & to break down Heathenism. In 1688 two thirds of the population of Jaffna were baptized Christians. Our brethren there occupy a place built in churches (both are enforced) which were occupied by Dutch ministers & catechists for 150 years*. (See Baldaeus & Millar's Description of Ceylon).

2 Our brethren in Jaffna have all their operations among an agricultural & pastoral population — their labor & all articles of production & consumption are exceedingly cheap. Their translations, their schools, their books & tracts, their preaching, touring & tours are all among & for the people of their own districts. So their labors, operations & expenditures are realized for their own missions to an extent which is seen in few missions in India. — The circumstances of the Bombay mission have been the reverse of those in Jaffna. They have always been a population, heterogeneous, roaming, continually changing and very depressed. — And our labors & operations, at least as much for the Mission as for our own. Those of our Mission whose labors, operations & influence have been so much realized by their mission — not only by those in Bombay but in the Deccan & all Western India. — On this subject I could say much — but I have not time — nor is there any special occasion — if I had time —

D. C. Allen

(*"In 1688 the inhabitants of the district of Jaffna amounted to 278,759 of whom there were not fewer than 180,964 who made a profession of Christianity." Millar —

Rec'd Feb. 12 1844
Ans. Feb. 21

Remarks on Mr. Wood's proposed occupation of Satara as a Missionary Station

Satara should not be made a missionary station unless it is as certain as human calculation can determine a future matter of this kind, that it will be permanently occupied. It must soon become evident that out from the first a distinct & independent mission. My views of the importance of missions, constituted and situated as those of the American Board are in India (especially their interior or provincial missions), being strong & steadily supported missions, were stated in a correspondence from this mission to the Board in December, containing "Opinions &c. on the question—What is the duty of the Bombay Mission in respect to location?"

In considering the subject proposed by Mr. Wood the Prudential Committee must avoid their own ways & means—their purposes & plans, present & prospective—May the Lord grant them all wisdom & grace for consideration & right decision of so important a subject

D. Allen.

Bombay March 22.. 1849

My views in regard to Sattara are expressed in the letter sent to Dr. Anderson in Dec. last, dated Nov. 28. It is, in my opinion, on various ac the best unoccupied station in the Marátha country. It is about the size of Ahmednuggur, and is situ in one of the most fertile, healthy, populous districts of Western India with numerous villages in its vic In all these respects it has the advantage of Ahmednuggur.

In regard to occupying Sattara as a Missionary station, I would with Mr Allen, that nothing should be commenced which is not likely to be perpetuated. If a station can be commenced at Sattara, let it by all means be with the understanding that it is to be permanently sustained. I would say the same in regard to any other station, as Rutnagherry or

If a new station is to be commenced at Sattara, Rutnagherry or Poona, it may in either case, be with the understanding that two Missionaries are required

permanent arrangement. One might
mence operations in the expectation of
being joined by an associate; and
when a native Church shall be
thered, all operations perhaps enlarged,
third missionary may be required.
Were the Board about to commence
single mission in this field it should
tainly consist of not less than three
four persons. But the occupying of
additional station is, under present
cumstances, a very different matter.
experience of the Brethren at the
er stations, their advice, their labors
the translation of the Scriptures and
preparation of tracts, and their
operation in various ways will be
early as much available as if
they were all located in the same
ity. And in case of emergency, aid
will be obtained in a few days from
other stations. I would say
also that two missionaries are as
many as the Board should think of
sending to Lattara, at least for years
come. And I would say the same
any other unoccupied station in this

field. It is on various accounts undesirable to crowd Missionaries together. They should have plenty of room to work in without interfe[rence]. Four Missionaries at two stations will, as a general rule, do far more than if all placed together, and it more to their own satisfaction.

In the estimation of the Native community Tattara occupies a much more prominent place than either Tonga or Ruatonghary. And the occupation of it as a Missionary station they would regard as a much more important step than the occupation of either of the other places. This may not be the case with the people in the immediate vicinity of those places, but it certainly is with the other Islanders generally. And this, in turn, is a matter of some importance as in case of success more general interest would be excited, and a more extended influence exerted.

In regard to Tonga, I fear that the rail-road which is likely one day to pass by it will diminish, instead of adding to its importance. Places beyond it will become more important, and the best, in consequence, will pass through it and the rail-road.

would Committee there that if the
undertaken, is prepared to commence
and sustain a new station in this
place (which I earnestly hope is the
case) Sattara presents the first
claim. It is the most important,
and to all appearance, the most
promising, unoccupied station in the Mahratta country.
Missionaries will always be
ready to go there, and, we may
hope, to remain there too. Africa
, as experience shows, is too
in all matter. It is important,
most important to place Missionaries
where they will be contented; and
consequently, where they will have
the fewest disadvantages to
contend with. Sattara is a
most desirable station, and if
not occupied by Missionaries
of the A.B.C.F.M. it will soon be
occupied by some other society.

But while I give Sattara the preference, I hope that the claims of Rutnagherry and Tanna may not be forgotten, and that, ere long, they too may become Stations.

As yet the labors in this field have been chiefly preparatory. Much in this way has been done and it appears to me that the Churches are now bound, so to speak, to enter in and possess the land. Labourers at Sattara, Rutnagherry, &c. would share largely in the labors which have been hitherto performed, and they would, from the very first, start with almost the same advantages as those possessed by their brethren at the older Stations. That the Prudential Committee may be endued with wisdom from on high in regard to this subject is the prayer of my earnest prayer. Bombay 22 March 1849. R. W. Hume

I quite coincide with what has been said as to the importance of Missionary operations at Satara. But if it be decided to occupy that place, a re-enforcement of the Bombay Mission will be demanded.

Yours Ever Geo. Bowen

Messrs Allen & Hume,
& Bowen

Bombay, March 22, 1849

Recd May 18.

Sattara.

Ver Rec. Cmd
ans. July 12.

* Formerly Malcolm Pett.

Mahbuleshwur* March 8. 1849

To Messrs Allen Hume & Bower of the Bombay Mission.

Dear Brethren

Since your letter addressed to the Rams respecting an Out-Station was written, an entrance has been opened to Sattara by the announcement that it has come into the hands of the English. This announcement has not been officially made, but those best acquainted with the whole matter say there can be no doubt of it; & that it is only for the want of troops to occupy the place, that it has not been done.

The question here lies with us, in regard to an out-station has been between Rutnagherry & Tanna. I have seen neither of these places, & my information respecting them has been derived mainly from you. Hence I have deemed it wise & proper for me to yield deference to your opinions, & have felt ready & willing to enter either of these places as a field of labor, though I consider Rutnagherry the more promising field of the two.

Now Sattara is open it is a question with me whether we should not first form a station there. My own opinion is that we should. This opinion is based upon the following reasons, viz:

1st. The door is now open. As it has come under English rule, it will be governed by the same laws with other parts of the Mahratta country now in their hands. Hence the same protection will be furnished to missionaries & to converts as in these other places.

2nd. It is probably the most eligible unoccupied field in all the Mahratta country. Up to this time

from Bombay is the same as Ahmednuggur. It is probably about the size of that City, & is situated in the midst of a populous & fertile region of country. It is itself a healthy place, & is within 30 miles of Mahableshwar, the great health station of Western India.

3d The relation we sustain as a Mission to Satara. — Till Mr. Graves' death Mr. & Mrs. Graves resided alternately at Satara & Mahableshwar, spending the rains at the former place & the hot season at the latter. Though of feeble health Mr. G. used to be much among the people preaching the unsearchable riches of Christ. Through his instrumentality a Church was organised & within four years ten persons were enrolled as members. One or two of these I think are now in connection with the Church at Bombay; some have died; & others have gone, we hardly know where.

Since Mr. G's death Mrs. G. has continued her operations as usual in her school; & in other ways has she been sowing the good seed. Now were there a missionary at Satara we might hope that several would soon come out on the Lord's side. Indeed several have recently asked baptism from Mrs. Graves. We might also hope that here & there he wd. be gathering souls into the Church of Christ who have been awakened through the instrumentality of these servants of God.

I might speak more at length of this field but do not think it necessary as you are already equally well or better acquainted with it than myself.

I beg leave also to mention that from the effect of the rainy season on Mrs. Wood's health last year, I have thought it very desirable for her to spend the next rainy season in the Deccan. As Satara is near here, & Mrs. Graves will probably go there to spend the rains, does

not Providence direct us to go there at least for a while?

It is with much fear & trembling that I think of entering a new field like this, I might be alone for a time, though I think Bro. Bower, or some member of the Ahmednuggur mission would be ready to join me. Indeed Bro. Burgess has expressed as much as this to me in relation to himself, provided his mission approve it.

Mrs. Graves is very anxious we should form a station at Sattara, & she has long desired it.

In regard to rent. Mr. Myatt offered me a bungalo furnished for Rs. 40. (forty rupees per month) There is also a very good bungalo to be sold, which Mr. M. says can be bought for Rs. 500. (five hundred rupees) ready money.

From these considerations I think it desirable to occupy Sattara at once, & in case the Brethren advise it, I shall hold myself ready to go there at the approaching rainy season.

May the Lord guide us in all our counsels.

I remain, as ever, Dear Brethren,
Your fellow labourer in Christ.

Yours truly
Wm Wood.

The reasons stated in the above communication why Satara should be occupied as a Mission station appear to me to be valid, and my opinion is that the Bombay Mission should take measures to occupy it at once. The subject is so well understood that it is not necessary for me further to enlarge upon it.

R Burgess

I am of opinion that Mr. Wood should establish a Mission station at Satara. The Providence of God seems evidently to be leading him there. The peculiar

state of Mrs. Wood's health, & the circumstances mentioned by Mr. Wood in regard to this, seem to me to indicate the course which he ought to pursue -

As Satara has been occupied by members of the Bom. Mission at least partially in years past, I think the Mission has a right to enter that field before the Missionaries of any other ~~Mission~~ Society. and I therefore think that the field should be entered at once before it is occupied by any other Mission -

Satara is in my opinion a very important and promising field of Missionary labor and I should be happy to see it occupied by our brethren -

N. Ballantine

Ahmednuggur
March 13. 1849.

I agree most fully with what Br. Ballantine has written above.

Ahmednuggur 13th Mar. 1849 -

N. Hazen
S. B. Fairbank
A. G. Wilder

*Formerly Malcolm Peth.

Mahabuleshwur* March 28. 1849

To the Prudential Committee of the A. B. C. F. M.

Dear Brethren.

Herein is enclosed a communication to the Brethren of the Bombay Mission in regard to occupying Satara as a Missionary Station, with their respective views of the same, & also the views of the Brethren of the Ahmednuggur Mission.

This communication, with the views of the Brethren I forward to you - asking your leave to commence a Station at Satara.

From the unanimous expression of views & feelings of the Brethren herein given, I do not deem it necessary for me to enter into further particulars respecting Satara; but refer you to the communication itself for information.

Since the date of this communication, the annexation of Satara to the English dominions has been fully confirmed.

I may add that I have obtained leave of the Bombay Mission to spend the rains at Satara, & am making arrangements so to do.

~~Fervently~~ That the Lord will direct you aright in this matter is my earnest prayer.

I am Dear Brethren
Yours in the bonds of the
Gospel.

Wm Wood

Perhaps I should add that Bro. Bowen's preferences of late, in regard to himself, have been to remain in Bombay; & from his peculiar qualifications for that field I cannot doubt the propriety of his doing so; & I think that such is the opinion of the Mission generally.

The heavy rains in Bombay last-year were exceedingly trying to Mrs Wood's health. Her strength became very much reduced; & she has since suffered almost constantly from weakness & headache, which has quite prevented her from pursuing the study of the language, & from all kinds of missionary labor. It is for this reason that I have obtained leave to go to Satara for the rains.

In view of the open door to Satara — its eligible position — our relations to it as a Mission — the providence of God which seems now to be directing us there — together with the unanimous views of the Brethren both of the Bombay & Ahmednuggur Missions. I cannot but hope you will think it wise to commence a station there.

I shall be very happy, if it be thought best, to have Bro. Burgess join me; as I should then have an experienced & able counsellor & fellow laborer with me. Be this as it may, I am ready to commence & go on alone till one shall be sent to me from some quarter to my assistance. I quite agree with Bro. Hume that the same force is required to occupy Sagunee or Rutnagherry as will be required to occupy Satara.

Wm Wood.

C. Burgess & others.

Mahabaleshwar, March 27, 1849

Rec. May 18, 1849

Satara.

Ans. July 12

Satara on a visit? station

authorised to form a station at Satara.

Mr. & Mrs. Wood, there.

The Foreign Committee

of the A. B. C. F. M.

13 Pemberton Square

Boston

U. S. A.

Per Paul Cut

Satara on a visit? station

RECEIVED JAN 3 1850

MAY 4

Bombay Dec 17th 1849

Rev R. Anderson D.D.
Sec'y of the A. B. C. F. M.

Rev. & Dear Sir

Mrs. Graves has sent us a note or letter to be forwarded to you concerning the house & premises formerly occupied by Mr. Graves and since his decease occupied by herself. Probably Mr. G. informed your Board to the proportion of this house &c. Mr. Graves made a Will which subsequent to his decease was entrusted for some purpose to Mr. Larkins who originally wrote it, and when supposed to be in Mr. L's hands it was lost. Mr. L. made a declaration of the terms or contents of the Will which agrees with Mrs. G's knowledge of them and with the opinion of all — so far as we know — who were acquainted with Mr. G's views on this subject. The intention of the Will was that Mrs. G. should have the use of it as long as she lived — with the right of retaining or disposing of it as she might see fit. If it continued unsold till her decease, it was then to be the property of the Board — to be disposed of as the Board deem should see fit. If Mrs. G. should sell the property, whatever of the proceeds might remain at her decease, were to belong to the Board. It was evidently Mr. G's intention & expectation that Mrs. G. would occupy it if she remained in India, and should have the right to sell it and enjoy the proceeds — income & capital — as far as she might have occasion, if she should go to America, and should any thing eventually remain unexpended, it was to be the property of the Board.

This property Mrs. G. has latterly retained — renting part of it and making a trust in those seasons when houses were required for the sequence — as stated in her letter — those purposes no longer for her own use. And the question is, Shall the property be sold? or retained? My own opinion ~~is opinion~~ is that it best to sell it. And on this point Mrs. G. as well as we wish for the instructions of the Committee — And we shall feel obliged if you will kindly inform Mrs G. or the Mission at your earliest convenience what are the views of the Committee.

P.C.

In respect to the value of the property — Houses & Ill — are of very variable & uncertain value depending upon the season of the year, the exigency & fancy of purchasers. Probably for the house & premises you sell for 2000 perhaps 2500 dollars — or about $1000 — Mrs. G. [illegible] extent to bear from you in due time on this subject —

Yours respectfully
D. O. Allen

Boston, Oct. 17, 1849.
Rev. D. O. Allen
Rec'd Oct. 25th 1849.
Rec'd in Feb.
Benefit of Mrs. Graves
May Graves
Mrs. Graves

P.S. In your letter of July 11th 1849 you express the opinion that a box I proposed to in a letter dated Nov 3rd 1846 had not reached the Rooms. Mr. Hill expressed the same opinion in his letter dated June. I mentioned in a letter to Hill, of Sept 15th some reasons for believing the box was received at the Rooms. I have not time now to state those reasons — they can be seen in the letter to Mr. H.

Yours &c
S. Rt

I think Mrs Graves should be left perfectly free to dispose of the Houses at the Hills according to her wishes. In regard to her returning to America, I think it would be well for the Committee to wait for her return in case such should be her wishes, but leaving this wholly to her own choice. I do not think there is much probability of her going to America, but should the Committee appear anxious for her return she might feel hurt by it. Her life is very uncertain. No one would be surprised to hear of her death, any day. S. R. Munroe

Satara Dec. 13. 1849

To Messrs. Allen, Hume & Bowen - of the Bombay Mission.

Dear Brethren

In making out my circular to the Prudential Committee in March last asking permission to establish a mission in Satara I did not apprehend that there would be any difficulty in obtaining a suitable house to live in. Several bungalows were then empty & I was told that one could be rented at a reasonable rate as I then stated. But in this I was disappointed. Upon coming here at the commencement of the rains the houses were all appropriated or were expected to be appropriated to govt purposes, & our only resort was to the native Bazaar. where we lived through the rains. The place was then so much exposed to the sun that I was obliged to take my family to the Hills as no other house was to be had here. Since then we have rented a small native bungalow at Rs. 5 per month. Though comparatively comfortable this cold season. it will be scarcely habitable in the hot & ~~#~~ rainy season. Besides we are liable to be turned out of it any day if required for government purposes.

I have been asked if a suitable mission house could not be obtained in the native town. I have made investigation but am confident that no such place can be found.

Such being the facts I see no other way for us to do but to build. It seems to me absolutely necessary in order to carry on the work of the mission. I therefore propose that I be authorised by the mission to erect a house the plan & estimated cost of which shall

be subject to the approval of the mission. The plan I have already sent you & herein I enclose the estimated cost as given by a Contractor here.

In regard to the site for a house. I may say I have chosen it near the entrance of the City. I can secure three or five acres, more or less as I choose on government terms - viz - by paying an annual rent of one rupee per acre.

In case your permission to build a house is given I would suggest the propriety of this Circular be sent to the Rooms together with any remarks that you may see fit to add. That the Prudential Committee may see the reasons of the course we pursue. I would also suggest that this Circular be sent to the brethren of the Ahmednuggur Mission. asking them to give their opinion of the propriety & necessity of erecting mission premises now. & send their remarks also to the Rooms.

In case permission is not given to build I hope the Circular with all remarks may be sent to the Rooms that the Case may be clearly laid before the Committee. & let them decide the propriety of erecting or not erecting mission premises here.

Trusting that we may be guided with wisdom from on high in all our counsels -

I am as ever

Yours in the gospel.

Wm Ward

Remarks made by D. B. Allen.

In the communication to the Prudential Committee, proposing that Satara be made a missionary station it was stated that there would be no difficulty in renting houses there at a low rate. The Committee also knew that Mr. Graves had lived at S— in the rainy season of several years and had always obtained house accommodation at a small rent. Had the proposal to make S. a missionary station included the expense of Rs 3500 — the beginning for the accommodation of one family I doubt whether they would have authorized the mission to commence any operations there. The question would have been a different one, considering the state & prospects of the mission from the one presented to them —

Art. 40 (4th Ed.) Art. of the Laws of the Board appears to me to be applicable to this case — The Law is thus. "The rule is applicable to all missionaries & agents of the Board that real estate shall not be purchased at the expense of the Board, nor money thereof belonging to the Board, without the express permission of the Prudential Committee previously obtained."

This law as clearly applies — as it appears to me — to the erection of buildings on ground obtained at an annual rent as it would to the purchase of land with buildings upon it — as much applies to this case as though the proposal was to purchase a dwelling for Rs 3500. The object of the Law is to prevent or prohibit the funds of the Board being invested or expended in real estate or in fixed & immovable property —

The expense of the proposed house 1,600 dollars appears to me to be very large — This sum is more than all the funds we now have in hand. The sum are a little more than Rs 3000 — for all our missionary expenses. Of this 200 or more than Rs 2000 should be sent to London in January in payment of stores received & ordered — supposed to be on the way to Bombay. — The sum now will from the Board. On the 17th of Sept. I wrote to the Treasurer of the Board informing him that Art 40 in the last printed code of the laws of the Board

D. Allen —

tion of the state of our funds and requesting that he would send us £
by the first mail after receiving my letter, and £ 200 more by the next mail.
If my letter reaches the Rooms, we may expect the bills in the early part of our
year.— Such is the state & prospect of our funds. And even if we had
my means of the Law of the Board & my duty to obey their laws does not admit
my consenting to the proposed procuring of land & erection of buildings where
And such is my opinion though it should involve the suspension of
vinary operations in S— till we can hear from the Prudential Committee

Bombay Dec. 18.. 1849 D. C. Allen—

I had hoped that it would not be necessary to build a dispensary house
at Satara. But the circumstances are different now from what was expected
when the establishment of the station was proposed; and it now seems pretty
evident that dispensary premises must be provided if the station is to
continue. Thus the question of premises virtually involves the continuance
or discontinuance of that station.

Under these circumstances the dispensary must assume the responsibility
of abandoning that field, or of providing a place of residence. We
have no authority from the Prudential Committee for either course.
We must then act on our own responsibility and do that which
we think best on the whole, and most likely to meet the wishes
of the Prudential Committee.

For myself, I can hardly doubt that the P. Committee, especially
after having commenced operations at Satara and having announced the
fact to the Churches in its Annual Report, would greatly prefer that
expend the sum required for premises, but much more would it
be desirable, rather than to abandon the field. The station is, on
all hands, acknowledged to be one of the most important and desirable
in Western India. There is no station remaining in the Mahratta
country which presents so wide and inviting a field of labor
and where dispensaries would be so likely to be contented permanently
to remain. In the question of retaining or relinquishing such a
field the expenditure of two or three thousand rupees should,
it seems to me, be allowed to weigh comparatively little. The
money is not thrown away, but will be recovered in the saving of
house rent. When Mr Allen was at Satara it was arranged that the
Board should engage a house at Rs 45 a month besides certain

other expenses which would have raised it to upwards of £50. So that a house would soon pay for itself at this rate. I have not the least doubt that the P. Committee, if on the ground, would, in view of the importance of the field, and the whole state of their Mahratta Missions, at once authorize the providing of Mission premises. And, therefore, after fully considering the rule of the Board to which Mr Allen refers, I feel no hesitation in expressing the opinion that a Mission ought to authorise the erection of a house at Satara without delay.

We cannot fall back on the plan of a temporary abandonment; if Satara is left by us, it is occupied by others, and we cannot so easily return. We ought, I think, in view of the peculiar circumstances, to provide at once for continuing the station, or else to consider the abandonment of it as a final measure.

In regard to the estimates submitted by Mr Wood, others can judge much better than I. Probably some things in them are pretty high, and ought to be reduced.

If the house is thought too expensive the plan may perhaps be somewhat modified. We ought to study economy in these things, and I doubt not Mr Wood will be satisfied with whatever is generally thought reasonable and proper in this respect. I may say however that I should be in favor of building a comfortable house; one in which a Mission family will be comfortable, and with which future Missionaries will be likely to be satisfied. There can be no more unwise economy in this country than to provide unsuitable houses in which the health of the Mission families will suffer. They need to be large and airy beyond any thing that would be required in America. And the Missionaries will expect a suitable house, - not as a matter

of self indulgence, but in justice to their families and the missionary cause. The expense of sending out and sustaining missionaries is so much (looking at it merely in a pecuniary light) to have their health or the health of their families suffer for the want of proper premises. It is far better to expend two or three thousand rupees in providing a missionary family with a suitable home than it would be to pay this amount for their passage to America, in consequence of the failure of health or other cause.

In regard to the means of building, it may be remarked that but a part of the money will be required at the outset. A considerable part of it need not be paid before there will be time to receive it from America. If the Board sends bills according to Mr Allen's request, as we have reason to hope, we shall be able to meet the current expenses. But at the worst we can borrow any deficiency on favorable terms until it can be received. And we may do this with more safety as, owing to the efficiency of the press, the balance of the allowance to the Mission for the year will be more than sufficient to meet the cost of the proposed building. I hope therefore that we may agree to allow Mr Wood to contract for the house according to the proposed plan, or according to any modification that may be approved.

The relinquishment of the Satara station for want of suitable premises would, I think, be a great mistake — a matter of grave and permanent regret. R. H. Mason

Bombay 19th Dec. 1849.

I do not see that the state of the case is changed at all, since the 8th circular was issued, or that there is any occasion for changing the opinions then formed. Mr Allen's remarks I consider forcible, and the rule he quotes explicit. It does not seem to me that the necessary alternative is between building and relinquishing. When the season arrives which will require the absence of Mr Wood from Satara, let the Mission approve and we shall take Mr Wood

plan, & carry on his operations, until he may return.

Bombay Dec 20. 1849
Geo. Bowen

This plan, if adopted will obviate the necessity of building immediately, and afford time for writing to the Prudential Committee on the subject. R. W. Clark

I have nothing to add to the remarks I formerly made on this matter. Mr. Wood can read this paper to the Ahmednuggur Mission if he pleases. No subject has been referred by either Mission to the other — except some question concerning some member who was temporarily at the other Mission — since the Mission was divided, and as some members have joined each Mission since that time it may be well for such to read — if they have not read — the letters from the Prudential Committee, dividing the Mission and describing their consequent state &c. These letters were received in 1842. I mention this as it will be ~~well to~~ well for members to understand what they do as well as what they say on such a subject and on a document that is to be sent to the Prudential Committee. Brother Allen will I trust excuse me for the suggestion which is made in the remembrance of former matters. Every member will of course do & say what in view of all the circumstances he thinks proper — myself will do the same.

S. Allen.

Dear Brethren of the Ahmednuggur Mission.

I have never seen the letters to which Mr. Allen refers, but certainly there can be no impropriety in asking your opinion on the question involved in this circular. You kindly expressed your opinion in regard to occupying Satara as a Mission Station, which was sent to the Rooms.* In view of the remarks of Mr. Allen & Mr. Bowen I do not wish to press the subject of building <u>now</u> but propose to refer the whole matter to the Prudential Committee for their decision. To guide them in this decision they need the proper information, & no doubt will be glad to have all their Missionaries in this field express their views in regard to the proper course to be pursued. It is my wish therefore that you would express your views — 1st In regard to the propriety of erecting Mission premises at Satara. 2d As to the sum it would be expedient to expend in the erection of such premises. Or would you recommend giving up

* (the propriety of which never was questioned)

the station altogether? or what course of action would you recommend to be adopted?

An early answer is desirable.

As ever Yours in the Gospel

Satara Dec. 22. 1849.

Wm Ward

Were I a member of the Bombay Mission I should work for the erection of a house at Satara — I should regard the permission of the Committee to occupy Satara as including permission to incur the expense necessary for such a measure — The members of the Mission being judges — I should not think it necessary to refer to the Committee — since both the Bombay & Ah. Missions have not regarded it as indispensably necessary to refer all questions of this kind to them (the Com.) — I should approve in general of the views proposed by Mr. Hume. — though I am unable to speak particularly as to the expense, plans & situation of the proposed building I would have this to Mr Wood rather than give up the station.

Ahmednagar Dec 24 1849

A Burgess

P.S. As Mr Wilder & Mr Munger are out among the villages and sending it to them as one of them might cause an inconvenient delay. I forward this directly to Sirur —

I fully agree in the remarks which have been made in regard to the importance of Satara as a station. & of its being now continuously occupied — the existing circumstances I can see no other course to be pursued, than to build a house &c. as soon as possible. Not having Br Woods plan for a house before me. I cannot speak as to estimate.

near Sirur
Dec. 27th 1849

A Hazen.

Sātārā presents as many advantages as did Nagar 12 years ago, & has some preference if the Missionary's health is brought into the account. It certainly stands before Newāsā or Sholāpūr or Aurangābād or Dhūle —

It has but lately come under the entire control of the Eng

Govt. & the official corps is therefore much increased. Consequently there are no vacant bungalows - And besides, these bungalows are some two miles distant from the city proper in which the Miss.ry w.d be labouring for half the year -

I have had dear experience in the matter of a residence since I came to India & hope that no other mis.ry, especially one whose wife is feeble, will pass through the same - We have suffered in the rains from confined & ill ventilated rooms - For the last year we lived in the commodious, well-ventilated house erected by the Ahmadnagar Mission at Bhingar. But this was two miles from my station, Nagar, into which, in the hot season & the rains I had and to go nearly every day - Sometimes I c.d not go on account of Mrs. F.'s state - & the interests committed to me were neglected. This neglect would not have occurred had our residence been near by or on the spot. Nor is it well to be out in the rain or in the midday heat - I think the results of my experience go far to illustrate the fact, that it is poor economy to put a mis.ry

family in small, ill ventilated apartments, the should be as near the native city in which he is to labor, as he can be at the same time secure pure air —

The expense of erecting the house at Bhingar was over three thousand rupees — other houses which have been built in the Marathe dispens have cost more than this & I doubt if the estimates of any house which wd be approved wd come short of the sum which Br Wood has named

S. B. Rainbank

Sirur Dec. 28. 1849.

Recd March 25 1850

My dear Brother Wilder.

The position which you have taken in regard to Circulars has created a necessity for convening a special meeting of the Mission. I do not say that your position is wrong. It is certainly constitutional. But it puts out the invariable practice of the Mission in regard to matters which require consideration and action before a standing meeting. We did not do up our business at our late meeting with the expectation that what remained undone would be done upon individual responsibility. We did expect that matters would come up by Circulars. We made no provision for the expenditure of funds in getting up Village Congregations. We did not dispose of the teachers of the Seminary. In my opinion we have not to reconsider the action of the Mission disposing of the Ahmednagar Stations and outstations. This would involve grave questions for consideration — viz. Whether we should not retain Br. Burgess until the arrival of Br. Ballantine — Whether in case we sanction his release, Br. Hazen should not assume Charge of the Central

station;— whether we do right in laying la
upon Mr. Wilson which will prevent him fro
carrying out the views of the Committee in reg
to the occupation of Aurungabad; whether in
Mr. W. chooses to remain here for the present, o
in case Mr. H. does not assume charge of th
Central station, a further regard to the in
of our work will not render it expedient to p
the outstations in the Northern field in Ch
of Mr. Munger.

Now here are matters which I think w
have need to consider; and for this purpose I
the convening of a special meeting of the Missi
at the earliest convenience of the brethren.

Very sincerely yours.

S. B. Munge

Bhingar
Oct. 9. 1851.

Rev. P. G. Wilson
Ahmadnagar

No. 1

This is sent with
Dr. Mungen's consent.
M

Messrs. Burgess, Hagen, and Wilcox.

131

Dear Brethren

I send you the copy of a letter which I addressed Mr. W. asking a special meeting. He is ready to call one, when appriged of its being the wish of a majority. I wish it might be soon, as the delay will interfere with my tours.

Yours truly & cons

S. B. Burgess

Wilmington
Oct. 21. 1857.

I think a meeting is required and not to have any called.

J. Burgess

I do not know what is constitutional on this point. but I have always supposed it the duty of the chairman to call a meeting upon requisition. I think there is a necessity for a meeting, and hope the call may be issued at once, & for the earliest possible day.

I am informed that Br H.'s call* should not have been circulated at least for

* This was Br. M's letter to me No. 1. W.

information, for determining whether the mission wished a meeting. But it seems not to have been sent even to Br. Bunger. Is this regular, or just?

A. Hazen

Oct. 23d 1851.

Dear Brother Wilson.

I send you this note that you may inform us when you can be here for a meeting and so a time may be agreed upon.

Very truly yours

S. B. Bunger

Oct. 24 1851.

Bringer.

Recd Oct. 27th/51

W.

No. 2.

Messrs: Burgess, Hazen & Morgan.

Dear Brethren

Your Circular, requesting that a special Meeting be called, reached me last Evening. I had made all my plans to go on to Arsungabae, & I am very sorry to abandon them but lest I may seem to delay the meeting contrary to your wishes I have decided to abandon them & return to Nuggur as soon as practicable. I propose then that the brethren come together for a Special meeting on Wednesday the (5th) fifth prox. at nine (9) O clock A.M. in the Mission Chapel. App. S.B.M. & B. go below

Yours very truly R. G. Wilder

Nevase Oct. 28: 1857

I prefer the 6th in order that the Sturges may go home & be together

Papers relating to the Milden Tithing Controversy.

Rec'd Feb. 9. 1852

Ord. Feb 14/52

Prot. Ord

Discontinued

Prot. Ord.

Oct. 5/52

Mahabaleshwar Feb. 26th 1852

Rev. Rufus Anderson D.D.

Dear Sir

We wrote by the last mail asking the Prud. Com. to make appropriations to our Mission for the purpose of building a Chapel — and a smaller building for a printing press in Satara. We suggested, (in private letters) the propriety of our being at once made a distinct and independent Mission. At the same time we expressed a willingness to receive our funds through the treasurer of the other Missions, for a while, if the Committee prefer that we should do so. — More reflection and experience have convinced us that the convenience of all concerned will be promoted by our having our funds at our own disposal. And our object in writing at this time is to ask you to make the necessary arrangement for this purpose, if you have not already done so. — and likewise to ask you to send us at once £100. or direct the Treasurer of one of the other Missions to pay this amount to our order — or such an amount as will cover the extra expense incurred by this Mission in consequence of Mr. Hughes having joined it.

The items of this extra are as follows — viz.

For building accommodation —	Rs. 550	
For tents and travelling —	150	
Employment of an assistant at Rs. 7 per. month.	84	784

In explanation we remark that the house alluded to by Mr. Wood is designed for only one pado-

especially in the hot and sunny seasons — But by putting on an additional room and making some addition to the out houses we can be made comfortable — To make the additions is a matter of necessity — for a house was not to be rented — and could one have been procured the rent for a year would have been equal to a large part of the sum we have expended in the additions alluded to — Besides the circumstances of the Moots family rendered it desirable that both families occupy if possible the same house. The arrangement we have made is the most economical one within our power. and what is not unimportant — it avoids the necessity of haste in erecting another dwelling house.

In this circumstances you will see the propriety of the request we have made — The business of the other Mufsuns have notified us that they do not feel authorised to grant us funds for expenses above the estimates for which appropriations have made to the Satara Station. The other Mufsuns are likewise cautious that the Satara station should be constituted incumbrance as soon as it seems be conveniently done —

The Abomadung gun Mufsun will not need

all the funds appropriated to it for 1851 — The sum asked by us can probably be taken from the amount appropriated to that purpose without accession of any monument — But we wish you to send our funds directly to us — This will avoid the least inconvenience

We are with great respect

Yours very truly

E. Burgess

Wm Wood

Mahabuleshwar, Feb. 26, 1852.

Recd. April 17/52.

Ans: April 20/52

Prud. Cal

Salary	2,100
Building	550
Traveling	150
Pub. Off.	84
	2.884

Satara June 22d 1852

Rev. Rufus Anderson D.D.

Dear Sir

Yesterday we received your letters of Ap. 14 & 20, – the latter accompanied by copious extracts from your letter of May 10 1851, to the Ahmednuggur Mission. We are glad to get these letters as they appear to complete the arrangement of making us a distinct mission, and furnish what was lacking in regard to our funds for the present year, at least as far as you read the wants of our mission before you. We regret being obliged to make some additions to the estimates of expense for this year. The estimate we forwarded was somewhat below the sum that our actual necessities require. This is owing to the fact that some items occurred that we did not or could not foresee, and these are larger than we supposed they would be. For example among protection for the rainy season has been more expensive than we anticipated. Again we had the happiness of admitting on the 13th ult. to our church a young man of the Brahmin caste. He is from the higher grade of society has a good English education for a native, has an extensive circle of friends and acquaintance, and, of his enlistment as we have reason to hope he will, his labors and personal influence will be of great importance in our ~~Nagar~~ mission. But we have seen and experienced so many disappointments in such circumstances that we would not permit our hopes to be unduly elated. We shall write you more sea-

Rec'd Sept 2 1852

pecting this interesting case at a future time. We simply remark now that his baptism has created a great sensation among ~~the native population.~~ It has brought tenderness within the sound of the preached word, and exerting a powerful influence upon the native mind. May the Lord overrule all for his own glory. There is no lack of violence & more of apparently solid inquiry than we have ever witnessed on similar circumstances. But we have not time to give particulars now and probably shall not write at all by the present mail but for the fact that it may be of some importance for you to know that this rebellion has our number cells for a small addition to the appropriations to our mission for the present and the following years.

Our expenses of our this and accounts above allude to will exceed the funds we have at command by about Rs550 — as follows —

For building premises (including a house for our new native helper) — Rs400

For the support of our new native helper 150

Rs550

It may be well to remark that from the previous steady habits of our new convert we shall not probably be able to fix his salary at less than Rs20 per m. and as he commences in a distinct connection, a little addition to this regular allowance will be incurred at the outset.

This sum can be found over to us by the Ahmednuggur Mission or similar thus in connection with the funds for our chapel. Mr. Hill will be able to judge what will occasion the least trouble.

You say you need to be informed in regard to the amount we require for our chapel. Our

estimates are as follows.

Amount given by Mr. Graves	Rs1000
Other Subscriptions in the country (nearly)	600
	1600

This leaves Rs1400 to be made up by the Board. In case such buildings are never erected at the previously estimated cost, we ask you to furnish us with Rs200 more - viz Rs1600. The actual expense may fall short of Rs3200 but we shall be careful that it do not exceed.

The small chapel for which we asked Rs400 (including Rs100 for a site) is now nearly completed, but instead of Rs400 it has cost us Rs580. We thought it best to erect a more substantial building than we at first intended, & some posts in the end prove more of pinsine than we had calculated; in this way the cost has exceeded the original estimate by Rs150. Our request then for funds for building our houses of worship is for the larger Rs1600 for the smaller Rs580 - making in all Rs2150.

For the larger chapel we wish to have a bell weighing 550 or 600 pounds - which we hope you will send us. The bell at Ahmednagar is a very important and useful appendage to the chapel.

Again as our little church already numbers 12 individuals including the native families we think it desirable that we have a respectable communion service. The communion service at Ahmednagar consists of one large flagon for wine & two smaller cups or vessels - such a service would meet our wants - Why we not have one?

Most of the funds for the larger chapel will probably be required by January or Feb - perhaps then as we expect to proceed to work of building ear-

Returned, June 22, 185[illegible]

Rec'd Sept. 15/52

Ans'd April. 12

Estimates for 1853, in part

Requests —
✓ Charles
Bell —
✓ commission service

Mr. Ashe Lincoln 39

[illegible] Chickasaw agency

[illegible]

[illegible] Chickasaw agency

[illegible]

[illegible] Chickasaw agency

[illegible]

Proposed Educational Institution at Bombay.

Remarks of the Ahmednuggur Brethren.

In reference to the proposed plan of the Bombay brethren for the establishment of an educational Institution in connection with that Mission, I have only a few remarks to make, as I concur generally in the views expressed by the Bombay brethren.

1. I think with Mr. Hume, that the existence of the Bombay Mission is at stake. Very few Missionaries would be willing to work under the circumstances of discouragement and humiliation to which our Bombay brethren have been long subjected. They have, it is true, their Press, which is most important to the interests of all the Missions on this side of India. They are carrying on periodicals, and are printing books, which have an important influence on the interests of the kingdom of Christ. We all feel the benefit of these labors, but our Bombay brethren are not permitted to reap any of the fruits of these labors themselves, because those individuals who are favorably affected by these means, are at once drawn to other Missions, where they receive religious instruction, and when baptized are of course received into those Mission churches. Now who will be willing to go and labor in Bombay under such discouraging circumstances? In one of the letters received from Dr. Anderson within two or three years past, the fact was adverted to, that no young men were found willing to go to Bombay – that they would much prefer to be sent into the towns and

villages in the interior, rather than be sent there. This is a most important fact in its bearing on this point. (I do not believe that any Missionaries will be found willing to supply the place of the Bombay brethren after they are removed, and that ~~[illegible]~~ that Mission must therefore become extinct, unless there be a change of Mission policy — and I see no other plan at present than the one proposed by the brethren there. It is the only way they can obtain an audience ~~[illegible]~~ of persons most likely to be affected by the truth, under favorable circumstances for making a lasting impression on their minds and hearts. Br. Bourne's testimony on this point I regard as exceedingly important, indeed as decisive of the necessity which exists for some such measure as that now proposed.)

2. Shall the Bombay Mission be given up?

I hope this alternative will not be thought of. I know not what we should do in the Deccan without the Bombay Mission. That Mission is absolutely necessary to the best working of our Missions in the interior. Besides the remarks which Mr. Hume has made on this point, in which I fully concur, I would add that the abandonment of our Printing Press at Bombay would be, in my opinion, of immense detriment to the cause of Christ. Even should it pass into the hands of another Mission, this would be the case. But especially would the interests of our Missions in the

Deccan suffer from giving up our Mission in Bombay with its efficient native Press. We should feel crippled in all our operations. But I need not enlarge on this point, as I hope no such alternative will be considered necessary.

3. I approve of the plan which the Bombay brethren propose, because I believe that they are as well adapted as any other missionaries in Bombay, nay better adapted than most others there, to exert an influence on just that class of minds which would be brought around them in such an institution. Our brethren there are well fitted for giving instruction in the vernacular. They have been writing and publishing for some time in Mahratta, on just those subjects which are agitating the community at this moment and on which the soundest and most faithful instruction is needed by the intelligent young men of this country. They are well skilled in all the difficulties and doubts of the native mind and they know how to meet those difficulties and doubts in their own language. In this respect I do not suppose there is more than one or two missionaries in Bombay who can compare with our brethren there. But our brethren have not the privilege of using the capacity of instructing, which they have with great labor acquired, under circumstances where it will turn to the best account. They have no means of bringing around them that class

of minds which they are best prepared to influence, and which are the minds which in a few years will influence the great mass of the native community. Until they have this educational institution which they desire to see established, they are shut out from that class of young men entirely, except as opportunities of casual intercourse occur. To a zealous Missionary this is extremely tantalizing and discouraging.

Other Missionaries in Bombay may be able to meet infidel objections and all the difficulties of native minds, through the English language, but this I do not hesitate to say, will never have the effect which faithful instruction through the vernacular is adapted to produce. In this respect therefore, I believe, our brethren in Bombay are even better prepared than most other Missionaries there for influencing the mind of the native community, especially of that portion of it which they will seek to bring around them in an institution such as they propose.

4. This leads me to speak in to regard to a particular feature of the proposed institution. The institutions now in Bombay are, if I mistake not, thoroughly English, and are therefore exposed to all the objections which Dr. Anderson has so justly urged against such institutions, in his letter

to this division of April 18. 1850. These young men are taught only through the medium of the English, and the native preachers raised up in this way can never put their knowledge into such a shape in Marathee as to have the best effect on the native mind - It is out of the question to expect it. These young men can not speak correctly in their own mother tongue, and do in fact look down upon it with contempt. It is vain for us to hope that young men trained up in such institutions will have much influence upon the native community at large - I have no hesitation in saying that our native preachers, Tukeepunt and Ramkrishna punt, are far better prepared to preach effectively among the native population of this country than those who have had the best training afforded in the English schools of Bombay. They have had that training which fits them to be as useful with educated young men also, if not more so. Now I very much desire to see an English Institution where a different plan is adopted from that hitherto pursued. I wish to see one where there is also a vernacular department, which all the scholars shall be required to attend, and where all the religious and moral and metaphysical instruction, (if not historical also), shall be given in the vernacular. The scientific instruction might be given in English inasmuch as the technical language of science would

be as simple and easy in English as in Marathee - It might be difficult to know where to draw the line between the English & the vernacular - but at all events it would be interesting to ~~[illegible]~~ Bissa on the experiment tried. Our brethren in Bombay are prepared to try the experiment, for a vernacular department is a particular feature in their proposed institution. And now we are well prepared to try the experiment as our brethren in Bombay. I believe they will communicate as much truth and as useful instruction, scientific or otherwise, through the vernacular, as they possibly can manage to do. There is room therefore for such an institution as this in Bombay - it would occupy new ground and would I believe be much more successful in securing the great ends after which the Missionary is striving, than any hitherto existing. An institution carried on as I have suggested, and as I believe our brethren will endeavor to carry it on, will be liable to scarcely any of those objections so forcibly urged by Dr. Anderson against the common system hitherto pursued. Young men raised up in an institution where the vernacular is used very freely, will have a very different character from those raised up in institutions where all the instruction is in English.

They will have minds differently trained, they will be less liable to pride & haughtiness, they will be more under the influence of right principle, being trained to think in their own language on moral and religious subjects, and many more of them I think will be converted and their conversion will be more thorough.

X/ One more point remains to be noticed. How will such an institution affect our Missions in the Deccan?

In the first place, it is plain that no institution of the kind in any of our Deccan Missions will be of any use to the Mission in Bombay. — But an institution there will be of great use to us, as things are at present. The young men will be saved from running to other Missions, and some of those who have left us to attend the Institutions in Bombay may be brought back. As for the future, we know not what is before us, and it is useless to speculate on what may be our necessities before long. The face of society is now undergoing great and rapid changes in the community around us. Large classes of educated young men are coming forth on the stage, who have been trained in the Govt. schools, and who are exerting very great influence on the masses around them, for they are able to penetrate those masses and to diffuse their infidel and atheistic opinions with very great success. We see this process going on, on every side

Now we must have the means of reaching these educated young men, of commanding their respect, and of bringing them around us to hear lectures on science and morals and religion. We cannot do without these means. In Bombay, the only way of accomplishing the object is that, I believe, which the Brethren there have proposed. In Ahmedabad, we are having lectures (in the vernacular of course) which are attended by a small class of intelligent young men, and by extending these lectures, we may be able to accomplish all we desire in this department. Still we know not how things may appear two or three years hence. We must be prepared to use the most effective means for reaching the class of mind that is to influence the community for years to come.

I am glad to see that the Brethren in Bombay have come boldly up and faced the difficulty before them, and devised a plan for securing it. They have done well. It is indeed a question of life or death with them — If it has no other effect it will at least serve to show to the Deputation Committee that we are now in a state very unlike that existing a few years ago, and that new measures and modes of operation are needed accordingly. —

G. Ballantine

Ahmedabad June 4. 1853.

A. Hazen

Remarks on Education at Bombay - Page 4/3 Recd. Sept. 15 1853

Read by Dr Wilson

Read by Mr Nesbit

Read by Mr Stalker

Read by Mr Ballantine

Read by Mr Hazen

Much more might be said in urging the importance of having a higher order of schools than now exist in the missions of the Am. Board in Western India. In my view, however, the Brethren have discussed the question very fully & fairly in the abstract. If they have come short in any part of their statement, it would seem to be in the concrete part of it — a statement of facts. Would that the Committee might be acquainted with these as they really exist. Would that they might see them as we see them, & feel them as we do. No doubt they would do so were they here, or could they look at the real state of things with our eyes. Would that they ~~could~~ were here to see for themselves, & form their opinions & judgments from actual observation. I am very certain they would go away with the impression that "the half had not been told them". Till they do come & survey the ground for themselves they must use our eyes as spectacles, & form their dim vision from their judgments.

With the best reports we can give — the ablest clearest statements we can make, it must be very difficult, not to say impossible, for the Committee at such a distance to look at things here as they really exist. When we tell them that their four Western India missions of Bombay, Ahmednuggur, Satara & Sholapur are located in the midst of a population half as large as that of the United States, do they fully comprehend the fact? Do they realize that Ahmednuggur is as far from Bombay as Boston is from New York? — that Satara is as far from Bombay & Ahmednuggur as Albany is from New York & Boston? — that Sholapur is 80 miles south of Satara? Do they realize that while they can travel from Boston to New York or Albany in ten hours, it takes us as many days to travel the same distance? Do they realize that the population of the Satara State alone (my field!) exceeds the population of

Remarks on Education at Madras

Maine, New Hampshire, & Vermont? Certainly we cannot believe they do when they gravely ask us the question if one school located at Ahmednuggur will not answer for us all. Well has Br. Hume remarked that a school at Ahmednuggur would be of little use to the mission at Bombay — & we may with equal propriety add — vice versa, a school in Bombay would be of little use to any of the other missions in the Deccan.

But let us come to a few facts. The Brethren have said, & with truth, that the rising generation of this land, educated in the Govt schools, are educated Infidels. The highest Govt Educational institutions in Western India are the Elphinston College in Bombay & the Poona College in Poona. These institutions furnish all, or nearly all the teachers of the Govt schools scattered throughout the land. And so far as I know these teachers are thoroughly infidel in sentiment; & they are assiduous in their efforts to instil their infidel sentiments into the minds of their pupils. Such a teacher was appointed at the head of the Govt School in Satara a little more than a year ago, & as a part of his efforts in less than six months the young men in his school came into our meetings for religious discussion & boldly affirmed that "there is no God." Just such men are being scattered all about the country, filling all the offices of Govt. Such a man is at Wāi a large town of 10.000 miles the North West of this. He is well educated — is well versed in infidel books — & has made his boast of turning away Christians from the faith — & of his intentions of turning away others. Another such man is at Kūrad 30 miles the South of this with a population of 10.000. And such are scattered about in all the larger towns. They abuse their heathen gods & scoff at the Christian religion. They gather around them the youth, & instil their infidel sen-

timents in their minds. And what have we to oppose this tide of influence? Scarcely nothing. Here we have booths. We have schools of a certain kind. We preach on the Sabbath & on week days. We make tours in the villages. This is all well. But this is not all we want. We want another weapon of attack; & I believe each mission must have it to fight successfully. That weapon is a good school. With such a school in active operation I should expect during my missionary life to effect fourfold more good than without one.

Satara Jan 24. 1854 } W. Wood

As this circular reached me too late to write by this mail and the remarks of the other brethren have gone to the Prud. Committee it seems hardly worth while for me to add anything. I fully concur in the views expressed that one Institution cannot meet the necessities of the case, and remain of the same opinion as I before expressed that we require a good Institution in each of our Marathi Missions. I am willing to repeat these views briefly to the Prud. Committee by next mail, if it shall appear worth while

(Sigd) R. G. Wilder

Jan. 28/54.

[The remarks of Mr. Hason followed those of Mr. Bullen time and Mr Bissell on a separate sheet. To save postage they have been added on the last page of this sheet. R. H. Nesmith]

I concur in the statements of the brethren at Bombay in reply to the inquiries of Dr. Anderson.— and in the remarks made by Br. Ballantine.

In addition, I would remark, that there seems to be a local demand for an educational Institution of a high order in the vicinity of the present operations of our Mission. None of the existing Institutions are in that part of the City. A school in the neighborhood of the Mission Press would afford advan=tages to a dense population now unsupplied with such pre==vileges. The common schools in connection with our Mission are in that vicinity. The Grant Medical college is also near the Press.— There should seem to be room enough in any part of that city of half a million inhabitants for another Institution - but all the Eastern part of the city is unocce==pied ground

I earnestly hope the requisite permission for opening a High school may be granted without delay.

(signed) A. T. Pierson

Rec'd. Mar. 10/37

Rec'd. S. Indep. Jan. 24/37

Salem

Bombay 6th February 1854.

Revd Rufus Anderson D.D.
Secretary to the A. B. C. F. M.

Dear Sir,

By the mail of the 14th Ultimo we wrote in reply, to yours of the 9th September, which had reached us only five days previous. At the same time we forwarded your letter, with a Copy of our replies, to the Brethren at Ahmednuggur, Satara and Kolapur for their information, and that they might, if so disposed, favor you with their views of the Subject under consideration. We now have the pleasure of forwarding the remarks of those Brethren, so that you will have before you the deliberate, matured views of all your Missionaries in western India in reference to the proposed Educational Institution in Bombay. And we are happy to find that they all, without exception, agree with us in reference to the pressing necessity for such an Institution.

We trust that the facts stated and the views expressed by ourselves and the Brethren of the other Missions will remove all doubt in reference to the propriety of the course which we desire to pursue. Or should there still be a lingering doubt in your own mind, or in the mind of any number of the P. Committee, we feel assured that it must arise from our having failed to cause you fully to understand the character of the field and the circumstances

of the Mission. We believe that no Missionary in this Presidency, and few if any intelligent friends of Missions, if required to express a deliberate opinion on the subject, would differ materially from that of our own Missi=
=onaries. We confidently hope therefore, that the Committee will cordially enter into our plans and authorize us to carry them out, as fast and as far as strength and circumstances may permit.

To prevent misunderstanding and delay, it may be proper for us to express our views still further on one or two points.

1. We think that any attempt by ourselves or by the P. Committee to fix, except in a very general way, the course of study to be pursued in the proposed Institution would for the present be premature. The whole, at first, will be an experiment and those who conduct it must be guided, not by previously formed rules and theories, but by circumstances.

2. There is, we conceive, no necessity for, nor any propriety in determining any thing at present in reference to a building for the proposed Institution. It was proper for us and for the P. Committee to look forward to this subject as are likely to come up at a future day. // But for the present, and possibly for years to come, premises should be rented as we may be able to procure them. This subject may therefore be dismissed until time and the leadings of Providence shall shed more light upon it. Should it, at a future day, be considered expedient to erect premises at considerable expense, the funds, we think, should not be drawn from the ordinary income of the Board but should be raised by a special effort from persons who may be induced to give for this specific object.

3. As helping in some degree to remove any objection which may be felt to appropriating the missionary contributions of the Churches to the support of an Educational Institution, we beg to propose to the P. Committee that the salaries of the Missionaries on the ground, Mr. Bowen's included, if necessary,* be paid henceforth from the Treasury of the Board, and that they be left to defray the expense of the proposed Institution, the female Boarding School and all other educational operations from the profits of the printing establishment, local contributions &c. Let the Committee, for the present, leave us at liberty to devise and execute all we can, with the means which we may be able to obtain, — giving an account to the Board, of course, of all receipts and expenditures, and conducting all our operations, as now, with your full sanction and under your direction. Thus the expenses of an Institution will not come so directly from the funds provided by the churches for missionary purposes; and, while our wants are provided for, the mode of reaching this result may, perhaps, to some appear more suitable than any other.

We do not need to be told that the money received through the Press and from donations, &c. in this Country, is the property of the Board, and ought to be expended under its sanction. But may there not be an advantage in the arrangement which we propose? at least may it not be that some of the friends of the Board in America would cheerfully, nay gladly consent to this plan, who would hesitate to meet the expenses of an Institution direct from the Treasury in Boston?

To prevent misunderstanding we may say in addition that we shall ever feel it a duty to practise strict economy in all our operations; and should the profits of the press, local contributions, &c. enable us to meet, in whole or in part, the allowances of the missionaries, it will give us

* I anticipate no such necessity. S.B.

great pleasure to relieve the funds of the Board of this burthen, as far as possible. We only wish for funds to be wisely appropriated to approved objects. Moreover, we do not wish the Committee in acceding to this proposal to pledge themselves to it for any definite period. Let the arrangement continue so long as it shall be found to work satisfactorily, and no longer. We do not wish to entangle the P. Committee in any way whatever. Should they for the time being adopt our proposal, they ought to be, and will be, free to terminate such arrangement whenever they may see reasons for doing so.

4. As to the matter of expense, we have given our opinions separately in previous communications, but it may be proper here unitedly to state that so far as we can judge, Rs. 250 or Rs. 300 monthly ought be put down to the head of teachers and premises. In addition to this, there will be at the outset, the expense of fitting up the premises, books, &c. It is also probable that there will continue to be a recurring expense for school books, in addition to books for prizes at the annual examinations, &c. To work the institution satisfactorily and successfully we believe that from Rs. 4000 to Rs. 5000 annually will be required for several years to come. And we beg that you will not limit us to any smaller sum, as it would probably put us into a false position with reference to the other institutions, greatly thwarting our plans and curtailing our usefulness.

We remain in the fellowship of the gospel
Yours very faithfully,

R. W. Hume
Geo Bowen
S. B. Fairbank

Rev. Hughes. Rev. Hume, Bowen, Fairbank.
Bombay, Feb. 6. 1864
Rec'd Feb. 16th

Bombay July 4. 1854

To the Brethren of the Ahmednuggur
Satara & Kolapur Missions,

Dear Brethren;

We are happy to enclose for your perusal the letter we have to day received from Dr. Anderson. It will be seen that he proposes in the 6th page of his letter that the brethren assemble at Bombay, or at Ahmednuggur as to them shall seem most desirable" This undetermined point had better be at once settled & we propose that the meeting be held in Bombay.

We might urge that it would give us much pleasure to meet you all here but a stronger reason is found in the necessity of two (or absolutely of one)

Rev. Mr. Hubbard. Ahmednuggur Sowers

remaining here to attend to the Pupils & the Institution - There will be subjects discussed in which we are specially interested & if possible all should be present, but unless we assemble in Bombay, the nature of our duties is such that we cannot all be present.

To meet here may fall in more conveniently with Br. Wood's expected movements & we hope it may also fall with the wishes of all parties. We remember having heard an opinion expressed that it wd be well for the missionaries in the Dakhan to make an annual visit to Bombay & hope each one may find a reason to incline him when to making this long postponed visit next Novr. - The latter half of Novr is as suitable a time for travelling & for co

& the Coast as could be selected - We shall be able to make arrangements to furnish accommodation to all. This meeting should bring us all together. We shall expect to see all the sisters of the Missions - not only those who will come with their husbands, but Mrs Hanes & Miss Farrar must come. & all the children must come. It will prove a joyful & profitable meeting such as has never been allowed us - We have never yet been assembled together. We shall have many sympathies to mingle - many plans to canvass - many experiences to compare - many prayers to unite in. The meeting will be two one of delightful communion & prise tons in our work.

We are dear Brethren

Yours in Christian affection

R. W. Hume

M. B. Fairbank

G. Bowen

We approve of the plan proposed by the Brethren at Bombay.

Ahmednuggur
July 7th 1854

H. Ballantine

A. Harris

W. P. Barker

Saml. Bissell

I agree to the above arrangement

Satara
July 12th 1854

Wm. Wood

approved

R. G. Wilder

Sholapur
July 15. 1854

Bombay Advocate
July 6. 1854

Mr. Brown's Case.

In the Evangelist.

Jany. 29, 1857.

The following is a brief history of events connected with the Marathi Theological Class Book published by Mr. Wilder in 1856 —

A translation of the English Book of that name was made in the first place by Ram Krishnapunt, in a part of which he had the assistance of Mr. Ballantine, & in another part that of Mr. Wilder — In Sept. 1849 the Ahmednuggur Mission passed a resolution to the effect that Mr. Wilder should prepare this translation for circulation in the mission, for the revision & approval of the brethren previous to being printed. In accordance with this vote a copy was circulated in the mission & returned to Mr. Wilder. Not being satisfied with this copy Mr. Wilder afterwards prepared another, & subsequently a third translation which was ready for circulation in 1853 — Meanwhile Mr. Wilder had been transferred from the Ahmednuggur Mission to Kolapor, & had taken the translation which was the property of the Ahmednuggur Mission with him. Having prepared this last copy for circulation, Mr. Wilder sent it not to the Ahmednuggur Mission — to which it belongs, & which had committed the work to him — but to the Bombay Mission, with a circular to the three

Marathi Missions, proposing that it should be printed for the American Missions in Western India. When the MS. reached Bombay, Mr. Hume proposed that it be received by the Marathi Missions, that both the Eng. & Marathi translation be revised, & it be printed as approved by the majority. This proposition never received but two signatures besides that of Mr. Hume, though it is possible that a majority would have approved it, coupled as it was with the proviso that there should be an authoritative revision, & all changes adopted which were approved by the majority. Many changes to be made in the Eng. previous to translation were proposed by some of the brethren, & then at Mr. Hume's suggestion, Messrs. Bowen & Haren commenced the revision of the manuscript.

As Mr. Haren was then connected with the Ahmr. Mission, early in 1854 the MS. was sent to him at that place – During the revision of the first part of the translation Mr. Haren became satisfied that to meet the wants of our native christians the whole work should be conducted on a different plan, & that it would be easier to make a new translation than to make the present one what it should be. Mr. Ballantine having looked over the manuscript came to the same conclusion. At that time notice had been received of the coming of the deputation, & they therefore decided to keep the MS. till

the general meeting at which all the brethren of the missions would be present, & the question what should be done with the translation, might be settled in a way satisfactory to all. It should be borne in mind that the MS. properly belonged to the Ahmednuggur Mission. Yet they ~~brethren~~ were willing that the brethren of the other missions should have a voice in deciding what disposal should be made of it. But at the time of the general meeting the press of other business shut out all thought of the Theol. Class book, & the matter was not brought up. After the Deputation left the MS. was returned to Mr. Wilder, Dec. 27. 1854 — Of course the revision was suspended —

In the April following (1855) Mr. Wilder wrote to Mr. Fairbank who then had charge of the press, asking if he could commence the printing of the work, & offering to furnish copy as fast as wanted. Mr. Fairbank replied that the consent of the Publishing Committee must be obtained before the work could be printed at the Mission press —

As nothing further was heard from Mr. Wilder respecting his translation, & the want of the book was greatly felt in the Ahmednuggur Mission, in Jan. 1856 (more than a year after the MS. was returned to Mr. Wilder) they commenced printing in the Dnyanodaya, with the approval of the Publishing Com. a new translation prepared by Ramkrishna Punt. In Feb. of the same

Marathi Missions, proposing that it should be printed for the American Missions in Western India. When the MS. reached Bombay, Mr. Hume proposed that it be received by the Marathi Missions, that both the Eng. & Marathi translation be revised, & it be printed as approved by the majority. This proposition never received but two signatures besides that of Mr. Hume, though it is possible that a majority would have approved it, coupled as it was with the proviso that there should be an authoritative revision, & all changes adopted which were approved by the majority. Many changes to be made in the Eng. previous to translation were proposed by some of the brethren, & then at Mr. Hume's suggestion, Messrs. Bowen & Haven commenced the revision of the manuscript.

As Mr. Haven was then connected with the Ahmd. Mission, early in 1854 the MS. was sent to him at that place – During the revision of the first part of the translation Mr. Haven became satisfied that to meet the wants of our native christians the whole work should be conducted on a different plan, & that it would be easier to make a new translation than to make the present one what it should be. Mr. Ballantine having looked over the manuscript came to the same conclusion. At that time notice had been received of the coming of the Deputation, & they therefore decided to keep the MS. till

the general meeting at which all the brethren of the missions would be present, & the question what should be done with the translation, might be settled in a way satisfactory to all. It should be borne in mind that the MS. properly belonged to the Ahmednuggur Mission; yet they ~~brethren~~ were willing that the brethren of the other missions should have a voice in deciding what disposal should be made of it. But at the time of the general meeting the press of other business shut out all thought of the Theol. Class book, & the matter was not brought up. After the Deputation left the MS. was returned to Mr. Wilder, Dec. 27. 1854 — Of course the revision was suspended —

In the April following (1855) Mr. Wilder wrote to Mr. Fairbank who then had charge of the press, asking if he could commence the printing of the work, & offering to furnish copy as fast as wanted. Mr. Fairbank replied that the consent of the Publishing Committee must be obtained before the work could be printed at the Mission press —

As nothing further was heard from Mr. Wilder respecting his translation, & the want of the book was greatly felt in the Ahmednuggur Mission, in Jan. 1856 (more than a year after the MS. was returned to Mr. Wilder) they commenced printing in the Dnyanodaya, with the approval of the Publishing Com. a new translation prepared by Ramkrishna Punt. In Feb. of the same

year Mr. Wilder issued a circular stating that he proposed to print his translation on his own responsibility, also asking how many copies the brethren of the several missions would take. On this circular all the brethren (except Mr. Barker who preferred not to write, though his opinion agreed with the others) expressed their decided opinion that the MS. should not be printed in its present form, as it had not received the authoritative revision proposed by Mr. Hoame, & the opinion of those who had examined it was that they could not use the book if published — They recommended Mr. Wilder to place his MS. in the hands of Ram-Krishnapunt who had already begun a new translation, & who would make use of Mr. Wilder's labor as far as it could be done profitably. Notwithstanding this united remonstrance Mr. Wilder proceeded to print his book on his own responsibility. After the book had been printed it was discovered that instead of publishing it in his own name; he had done it in the name of the American Missions, & instead of using the original manuscript which had been circulated, in the first five chapters of his book he had adopted almost verbatim Ram Krishnapunt's new translation published in the Dnyanodaya.

In Nov. 1856, after the book was published, Mr. Wilder sent a circular to the several Missions professing to set forth 27 errors in the remarks which Mr. Ballantine had made on his circular of Feb. 2d — The charges

brought against Mr. Ballantine in this paper are of the gravest character, such as if sustained would ruin the reputation of any one as a minister of the gospel & a christian – Mr. Ballantine requested his brethren of the missions to which the paper was directed, to investigate these charges & express their opinion upon them. In complying with this request the following letter was sent to Mr. Wilder –

"Bombay Dec 29. 1856

Dear Br. Wilder.

In the long document which you sent to the Ahmednuggur, Sattara, & Bombay missions on the 9th Nov. 1856, & which was received at Bombay the 18th inst. you make certain very grave charges against Br. Ballantine. These charges Br. Ballantine has requested the brethren of the three missions to whom your document is addressed, to examine.

For the proper investigation of these charges we require certain documents. Will you therefore kindly send us, a either one of us, at once, the original circular, which you sent to the missions in 1853, with all the remarks of all the brethren just as they were written. This circular & these remarks were on the first portion of the Theological Class Book

as it was then submitted to the missions, & we should accordingly be glad to see that portion just as it was then submitted. Also, please send us the original note sent you by Mr. Ballantine on the 27th Dec 1854 when he returned the manuscript to you, & to which you particularly refer in your remarks.

These documents shall be returned to you as soon as they shall have been examined. If there are any other documents which you wish the brethren to examine in reference to this case please send them also.

By direction of the Ahmednuggur & Bombay Missions — (Signed) A. Hazen

Samuel Birrell. "

In reply to this the following note was received in a private letter to Mr. Hazen, dated Jan 7, 1857

"P. S. In regard to your note of 29th ult. I regret to say, your conduct in the matter of the Theol. C. Book does not entitle you to be entrusted with the documents you ask for. Nevertheless, if you will send me the original documents that were drawn up by the brethren of the Bombay Mission, in two successive series, pleading for a High School in Bombay, together with the arguments, reasoning, entreaties & remarks of each brother then in the Bombay, Satara & Ahmednuggur Missions in their respective hand writing, I will then

send you the documents you ask for, & on their safe return will send you yours again.

W. "

As these papers which Mr. Wilder asks, & makes a condition of furnishing the documents we sought, have no connection with this subject, & are such as he had no right to demand, this reply is equivalent to a refusal to supply the papers we asked. A letter was subsequently sent to Mr. Wilder by Mr. Munger asking for the same & some additional papers. (A copy of this letter is enclosed with this) To this Mr. Wilder replies as follows.

"Kolapoor Jan. 16. 1857

Dear Br. Munger,

Br. Hazen has asked for the same documents that you do, & I have named a condition on which I will send them to him for the use of the missions. As this condition is a reasonable & proper one I trust it will be promptly complied with, in which case you will of course see them.

You will not think the less of my xtian candor & charity if I tell you frankly that your remarks in connection with my circular & Mr. Ballantine's erroneous statements, entirely disqualify you to adjudicate in the case. If I understand your remarks you took sides with him in his unkind & unjust course about the T.C. Book & thus, by

the civil codes of all enlightened nations, you have disqualified yourself to sit either as judge or jury in the case. x x x x "

The remainder of the letter contains some repetition of charges against Mr. Ballantine. As Mr. Wilder here denies that we have any right to decide upon the truth of the charges which he has laid before us, it only remains for us to make a statement of the facts to the Prudential Committee.

The result of Mr. Munger's investigation is given by himself in his letter to Dr. Anderson -

Finding in the case by Messrs Bissell and Hazen.

Having been previously acquainted with most of the facts of the case, & given to bestow further attention to them we desire, we are prepared to make the following statement.

I. In regard to Mr. Ballantine, we are satisfied that the charges of plagiarism, falsehood, & other unchristian conduct, brought against him in Mr. Wilder's paper, are utterly false. We fully believe that he has been guilty of no unfair conduct towards Mr. Wilder in connection with the translation in question, & our confidence in his christian character remains unchanged.

II. In regard to Mr. Wilder we find the following facts.

1st That he has published in the name of the American

Missions ["अधीक्षक पिशाचाराधी"] a translation of the Theological class Book which was neither sanctioned by the Publishing Committee, nor by the brethren of the Missions. On the contrary the brethren of all the Missions remonstrated with him against printing it on his circular sent around early in 1856. Mr. Wilder does indeed claim to have had a majority of votes in favor of printing in 1853 – But he ignores the important fact that the vote then given included an authoritative revision, & that the book be printed as approved by the majority. No such revision was made, & no such approval obtained before printing.

2d Mr. Wilder has taken the first five chapters [all that was printed when his MS. went to press] of the translation of the Theol. Class Book published in the Dnyanodaya, & printed it nearly word for word in his own book. In the Dnyanodaya edition are original illustrations & some questions & answers not found in the English, designed to adapt the book to the wants of the native community. These also Mr. Wilder has adopted almost verbatim in his own publication, making the plagiarism too palpable to be doubted for a moment.

3d By thus adopting the Dnyanodaya translation (as far as it was published) in his own book, Mr. Wilder virtually admits all that the Brethren claimed in

respect to his translation, namely, that it was not such an one as it was desirable to publish, & that the translation of Ramkrishnapunt in the Dnyanodaya was far superior. It should be remembered that ~~[illegible]~~ to have the work recommitted to Ramkrishnapunt was the very object the Brethren at Ahmednuggur had in view, & which they wished to accomplish with the consent of all, when they detained the MS. to present to the general meeting, & this was recommended on the MS. when it was returned to Mr. Wilder —

4th We are pained to see that Mr. Wilder, having thus adopted the translation of Ramkrishnapunt in his own book, accuses Mr. Ballantine of having copied his MS. & published it surreptitiously in the Dnyanodaya, & he deliberately asserts, "the surprising sameness between it [the Dnyanodaya edition] & my own MS. is certainly unaccountable on any other hypothesis" —

5th In regard to Mr. Wilder's statement that the remarks of Mr. Ballantine on his MS. are dated Dec. 20. 1854, which was before the Deputation left Ahmednuggur, & that he must therefore have had this subject in mind during the general meeting but refused to bring it up, we can only say, Mr. Wilder refuses to produce the MS. bearing the date, & thus withholds the only item of evidence which would go to substantiate the charge. On the other hand every circumstance goes to show that Mr. Ballantine could not have written the remarks

before the Deputation left. A mistake in the date (if it be really the 20th) would be far more likely. It was the known & expressed ~~wish of~~ purpose of both Mr. Ballantine & Mr. Hazen to have brought up the subject in the general meeting, & the charge of "convenient memory" brought against Mr. Ballantine would apply with equal force against Mr. Hazen. The great press of business at the meeting is a sufficient reason to account for the oversight. Had Dr Anderson brought up the subject of a publishing Committee for the Marathi Mission as he intended to have done, or had Mr. Wilder in connection with his report on Books & Tracts, suggested the subject of the S. C. Book, it would have come up for consideration. The fact that Mr. Ballantine returned the MS. to Mr. Wilder the day after the Deputation left Ahmednuggur & that he wrote immediately to Mr. Hazen then with the Deputation at Mahableshwar, requesting him to call their attention to this subject, thus bringing it to the notice of all as soon as possible is conclusive evidence that the failure to bring up the subject at the general meeting was wholly unintentional.

6th With reference to Mr. Wilder's statement on pages 23 & 24 of his document, that he had submitted his MS. to the Publishing Com. but no answer was received from Mr. Ballantine, we would say, that we have the letters both of Mr. Wilder & Mr. Fairbank before us — In the former is no reference to the Publishing Committee

not even recognizing its existence, much less submitting the MS. to that committee. Mr. Fairbank says in his letter (to Mr. Ballantine) "I enclose a letter that I got from Wilder some days ago. x x x I have today written & told him that the Deputation's letter is explicit, & that the consent of the Pub. Com. is requisite before the work can be undertaken at the press. x x x I wrote that you are the chairman of the Pub. Com., & that I today send his letter to you — He will doubtless write you about it."

From this it is clear that Mr. Fairbank did not regard Mr. Wilder's letter as referring his MS. to the Pub. Com. but supposed Mr. Wilder would "doubtless" write to Mr. Ballantine as chairman of that committee, & that Mr. Ballantine had reason to expect the same — This accords with Mr. Ballantine's remarks on Mr. Wilder's circular (of Feb. 1856) which are the subject of his criticism.

7th In Mr. Wilder's paper proposing to set forth errors & misstatements in Mr. Ballantine's remarks, we find a looseness of reasoning & suppression of truth which seem to us very culpable. For example, Mr. Wilder says this is the "third complete translation" he had prepared, but the remarks which Mr. Ballantine made in reference to this translation, he applies to the first & second, & then attempts to show them false. Likewise in counting the votes in favor of printing his translation he includes some of those who remonstrated against

printing it, because they had previously signified their approval of printing it after a thorough revision —

We are grieved to see the unchristian spirit exhibited throughout the whole paper, & the reckless aspersions cast upon the character of Mr. Ballantine & other brethren.

8th In view of the above facts we feel called upon to express our strong disapprobation of Mr. Wilder's conduct in the above particulars, & our conviction that he has been guilty of gross injustice toward Mr. Ballantine in the charges he has brought against him. It is the first dictate of a christian spirit to retract any false accusation, & to acknowledge & seek to make reparation for wrong conduct. We feel that such retraction & acknowledgement are due from Mr. Wilder, & if refusing all concession he shall persist in the false & unjust statements he has made, we see not how we can consistently continue our fellowship with him as a christian missionary & minister of the gospel —

Bombay
Feb. 6. 1857

A. Hazen
Samuel Birrell

Bombay Feb. 6. 1857.

Rec'd April 6.

Theol. Class Book.

Prud. Com^ee^ Ath May 1.

Mr. Wilding's

Letters from Native christians.

Bombay Feb. 2. 1867.

To the Board of the foreign Mission and all its friends in America.

Most dear and beloved brethren in Christ.

Although I have never seen you with my bodily eyes nor have you ever seen me or perhaps known who I am, yet it is now more than six years since that I have been seeing you with my mental eyes and formed an acquaintance with you. Yes! I know you not only from a great distance of 4000 miles just by reading about you in books, but I know you & see you as if you were living near by. If you should ask me how could that be since we live on the other side of the globe & have never been to the shores of India whose centre you Hindus inhabit; I answer it is in the Missionaries sent by you to teach us the blessed Gospel of Christ, that I see you daily. It is through these Missionaries that I am enabled to call you my dear brothers.—you Christians whose very name about eight years ago I hated bitterly and used to bathe myself and wash all my clothes with water in order to purify myself from the pollution (as I then regarded it) of your touch. O what a happy change you have wrought in me & in my fellowmen by sending us the Gospel of our Lord Jesus Christ! By the light of this Gospel I am led to the true way of salvation. Before this the stones & blocks of wood or pieces of metal shaped

unto some immaginary forms called gods as descr
in the 44th Chapt of Isia or 115th Psalms of David; to
the objects of my worship. Not only these but I worshipp
also sun, moon, stars, beasts, serpents trees, rivers an
every thing else just as is delineated in the 1st Chapt of
Romans.

But although I did so much of worship yet my hea
was not always at peace. The conscience which God ha
placed as a viceagent of his, in every heart, troubled m
often when I committed any wicked thing. And wh
were the resources to which I went for the relief of
my conscience and pardon of my sins? Being a Chil
of Brahman I was taught to read and write &c (a
preveloge seldom allowed to other classes of Hindus)
and by reading or hearing about our Hindu scriptur
I had learnt several easy ways of ~~salva~~ getting my sin
pardoned. And according to these ways, sometimes I
used to drink a handful of cow's urin and regard my
self quite purified. Sometimes I used to utter the
names of gods about which it is said a single faith
full utterance of one of these names, destroys all
sins. Sometimes I used privately to steal a few
drops of the sacred water of the river Ganges kept a
mong the gods of our family, the drink or even the
touch of which is said puts away all sins, not only
the drinker but of his 42 generations that have pa

before him. This last was a most favorite way of salvation of mine. When I was living at Bithoor and Bunarus on the bank of the Ganges, I used ~~to~~ daily to practice fearlessly all such sins as would not expose me to reproach or punishment, and then the next morning used to go to the river and pronounce this passage; "पापोहं पापकर्माहं पापात्मा पापसंभवः त्राहिमां कृपया गंगे सर्वपाप हरो हरः॥१॥ गंगा गंगेतियोब्रुया योजनानां शतैरपी मुच्यते सर्वपापेभ्यो विष्णु लोकं स गच्छती॥२॥" (i. O Ganges I am a form of sin, a sinner, sinful & born in sin; therefore preserve me mercifully & be to me the savior of my sins. 2. Any one who will say, Ganges Ganges even though eight hundred miles from the river shall be delivered from his sins and be received into the Heaven of Vishnoo.") and used to bathe in its water. Then I believed that all the sins that I committed the day previous, were now washed away by the water of the Ganges and besides this a great deal of merit has been acquired and ~~lost~~ laid by for me by this bath. But now through the light of the Gospel I know that such means of salvation are quite unavailing; and not only so but are most provoking to a holy God. For in seeking the pardon of sins through such means I regarded sin so light an offence as to be easily atoned for by trifling and unmeaning observances, and that God was so regardless of his justice as to save me without any proper atone-

-ment. The Gospel has shown me not only the inefficacy of those means of salvation through which I was vainly expecting to be saved, but has revealed to me the only but the most proper way of salvation, which is through Jesus Christ the son of God. It has shown me that "God so loved the world that he gave his only begotten son, that whosoever believes in him should not perish but have everlasting life." It has shown me not only the proper way of salvation but has given me a right Knowledge Concerning God & his will, my soul & its state, my acts & their desert and my future destiny. Therefore now instead of worshipping the elements & the images of immaginary things, I worship the only living God who is a Spirit. Formerly my worship consisted in material offerings, that is pouring water and placing flowers and other things upon the ~~ido~~ idols or in bowing down to them; but now I worship the invisible God "in truth and spirit." Before this I used to think I gained a great deal of merit in performing the prescribed rites and cerimonies of Hinduism, but "now I count all those things but loss for the excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ." Formerly the imposing tales of our deceitful Gurus (spiritual teachers) and the books envented & embellished by ignorant & wicked men were the guides of my belief and duties, by which I wou

deceived and sunk into the profound darkness of heathenism, but now I have the word of God the blessed Bible for my guide in points of my duties and faith. Then I had no certain assurance about my future destiny. According to the doctrine of Hinduism I believed I had to pass eight millions & four hundred thousands of Births, at the end of which if I should be found righteous I should be taken to heaven and being permitted to live there during such length of time as my merits would deserve, should then be thrown down upon this world to go through again the same number of births and so on forever. But should I be found unrighteous at the end of the said number of births I believed that I should be doomed again to go through the same circuits of births without being transfered to Heaven at all. For this reason I had no assurance about my future destiny for I did not Know what number of births I had passed and how many more births I had yet to pass. I did not Know whether the present one was my last birth nor did I Know whether at the end of my term I should be regarded righteous enough to be transfered to Heaven or be doomed to fill up a second term of the same number of births. This made me quite careless about the future destiny of my soul and engrossed my mind with the search of worldly enjoyments & pleasures. Therefore the daily inquiry of my heart then was, & how can I get a great deal of

wealth, honor and pleasure? How can I have more en
joyment than others? But now the word of God has g
-ven me a perfect assurance of the future destiny an
state of my soul. It has convinced me that "~~That~~ it is
appointed unto men once to die but after this the judg
ment." It has moreover revealed to me that "He that
believeth on Christ is not condemned but has passed
from death unto life." "The wages of sin is death, but
the gift of God is eternal life through Jesus Christ our Lo
Therefore I now do not set my heart as before on this world
but now I thirst after righteousness and try to do every
thing for the glory of God. "In time passed I was one of
those who are called gentiles in the flesh and uncircum
cision by that which is called the circumcision in the
flesh made by hands." "At that time I was without
Christ being an alien from the commonwealth of ~~the~~
Israel and a stranger to the covenant of promise, hav
ing no hope & without God in the world." "But now in
Christ Jesus I who sometimes was far off am brought
nigh by the blood of Christ. Now I hope I am no more
a stranger and foreigner, but a fellowcitizen with
saints & of the household of God."

O how great & blessed a change is this! I can not
find words which will sufficiently express the greatness
& blessedness of this change. Its value to me is so great
that I would not exchange it for mountains of ~~go~~ g

and silver nor the Kingdom of the whole world. And by whom and by what means has this change been effected? Tru it has been wrought by the grace of God; but ~~at~~ by what direct agency? For God always works by some means. Then who has been so favored by God as to be the instruments of this inexpressable change wrought in me & in thousands of others? It is you the kind and dutiful desciples of Jesus Christ, who are made the instruments of this change. Though I have never seen you yet I know from the Missionaries that it is you who send your friends & Children with your money to us and to other nations who are perishing for the want of the blessed Gospel of Jesus Christ. What a great Kindness it is in you to do so much for our salvation! I can not express fully how grateful I feel towards you. O that I could now come to you & speak with you face to face & tell you what good you have done to us by sending us the Gospel. But though I have no reason to expect ever to visit your favored country yet I have perfect assurance that I shall certainly see you all in heaven & express my gratitude for sending us the blessed Gospel of ~~our Lord & Savior Jesus Christ~~ salvation when I shall be admitted there to see face to face my blessed Savior & Lord Jesus Christ and to praise him forever for his love in laying down his life and sacrificing himself on the cross to save me from my sins. And it is not I alone who has such feelings

about you and such expectations about the happy state in the world to come. But there are many others even at this station whose feelings about this cause & hope of ly everlasting are the same. And were they to write you letters they would say the same as I do. I dont know how many are those who were ever converted by the preaching of the Missionaries of this station eversince the commencem of this station, and have gone away or died before I beca Christian. But I know that the present number of the converts belonging to this Church is about 111. of which 1 being in good standing in the Church are admitted to th table of the Lord. And I have reason to trust that mo of the number have experienced the above mentioned change & have become the heirs of salvation. Then so mu precious souls are saved or are in the sure hope of being saved. Besides these I think there are more than a hun dred persons who are convinced of the truth of Christianity but have not yet renounced their false religion and sin -ful habits and followed Christ. And there are thousands others to whom the Gospel is preached and who are favored to see the light of its truth. O what a glorious work it is t have delivered so many immortal souls from the eve -lasting sufferings & torments of hell & made them the heirs of eternal life. Yes it is the most glorious achie -ment that men have ever made in this world. An your labors, contributions and anxieties about this

great Cause are most praiseworthy and exemplary for all Christians. But the direct instruments of this great achievement are no others than the benevolent Missionaries whom you have sent to us and who under your support have labored in this field for about fifteen years, therefore my subsequent remarks will chiefly be about the Missionaries of this station whom I have seen and particularly our dear pastor Mr. Ballantine who having done a great deal of good to us is now returning to his beloved native land.

Before I had any intimate acquaintance with the Missionaries I used to think them to be the religious servants of the British Government employed in destroying the sacred religion of the Hindus and polluting (that is breaking their Caste) as many hindus as they could. I believed as my elder Hindu brothren told me that the Missionaries get several thousands of rupees for polluting each Bramhon. But when I became closely connected with them I understood that the fact was quite contrary But I have no doubt that there are now thousands of Hindus who have the same idle notions about them. But, O how wicked and foolish it is for anyone to have such misunderstanding about those who are the best benefactors of this country.? For indeed they are by no means desiring to pollute us, but they wish to reform us & free us from the real pollution of sin & error. It is only

for this end that they have left their happy country for this benighted & miserable land and their beloved relatio and societies for this wicked & corrupt people as we Hinde are. It is only for this object that they have denied themselv several conveniances and pleasures that are lawful for any Christian to enjoy. But our ignorant & thoughtles Hindus do not understand this. This is the reason why they have such foolish & false ideas about them. When I came to know their real object in Christianizing us I repented bitterly of my misunderstanding about them and treating them with hatred as I did before I was con vinced of the truth of Christianity. Were it not for th love of money which I used to get from them for teaching school, I think I would never have had any thing to do w them, nor have taught their books to the boys I much les read them myself. But this was the means which God chose to employ in enlightening my mind and revealin to me his blessed Gospel. From this I easily understo the truth of the passage in Psa. 76:10. "That even the evil actions of men God turns to some good account and ge his glory by them also". I will say here nothing more abo my conversion than to tell you that I have detailed it account in a letter which I wrote to the father of our lat Missionary Mr. A. Abbott, at the time of the latter's depar ture from this country. And as in that letter I had e pressed my wish that it should be shown to all the fe

of Mr. Abbott, perhaps many of the readers of this letter have seen it and therefore I need not detail it again.

The Missionary with whom I became first acquainted was Mr. Abbott who is now in America. He employed me first as a vernacular school teacher in Wombey a village 14. miles from Nuggur. After I was convinced of the truth of Christianity he put me in the place of a teacher in the boy's Seminary at Nuggur. Soon after this I received baptism and lived in the same compound where Mr. Abbott lived & where also the Seminary house stood, for which reason it was the most convinient place for a teacher in the Seminary as I was. From when to the time of his departure I worked under him in the Seminary as for the most part of the time the Seminary was under his care. During all this time I loved him as a father for he nurtured me as a Child. He was a lovely man, not only to me but to all other Christians and even to those who were abhorers of Christianity. His manners & disposition was so amiable that every body liked to go near him. He was a sweet talker and his compositions on any subjects were peculiarly interesting. He loved most of all to tour in the Country and to ~~preach~~ preach the Gospel to the poor and ignorant as his master did in the land of India. In short he was an excellent missionary in every respect and endeavored always to enlighten all men especially native converts in every thing. This was his greatest pleasure and

he never felt so happy as when he could find opportunity to
some such thing. Therefore his departure from us was a gre
loss & calamity to us. And were it in our power we shou
have done any thing rather than to have him go away fro
this country.

I next become acquainted with Revd. O. French who
then had just come into this country and was appointed
superintendent of the vernacular schools. But I don
think I worked under him one whole month; for soon aft
my entering the Mission service he was stationed at
Seroor and Mr. Abbott again become the superintende
of the vernacular schools. So having no near connecti
with him I can not say much about him. Yet from th
little personal knowledge that I had of him and from w
I used to hear of him from my Seroor brethren I knew
that he also was a very good Missionary and has labor
a great deal to promote the cause of our Lord.

Thirdly I become acquainted with the Revd. H. Ba
-lantine who during all this time as a father presided
over our infant Church with the care, labor, and skill
of a good & faithful steward of Christ. And as he is now
leaving us or rather is obliged to leave us for his Childre
sake, I can not forbear writting you a little more in
tail about him than any other Missionary. And I say
in the first place he is an excellent preacher. We alway
liked his sermons the most; for they were always rich

matter & full of instruction both to Christians and unconverted people that attended the Church. His preaching was evangelical and full of pathos. Therefore although we have here no Seminaries or Colleges as you have in America, yet from his doctrinal & instructive preaching we have learnt about almost all things which the Students of Seminaries & Colleges learn in America. He used to minister spiritual food to his flock just according to their different wants. When he found some of his flock going astray from the right path or falling in some errors, he reproved & ~~warned~~ warned them in betimes and preached continually on the same subject until they were convinced of their error & repented of their sin. So also when he found some member of the Church in sorrow and distress he preached on such subjects as would give them consolation & patience. When he found some one favored and blessed by God he preached on such subjects as to make them feel that they were God's kind gifts and that they should improve them & apply them to his glory. In short he improved every opportunity of instructing & improving his flock which the various occurances of the successive months and days afforded. And even in doing so his preaching was systematic, doctrinal and yet practical. His preaching was exemplified in his own conduct. He was not only a great orator in the Pulpit, but he was himself a most devoted & pious Christian at home & abroad. His

practice was most exemplary. He was a most laborious, a
ardent & active Missionary & dispatched a great deal of
Mission work. One of his Chief works was that of re-
vising the translation of the Scriptures in which he w
very thorough & accurate. He was the Editor of the Dny
-nodaya a news-paper published first, once & then, tw
a month, first only on account of the Mission at a
med nuggur & ~~then~~ since some time on account o
both the Missions at Bombay & Ahmednuggur; an
though he was assisted by other Missionaries now & the
in preparing some articles for the paper, yet the great
part of it was filled by himself. Several other transact
of the Mission besides managing all the Church affai
were conducted by him. Doing so much work on wee
days he generally preached himself twice on every Sabba
and once on every Friday. He was always Kind & Char
table, meek & self denying and a good pattern of pie
He has set a good example to his successors and to a
of us who in time to come are expected to fill up
such posts of office as he has filled & executed faith
fully. He having been so good and lovely a pastor we
are exceedingly sorry to be deprived of his valuable ser-
vices of Kindness to us and our countrymen. We
regard his departure as one of the greatest misfortune
that can befall us. Therefore were it possible to make
stay any longer we would have entreated him to give u

his intention of going back to his country and promise never to leave us unless God removed him from us to himself by death. But since it is necessary that he should go we can not say any thing against his present departure which we hope & wish will be only for a short time and that he will soon return again with renewed health & strength to resume his work. Therefore we shall continually pray to God who had brought him to us, that he would be pleased to take care of him and his family in his journey & permit him to see his dear friends & relations and to enjoy their visit and then to bring him back safely to this country where is so much wanted. And I with my other brethren beg you most kind & benevolent people, to send him back as soon as possible, and to put away all difficulties that should come in his way to return to us.

Fourthly I become acquainted with the Revd. E. Burgess. He had established an English school separate from the Seminary. I think the object of it was to get more brahman boys in the Mission school. But this school was soon broken up and thus some Brahman scholars were brought into the Seminary. But in the time of the establishment of the school I was not connected with the Mission therefore I dont know much about it. When that school was broken up the Seminary was placed in charge of Mr. Burgess for sometime. But again

practice was most exemplary. He was a most laborious, a
ardent & active Missionary & dispatched a great deal of
Mission work. One of his Chief works was that of re-
vising the translation of the Scriptures in which he w
very thorough & accurate. He was the Editor of the Dny
-nodaya a news-paper published first, once & then, tw
a month, first only on account of the Mission at a
med nuggur & ~~then~~ since some time on account of
both the Missions at Bombay & Ahmednuggur; an
though he was assisted by other Missionaries now & the
in preparing some articles for the paper, yet the great
part of it was filled by himself. Several other transact
of the Mission besides managing all the Church affai
were conducted by him. Doing so much work on week
days he generally preached himself twice on every Sabba
and once on every Friday. He was always Kind & Char
table, meek & self denying and a good pattern of pie
He has set a good example to his successors and to a
of us who in time to come are expected to fill up
such posts of office as he has filled & executed faith
fully. He having been so good and lovely a pastor we
are exceedingly sorry to be deprived of his valuable ser-
vices of Kindness to us and our countrymen. We
regard his departure as one of the greatest misfortune
that can befall us. Therefore were it possible to make
stay any longer we would have entreated him to give u

his intention of going back to his country and promise never to leave us unless God removed him from us to himself by death. But since it is necessary that he should go we can not say any thing against his present departure which we hope & wish will be only for a short time and that he will soon return again with renewed health & strength to resume his work. Therefore we shall continually pray to God who had brought him to us, that he would be pleased to take care of him and his family in his journey & permit him to see his dear friends & relations and to enjoy their visit and then to bring him back safely to this country where is so much wanted. And I with my other brethren beg you most kind & benevolent people, to send him back as soon as possible, and to put away all difficulties that should come in his way to return to us.

Fourthly I become acquainted with the Revd. E. Burgess. He had established an English school separate from the Seminary. I think the object of it was to get more brahman boys in the Mission school. But this school was soon broken up and thus some Brahman scholars were brought into the Seminary. But in the time of the establishment of the school I was not connected with the Mission therefore I dont know much about it. When that school was broken up the Seminary was placed in charge of Mr. Burgess for sometime. But again

it came into Mr. Abbott's Charge & after continuing un
him for some time came again under Mr. Burgess. M
Burgess like Mr. Abbott used to take great pains to imp
the State of the Seminary and promote the various
studies of the boys. But after sometime he left this
Country & went to America to improve his health & S
the Seminary again was under Mr. Abbott's care t
till the Revd. Messrs. Wilder & Forbank came to
Country. Mr. Burgess also returned. But since his ar
rival to this day he has been unwell for the most por
of the time as before & could not engage in much act
work.

Fifthly I became acquainted with Revd. R. G.
Wilder and the Revd. S. B. Forbank. The former
soon after his arrival was appointed the superinten
ent of the Seminary as Mr. ~~Abbott~~ A. Abbott left this count
& went to America. After Mr. Burgess' arrival the Semi
was again given to his charge, but he conducted it for
short time only & left it again for his wife's sickness &
went to Mahableswar Hills. Therefore with this litt
interval the superintendence of the Seminary ha
been conducted by Mr. Wilder from his arrival to th
day. Under his wise & active guidance the State of t
Seminary is much improved and the education o
the scholars is much promoted. He is a regular pro
fessor of the Seminary and is able to teach any tho

that is desirable. He had commenced to teach a class in Theology & given us several excellent lectures from which we understand that he is an eminent Theologian. He is also like Mr. Ballantine an excellent preacher and we are confident that he will make up for the loss of Mr. Ballantine as soon as he gets that command of the Marathi language which Mr. Ballantine so wonderfully possesses. He has like Mr. Ballantine a peculiar ability for acquiring languages & a great power of mental application which few others are able to sustain. And I have no doubt that we shall soon forget the want of Mr. Ballantine's services by his able preaching & other Missionary works which he is able to perform as well as Mr. Ballantine. His companion Mr. Farebank is likewise a lovely Missionary. Like Mr. Abbott he is peculiarly a sweet talker and very amiable in his manners. He is a simple & plain man & delights in touring & preaching the Gospel in the villages. He has the care of the vernacular schools that are out of Nuggur. His field of labor being the northeastern part of this district I and my dear brother Hurrichunt are directly under his guidance. Wadala where Hurrichunt is stationed & Nevase where I expect to be stationed as soon as we can procure a place to live in, are both in his charge. Therefore we both are now particularly under him. In the short time we are working under him, we have decided that he is very kind

and selfdenying man & seeks to promote our welfar
Therefore we love him very much & wish never to be sep
ted from him. He is also a nice preacher. His sermo
are very delightful. And could he be permitted to stay
more we are sure that we would soon forget the wan
Mr. Abbott's services to us by his labors. But ever since
arrived here his wife has been always sick & weak an
sometimes so sick that we often ~~too~~ thought that sh
would die & leave her dear partner alone & sorrowfu
in a strange land. But she has survived to this day
taken a great part of his time in taking care of her an
her Child. Yet we hope that God will soon bless her
permit him to labor more actively in the cause of our
Lord as he wishes to do.

I had seen the Revd. S. B. Munger long befor
I saw Mipers. Wilder & Farebank, but for the great
part of his time he travells in the villages to prea
the Gospel, therefore we do not see him often and h
station is at Bhingar, a town about two miles from
Nuggur therefore I can not say much about his labo
I must say the same of the Revd. A. Hazen who soon
after his arrival was stationed at Sirur which i
about 30 miles from Nuggur.

Now in regard to all these men I say that they
are very good & benevolent men & we can never repay
the Kindness they have done to us & are yet showing. A
in regard to those of you who have sent them here an

supplied their wants & furnished means for the other benevolent works that they are doing, we are most obliged to you for your Kindness in sending them to us and carrying on the expenses of this Mission. To say the truth it is your duty to send us the evangellists & our duty is to receive them kindly & supply their necessities. But I am sorry to say that we have never done the latter part of our duty towards them nor are yet able to do so, we being so few & weak. Yet we hope that there will soon be a time when we shall not want your assistance in supporting the expenses of the Mission or in sending us preachers from your distant country but we shall do this ourselves and not only for ourselves but for other benightted nations that are around us. Our earnest prayer is this that God may hasten this joyful time & soon make this country like yours a Christian & enlightened country. And I have no doubt that your prayer also is the same. And our most merciful Heavenly Father who is a great prayer hearing God & has promised to his beloved son who is our Lord Jesus Christ — "Ask of me & I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. — All the ends of the world shall remember & turn unto the Lord & all the kindreds of the nations shall worship before thee." — He will hear our & your prayers for his name's sake & fulfill

his promises about this heathen land in his appointed times. Therefore dear brethren do not be weary in the well doing which you have commenced & carried on so honorably, but persevere in it for a few years more and the Lord will amply reward you. And although we shall not be able to repay you for all this yet we will doubtless acknowledge your kindness in the presence of our Lord and all his saints, and this will not make you less happy than you would feel if we could repay you for all this in this world.

2nd October. 1849. Ahmednuggur

I am my beloved brethren
Your most affectionate brother in Christ.
R. V. Modrick

Received Oct. 2. 1849

Bombay April 13th 1854.

Dear Sir,

I take the liberty of sending you a short account of a visit that I lately made in the company of other Christians, to a place of pilgrimage in the Deccan. This account appeared originally in the Dnyanodaya of Feby. 15 and Apr 1. It has struck me that perhaps some of the readers of the journal of Missions might be interested in it.

It is evident that the people of this country are becoming more and more acquainted with the name of Jesus and the character of Christianity. Many are disgusted with idolatry, and pay but little attention to their Gooroos. Many are convinced of their sins and of their need of a Saviour. May the name of our blessed Redeemer be speedily glorified among all people.

Your Obedient Servant,
Sudo Bhagba Puwar.

Sudoo Powar is a son of one of the Native Assistants at Ahmednuggur. For some time he has been in Bombay pursuing his studies in the same house as Br. Bowen. Mr B. Received from Bombay April 18/54
Received in Bombay April 18/54
Sudoo Powar

the letters for the Dynadaya, as Sudoo, though he has a good deal of English, does not write it sufficiently well for publication. Perhaps the Herald or Journal of Missions may find some use of the accompanying. R. W. Hume

Bombay
14 April 1854

बहु प्रिय आणि कृपाळू रेवरेंड डाक्टर अंडरसन साहेब आणि टामसन साहेब

प्रतीनिधि निस्बत बोर्ड आफ् कमिशनर्स फार् फारेन मिशनस्.

अर्जी बेशम् अहमदनगर येथील तुमच्या मिशनाचे संबंधात असणारे समस्त यद्देशीय ख्रिस्तीलोक. अर्ज करितो ऐसाजे आपली स्वारी हल्लीं येथें आली आहे. याकरितां एक विशेष गोष्टीविषयीं आम्हास विनंती करणें आहे, ती आम्ही ह्या अर्जीद्वारें आपणास निवेदन करितों.

प्रथम आम्ही आपणास कळविलो कीं आम्हावर तुमचे बोर्डाचे म्हणजे अमेरीकेंतील ख्रिस्तीलोकांचे अत्यंत मोठे उपकार जाले आहेत. तुम्ही आपले इष्टमित्र, जे मिशनारी त्यांस आम्हाकडे पाठविलें आणि त्यांच्या सर्व खर्चाचा बंदोबस्त करून त्यांच्या द्वारें आम्हांस तारणारा जो प्रभू येशू ख्रिस्त त्याचें आनंदकारक शुभवर्तमान कळविलें, आणि अजूनहि कळवित आहा, म्हणून आम्ही तुमचे फार आभारी आहों. आणि शुभवर्तमान घोषण करण्याचें जें मोठें गौरवीकाम, तुम्ही या दिकाणीं आरंभिले आहे, तें पुढें चालवून, सिद्धीस न्यावें असी तुमची मोठी उत्कंठा आहे; हें पूर्वीचे मिशनारी लोकांस काईम ठेऊन अणखी नवे मिशनरी आम्हाकडे पाठवितां आणि त्यांचे निर्वाहचा व मिशन संबंधि कामाच्या सर्व खर्च चालविण्याचा बंदोबस्त पूर्वीप्रमाणें अजून करित आहा; यावरून आम्हांस दिसून आलें आहे. परंतु तुमचें या कामांत मोठें औत्सुक्य आहे, असें आम्हास हल्लीं दुसरें एक गोष्टीवरून विशेष दिसून आलें आहे, ती हीच कीं, तुम्ही उभयजन जे अमरीकेचे संयुक्त स्वातंत्र्यांतील सर्वांहून उपयोगी आणि सन्मान्य मनुष्यांतील नामांकीत आहा, ते तुम्ही आपला प्रियकर आणि मनोरम स्वकीय देश, कुटुंबें आणि इष्टमित्र यांस सोडून आणि तुमचे नियमी-

त भारी अगत्याचे कामहि सोडून, सात हजार कोस दूर असा जो आमचा देश तेथें आला आहा. जळ यात्रेंतील भयंकर धोकें मार्गक्रमणाचीं दुःखें, श्रम आणि गैर सोयी हीं सर्व सोसण्यास मान्य होऊन, आमचा देश जो तुमचे प्रकृतीस मानवण्याजोगा नव्हे आणि मनास आल्हाद देण्याजोगा नव्हे, तेथें येणें, ही गोष्ट मिशनाचे कामांत अत्यंत मोठें औत्सुक्य असल्यावाचून कोणी करणार नाही. यास्तव तुम्हास इकडे पाठविलें हें पाहून तुमचें बोर्डाचे अगत्य आणि औत्सुक्य या कामांत किती मोठे आहे हें आम्हास विशेष स्पष्टपणे दिसून आलें आहे. आणि जेव्हां तुमची आमची प्रथम भेट साली तेव्हां तुम्ही आम्हास पाहून म्हटलें कीं "इतकी मनुष्यें हिंदुधर्म सोडून ख्रिस्तावर विश्वासलेलीं पाहून आम्हास जो हर्ष जाला तेणेकडून आमचे इतके दूर येण्याचें श्रमांची फेड जाल्या प्रमाणें वाटलें." हें ऐकून तर तुमच्या आम्हाविषयीं ज्या कृपाळू मनोवृत्ती दिसून आल्या, त्यावरून आमची हृदयें आनंदाने आणि कृतज्ञतेने भरून गेलीं आहेत. याप्रकारे तुम्ही आम्हावर जे मोठे उपकार केले आहेत आणि अजून करित आहा, त्यांची कांहिंतरी उतराई आम्ही करावी असी आमची फार इच्छा आहे. परंतु तुमचे उपकार आठवितों आणि ज्या कामांत तुमचे औत्सुक्य आहे त्याच कामांत आमचे हि औत्सुक्य आहे, हें तुम्हास दाखविणें, याचावून दुसरी काहीच उतराई सध्या आमचेकडून होण्याजोगी नाही. म्हणून तुमचे जे उपकार आम्हावर आहेत, त्याविषयींच्या आमच्या भावना तुम्हास कळविण्यासारीं सदरहु कलम लिहिलें आहे. आणि आम्ही तुम्हास आपली हृदय उलंग कळवितो, कीं तुमचे उदारपण आम्ही असेंच निरंतर लुटीत राहावें असी आमची इच्छा नाही. तर जितके लवकर होईल तितके लवकर आमचा हा भार जो तुम्ही मोठे कृपेने आपल्या माथीं घेतला आहे, तो तुम्हावरून काढून सांडविच बेटांतील लोकाप्रमाणें आम्ही आपला भार आपले माथीं घ्यावा असी आमची फार इच्छा आहे.

परंतु याप्रकारें करावयास आम्ही केव्हां आणि कसे समर्थ होऊं याविषयीं विचार करतां करतां आम्हास दिसून आलें आहे कीं तुमचेच योगानें आम्ही हल्लीं निद्रीस्त किंवा मरण अवस्थेंतून निघून जागृती किंवा जिवंपान अस्या अवस्थेंत आलों आणि तेथें आतां नुस्तेसे रांगावयास मात्र लागलों आहों. तर या अवस्थेंतून निघून चालावयास लागलों म्हणजे मगलव करच आम्ही आपला भार तुम्हावरून काढून आपले माथीं घ्यावयास शक्तिमान होऊं. परंतु जोंवर आम्ही केवळ रांगण्याचे अवस्थेंत आहों, तोंवर आमची संख्या हल्लींच्या दस पट जरी वाढली, तरी आम्ही आपला भार आपणच हावयास समर्थ होण्याची काही आशा दिसत नाहीं. म्हणून आम्ही या रांगण्याचे अवस्थेंतून निघण्यास काय करावें याविषयीं बहुत विचार केले. त्यावरून आम्हास एक उपाय सुचला आहे, तो हाच कीं आमचे लोकासाठी उत्तम प्रकारची उद्योगशाळा स्थापली जावी. आणि त्या शाळेंत सर्व एतद्देशीय ख्रिस्तीलोकांनी उपयोगी आणि लाभदायक असे धंदे शिकावें, म्हणजे त्यांस स्वतंत्र होऊन राहतां येईल. आणि असा कांहीं बंदोबस्त जाल्याचाच्चून आमचे ख्रिस्तीलोक स्वतंत्र होणार नाहींत.

कारण आमचे मंडळीतील बहुतेक लोक पूर्वीं माहरकीचें काम करणारे होते. तें काम असें आहे कीं गावांतील लोकांची गुलामगीरी म्हणजे सर्वांहून नीच काम करावें आणि त्याचे मजुरीचे ठिकाणीं भाकरीचे तुकडे व त्यांचे उष्टे खरकटें जें तें खसंतोषानें देतील तें दारोदारीं हिंडून याचक वृत्तीनें जमा करावें. आणि वर्षांतून दोनदा दोन पिकाचे सुगीसमई पेंढ्या मागून घ्याव्या. यांवर आपला प्रपंच निर्वाह करावा. आणि यांत मोठे अपूर्वाईची प्राप्ती त्यांस ही आहे कीं, गावांतील लोकांची ढोरे गुरे मेलीं म्हणजे त्याचें शवें, ज्यांस इतर जातीचे लोक शिवत देखील नाहींत,

त भारी अगत्याचे कामहि सोडून, सात हजार कोस दूर असा जो आमचा देश तेथें आला आहा. जळ यात्रेंतील भयंकर धोकें मार्गक्रमणाचीं दुःखे, श्रम आणि गेर सोयी हीं सर्व सोसण्यास मान्य होऊन, आमचा देश जो तुमचे प्रकृतीस मानवण्याजोगा नव्हे आणि मनास आल्हाद देण्याजोगा नव्हे, तेथें येणें, ही गोष्ट मिशनाचे कामांत अत्यंत मोठें औत्सुक्य असल्यावाचून कोणी करणार नाही. यास्तव तुम्हास इकडे पाठविलें हें पाहून तुमचें बोर्डाचे अगत्य आणि औत्सुक्य या कामांत किती मोठे आहे हें आम्हास विशेष स्पष्टपणे दिसून आलें आहे. आणि जेव्हां तुमची आमची प्रथम भेट झाली तेव्हां तुम्ही आम्हास पाहून म्हटलें कीं "इतकी मनुष्यें हिंदुधर्म सोडून ख्रिस्तावर विश्वासलेलीं पाहून आम्हास जो हर्ष जाला तेणेकडून आमचे इतके दूर येण्याचें श्रमांची फेड जाल्या प्रमाणें वाटलें." हें ऐकून तर तुमच्या आम्हाविषयीं ज्या कृपाळू मनोवृत्ती दिसून आल्या, त्यावरून आमची हृदयें आनंदाने आणि कृतज्ञतेने भरून गेलीं आहेत. याप्रकारे तुम्ही आम्हावरजे मोठे उपकार केले आहेत आणि अजून करित आहा, त्यांची कांहि तरी उतराई आम्ही करावी असी आमची फार इच्छा आहे. परंतु तुमचे उपकार आठवितों आणि ज्या कामांत तुमचे औत्सुक्य आहे त्याच कामांत आमचे हि औत्सुक्य आहे, हें तुम्हास दाखविणें, यावाचून दुसरी काहीच उतराई सध्या आमचेकडून होण्याजोगी नाही. म्हणून तुमचे जे उपकार आम्हावर आहेत, त्याविषयींच्या आमच्या भावना तुम्हास कळविण्यासारीं सदरहु कलम लिहिलें आहे. आणि आम्ही तुम्हास आपली हृद्गत उलगडून कळवितो, कीं तुमचे उदारपण आम्ही असेंच निरंतर लुटीत राहावें असी आमची इच्छा नाही. तर जितके लवकर होईल तितके लवकर आमचा हा भार जो तुम्ही मोठे कृपेने आपल्या माथीं घेतला आहे, तो तुम्हावरून काढून सांडविच बेटांतील लोकाप्रमाणें आम्ही आपला भार आपले माथीं घ्यावा असी आमची फार इच्छा आहे.

परंतु याप्रकारें करावयास आम्ही केव्हां आणि कसे समर्थ होऊं याविषयीं विचार करतां करतां आम्हास दिसून आलें आहे, कीं तुमचेच योगानें आम्ही इहीं निद्रीस्त किंवा मरण अवस्थेंतून निघून जागृती किंवा जिवमान अस्या अवस्थेंत आलों आणि तेथें आतां तुम्हेसे रांगावयास मात्र लागलों आहों. तर या अवस्थेंतून निघून चालावयास लागलों म्हणजे मगलब करुन आम्ही आपला भार तुम्हावरून काढून आपले माथीं घ्यावयास शक्तिमान होऊं. परंतु जोंवर आम्ही केवळ रांगण्याचे अवस्थेंत आहों, तोंवर आमची संख्या इहींच्या दस पट जरी वाढली, तरी आम्हीं आपला भार आपणच हावयास समर्थ होण्याची काही आशा दिसत नाहीं. म्हणून आम्ही या रांगण्याचे अवस्थेंतून निघण्यास काय करावें याविषयीं बहुत विचार केले. त्यावरून आम्हास एक उपाय सुचला आहे, तो हा कीं आमचे लोकासाठी उत्तम प्रकारची उद्योगशाळा स्थापली जावी. आणि त्या शाळेंत सर्व एतद्देशीय ख्रिस्तीलोकांनी उपयोगी आणि लाभदायक असे धंदे शिकावें, म्हणजे यांस स्वतंत्र होऊन राहतां येईल. आणि असा कांहीं बंदोबस्त जाल्या वाचून आमचे ख्रिस्तीलोक स्वतंत्र होणार नाहींत.

कारण आमचे मंडळीतील बहुतेक लोक पूर्वी माहरकीचें काम करणारे होते. तें काम असें आहे कीं गावांतील लोकांची गुलामगीरी म्हणजे सर्वांहून नीच काम करावें आणि त्याचे मजुरीचे ठिकाणीं भाकरीचे तुकडे व त्यांचे उष्टे खरकटें जें तें स्व संतोषानें देतील तें दारोदारीं हिंडून याचक वृत्तीनें जमा करावें. आणि वर्षांतून दोनदा दोन पिकाचे सुगीसमई पेंढया मागून घ्याव्या. यांवर आपला प्रपंच निर्वाह करावा. आणि यांत मोठे अपूर्वाईची प्राप्ती यांस ही आहे कीं, गावांतील लोकांची ढोरे गुरे मेलीं म्हणजे त्याचें शवे, ज्यांस इतर जातीचे लोक शिवत देखील नाहींत,

तें आपले घरींनेऊन त्यांचे अमगळ मुदडि मास सर्वांनी यथा विभागें वांटून घेऊन त्याचे अ-
पूर्व भोजन करावें. आंता या लोकांनी ख्रिस्ती जाल्यावर हि यांच निच आणि दिन वाण्या स्थि-
तींत राहावें तर; ते अन्य धर्मांत गेले आणि हलकूर वाईट व भ्रष्ट काम आम्ही त्यांस सां-
गूं तें ते आतां करणार नाहींत, व सप्रकांतून एक दिवसीं तर सर्वच प्रपंचीक काम
वर्जतील, हें पाहून त्यांचे पूर्व धनी यावर अप्रसन्न असतां, त्यांस आपले सेवेंत पू-
र्वीं प्रमाणें ठेवायास मान्य नाहींत. आणि एकादे गावचे लोक जरी कदाचित त्यांस
पूर्वीं प्रमाणें आपले दास्यत्वांत ठेवावयास मान्य असले, तरी आमचे ख्रिस्ती भावा-
नी आतां असल्या स्थितींत राहावें, हें आम्हास बरें वाटत नाहीं. कारण या स्थितींत राहि-
ल्याने ते कधिहि प्रतीष्ठीत, सन्मान्य आणि स्वतंत्र लोक होणार नाहींत. आणि
असें असतां ते आपण आपणास सुधारून सुखी होण्यास देखील मुकतील,
तर मग त्यांचे दुसरे देशबंधूंचा सुधारणा यांजकडून कसी होईल? परंतु हा
अंधारमय आणि भ्रष्ट देश सुधारून सैतानाचे राजांतून सोडवून ख्रिस्ताचे
राज्यांत आणण्याचे मुख्य काम आम्ही एद्दीय ख्रिस्तीलोकांनी केलें पाहिजे. असें
असतां आमचे बहुतेक ख्रिस्ती भाऊ जे सदरी वर्णीलेले नीच आणि दिनवा-
ण्या स्थितींत आहेत त्यांनी या स्थितींतून निघून दुसरे प्रतीष्ठीत आणि लाभ-
दायक धंदे चालवावें हें किती अवश्य आहे!

परंतु असले दुसरे धंदे म्हणजे शेतकी, सुतारकी, लोहारकी, तांबटकी, कासारकी,
कुंभारकी, साक्षीपण रंगारीपण, शिंपीपण इत्यादिक प्रतीष्ठीत आणि लाभदायक धंदे हे
लोक कसे चालवूं शकतील? मुळीच त्यांना असले कामाची अभिरुची नाहीं. त-
स्थांत कोणी असी काम करण्याचे मनावर धरल्यास, त्यास त्याची कारिगरी
माहित नाहीं. ती त्यांनी येथील कारिगराकडे जाऊन शिकावें तर, आमचे

देशाचे कारागीर मुळीच कसबोर, तस्यांत या लोकांस ते अति शुद्र म्हणजे अस्पर्शनीय असें मानीतात, म्हणून जंबक देवीस ये ऊद्याव याचे नाहीत, यावरून अणखी हे ख्रिस्ती जालेले; म्हणजे त्यांच्या देवी बाटलेले असून स्वधर्मिच आहेत. संबब यांस ते आपले कारखान्यांत आपले हाताखालीं घेऊन आपली विद्या शिकवितील असे कदापि काय याचे नाही. इतक्याबद्दल यांस कांही पगार देऊन, ख्रिस्तीलोकांस शिकविण्याचे कामावर लावलें, तरी ते यांस आपली विद्या इमानाने शिकविणार नाहीत, आणि जी विद्या यांस माहित आहे, ती तरी अगदी अपूर्ण आहे. म्हणून इंग्लंड किंवा अमेरिका असल्या सुधारलेल्या आणि विद्यावान देशांतील, कोणी निपून आणि धार्मिक कारागीर येथें आणून, त्याचे हाताखाली एतद्देशीय रिव्हस्तीलोकांसाठीं एक मोठी उद्योगशाळा स्थापिली तर, तिजमध्यें एतद्देशी ख्रिस्तीलोक सदरी सांगितलेले प्रतीष्ठीत आणि लाभदायक धंदे शिकतील, असे केवळ नव्हे, पण यथील पूर्वीचे जुने कारागिरांहून अधिक कुशल कारागीर होतील. म्हणून यांचा उद्दीम येथील दुसऱ्या कारागिरांहून अधिक चालल्याने ते फार प्रतीष्ठीत आणि सुखी होतील, यांत कांही संशय नाही.

पण असली उद्योगशाळा स्थापणें आणि तिचीं सर्व साहिस सामग्री आणि गुरू व उपगुरू वगैरेचा सर्व खर्च चालविणें हे कोण करील? ही शाळा स्थापणें आमचे हिता करितां आहे म्हणून हा खर्च आमचा आम्हीच चालवावा हें अवश्य आहे खरें. परंतु सांप्रतची आमची स्थिती असी आहेकीं हें काम आम्ही आपलेच शक्तीने चालवायास शक्तिमान नाही. कारण आमचे मंडळीतील बहुतेक लोक सदरी दाखविल्या प्रमाणें कंगाल आणि दिनवाण्या स्थितींत राहणारे आहेत. आम्हांतील थोडेसे लोक कांहीं शिकलेले व सरासरी सुखी स्थितींत आहेत खरें. तरी ते मुळीच आपले घरचे फार सधन नव्हते. तस्यांत ते ख्रिस्ती झाले. तेव्हां यांस

आपली सर्व मालमत्ता आणि वतने सोडून देऊन केवळ मिशनाचे आश्रयासाठीं येऊन राहणें प्राप्त झालें. आणि मिशनाचे चाकरींत असता, त्यांस मिशनापासून जी माही आहे, ती मिशनाचे हेतु आणि अवस्था यांकडे पाहिल्यास जरी फार मोठी म्हणावी असी आहे, तरी त्या नौकराचे स्थितीकडे पाहिल्यास ती माही त्यांसच चुटपुटती पुरे असी आहे. तथापि त्यांतूनहि कांहीं वांचऊन या अगत्याचे कार्याकरितां वर्गणि घ्यावयास ते तयार आहेत. परंतु त्यांचे वर्गणीने जें द्रव्य साह्य होणार, तें अगदि अल्प आहे. म्हणून आमचे मंडळींतील यद्देशी ख्रिस्ती लोकानी असले उद्योगशाळेचा खर्च चालवावा, हें सध्या तर अगदि दुसाध्य आहे. तर आम्ही हया मोठ्या अगत्याच्या कामासाठीं कोणाचा आश्रय शोधावा? आम्ही आमचे ख्रिस्ती सर्कारकडे पाहावें, तर त्यांची दृष्टी आमचे देशाचे सुधारणुकीपेक्षां आपले स्वदेशाचे धनवृद्धीकडे फार आहे. तस्यांत आम्ही त्याचें सर्व प्रजेचा केवळ अत्यंत लहानसा भाग आहों. सबब आम्हाकरितां ते असली शाळा स्थापण्याचा खर्च करतील असी आशा नाहीं.

तर पुनः तोच प्रश्न येऊन पडतो कीं आम्ही हया अगत्याचे शाळेचे आश्रयाकरितां कोणापासीं तोंड वेंगडूं? तुम्ही अमेरीकन लोक ज्यांचे उपकार आम्हावर अगोदरच अतीत मोठें झाले आहेत. आणि ज्यांचें उदार दयाळूपण आम्ही आजवर लुटलें आहे, या तुम्हाकडे हात पसरावयास तर आम्हाला मोठा संकोच आणि लाज वाटती. कारण मुळींच तुम्ही परदेशस्थ. तशांत तुम्हास इंग्लीश लोकांप्रमाणें या देशापासून राज्यद्वारे किंवा व्यापार द्वारे हि काही लाभ नाहीं. असे असून आजपर्यंत लक्षावधी रुपये तुम्ही आमचे लोकांचे आत्मीक कल्याणासाठीं खर्चीले आहेत, आणखी अजूनहि खर्चणार आहा. तर हा मोठा भार तुम्ही कृपाकरून आमचे साठीं आपले शीरीं घेतला असता, आणखी

आमची प्रपंचीक स्थिती सुधारण्या साठीं जी उद्योगशाळा स्थापणे जरूर आहे, तिचाहि भार आम्ही तुम्हावर घालावा हें योग्य नाहीं, असे आम्हास खचीत वाटतें. परंतु काय करावें? आमचे लोकांचे सांप्रतचे लाचार आणि दिनवाणे स्थिती मुळें, लाज सोडून ह्या गोष्टीविषयींहि तुम्हाजवळच साहय मागणे आम्हास प्राप्त झालें आहे.

आम्हास वाटतें कीं ह्या देशांतील ख्रिस्ती साहेब लोकांस आमची ही लाचार आणि दिणवाणी स्थिती दाखऊन आमचेसाठीं सदरीं सांगितलेली उद्योगशाळा स्थापून चालविण्याचें अगत्य व उपयोग किती आहे हें त्यांस समजाऊन जर कोणी त्यांचीं अंतःकरणे आमाकडे द्रवविण्यास पुरते प्रयत्न करील, तर सांजकऊन या कामासाठीं द्रव्य साह्य पुष्कळ मिळेल. आणि मुंबई इलाख्यातील एकादे उत्तम आणि सोईवार ठिकाणीं असली उद्योगशाळा स्थापून तिजमध्यें या इलाख्यांतले सर्व नेगळाले मिशनांतील यद्देशी ख्रिस्ती लोकांस घेऊन शिकविण्याची सोय केली, म्हणजे सर्व मिशन सोसेट्यांचें लक्ष व साहाय या कामास मिळाल्याने हें काम सतत आणि निर्भयपणे चालेल. आणि मग त्या शाळेचें ओझें कोणी एकाच मिशनावर पडणार नाहीं.

परंतु अजूनपर्यंत कोणतेहि मिशनाने उद्योगशाळा या इलाख्यांत स्थापून चालविण्याकडे पुरतें लक्ष्य दिलें नाही, आणि कोणी काही लक्ष दिलें असल्यास उद्देशीत कार्य सिद्धी होण्याजोगा काहीच बंदोबस्त अजून कोणी केला नाहीं. यास्तव आतां या कामामध्यें प्रथम कोणी तरी पुढारी झालें पाहिजे. आणि त्यां साठीं असलीं उद्योगशाळा सध्या अवश्य आहे, असले यद्देशी ख्रिस्ती लोक दुसरे सर्व मिशनापेक्षां तुमचे ह्या मिशनांत फार आहेत. म्हणून, ही शाळा स्थापून चालविण्याविषयींचें अगत्य हल्लीं तुम्हीच धरलें पाहिजे. यास्तव आमची विनंती आहे कीं, तुम्ही याविषयीं पुढारी होऊन,

दुसरे मिशनाचे, ख्रिस्ती साहेब लोकांचे, आणि सरकारचे हि जें साहय त्याकामासाठीं मिळण्याजोगें आहे, तें मिळवून घेऊन ही शाळा चालू करण्याची तजवीज करावी.

आतां असली शाळा आमची आम्ही स्थापून चालवावी हा आमचा अवश्य धर्म आहे, हें दाखविणारी कारणे घटकाभर एकीकडे ठेऊन, तुमचे लक्ष व साहय ह्या परोपकारी कृत्यामध्यें असण्याचे अवशकतेची काहीं कारणे दाखवितों. आणि यातील (१) पहिले कारण असें आहे कीं, ज्या उद्देशाने तुम्ही आपले मिशन येथें स्थापून चालविले आहे, तो उद्देश असला काही बंदोबस्त झाल्यावांचून सिद्धीस जाणार नाहीं. तुम्ही एवढे मोठे श्रमाने आणि खर्चाने या मिशनाचें काम जें येथें चालवित आहा, त्याविषयीं तुमचा मुख्य उद्देश निसंशय हाच आहे कीं, येथील कित्येक लोकांस शुभवर्तमान कळवून, त्यांच्या मंडळ्या स्थापाव्या आणि त्या मंडळ्या बाल्यावस्थेंतून प्रौढ अवस्थेंत येऊन पोंचल्या, आणि आपले प्रतिपाळण आपणच करण्याजोग्या झाल्या; म्हणजे त्यांस सोडून दुसरे ठिकाणी जावें. आणि मागे त्या मंडळ्यानी आपले पाळण आपणच करावें आणि आपला प्रकाश आपले सभोवतील लोकांवर पाडण्याने त्यांसहि ख्रिस्ताच्या राज्यांत आणावें. परंतु आमची ही ख्रिस्ती मंडळी आणि तस्याच दुसऱ्या सर्व मंडळ्या ज्या ह्या देशांत स्थापीत झाल्या आहेत, त्या सर्व असले प्रौढावस्थेंत येण्यासाठीं सदरी सांगितलेली उद्योगशाळा स्थापून चालविणे फार अवश्य आहे. आणि ती आमची आम्ही स्थापून चालविण्यास तर सध्या आम्ही शक्तिमान नाही. म्हणून या विषयींचा बंदोबस्त तुम्हीच कृपेने केल्यावांचून तुमच्या इष्ट मनोरथ सिद्धीस जाणार नाही. आणि (२) दुसरे कारण असे आहे कीं, असली शाळा काढल्यावांचून, तुम्ही आपल्या मिशनाचें काम जों जों अधिक चालवाल आणि जितके अधिक लोक ह्या मंडळींत मिळवाल, तितका तुमचा भार कमी होणे एकीकडे राहून वाढतमात्र जाईल. कारण कीं जे यदेशीय लोक आपला

मुळचा स्वधर्म सोडतात, ते धर्माचेच कारणाने आपले लोकांचे शत्रु आणि द्वेषपात्र असे होतात. म्हणून त्यांचे इष्टमीत्र असे केवळ नव्हे, पण त्यांचे आप्त सखे आणि आईबाप देखील त्यांस आपणामधून घालवितात. तेव्हां सर्व नवापवा डाव करून वेगळे व स्वतंत्र राहण्याने आपले काम करून आपला निर्वाह करण्याची शक्ति त्यांतील बहुतास नसती. म्हणून प्रथमतः मिशनाचा आश्रय पाहतात. आणि त्यांची ही दुर्दशा आणि लाचारी पाहून मिशनाच्यानेहि त्यांस काहीतरी आश्रय दिल्याबाचून राहवत नाहीं. म्हणून हल्लीं ह्या इलाख्यांतील सर्व मिशनाचे संबधात ज्या वेगळाल्या मंडळ्या स्थापल्या गेल्या आहेत, त्यांतील बहुतेक येद्देशी ख्रिस्तीलोक मिशनाचेच आश्रयावर ठेंकून राहिले आहेत. आणि आमचे ह्या मंडळींतील जे थोडेसे लोक मिशनाचे आश्रयाबाहेर राहून आपले स्वतंत्र उद्योगाने आपला निर्वाह करीत असतात, त्यांची अवस्था इतकी कठीण आणि दीनवाणी आहे, कीं त्यांसहि वारंवार मिशनापासून साह्य मागणे प्राप्त होतें. म्हणून जितके अधिकलोक ह्या मंडळींत मिळतील, तितका ह्या मिशनाचा भार मात्र वाढत जाईल. म्हणून जसे तुम्ही बाळें प्रसविण्याची उत्कंठा धरीता त्याप्रमाणें त्यांस जसे आत्मीक गोष्टीविषयीं तसेच ऐहीक गोष्टीविषयींहि वाढवून सबळ करण्याने स्वतंत्र करण्याची तजवीज केल्याबांचून तुमचा भार कमी होणार नाही.

यास्तव आमची विनंती तुमचे बोर्डास असी आहे कीं, तुम्ही आम्हावर केलेली मोठी कृपा आणखी थोडीसी वाढवून आमचे लोकांस स्वतंत्र करण्याचा काहीतरी बंदोबस्त करावा. तुमचे बोर्डाने पूर्वी कित्येक मिशनामध्यें तद्देशीय लोकांस शेतकी वगैरे उपयोगी धंदे शिकविण्यासाठींच कित्येक मिशनेरी पाठविले होते असें आमचे ऐकण्यांत आहे. त्या प्रमाणें या मिशनांतहि, शेतकी लुहारकी सुतारकी वगैरे मुख्य धंदे शिकविणारे येकदोन मिशनेरी तुमचे बोर्डाने आम्हावर कृपा करून पाठविले, आणि त्यांकडून सदरी सांगितले-

ली उद्योगशाळा स्थापून चालविली, तर कांहीं वर्षांनीं बहुतेक यद्देशी ख्रिस्तीलोक मिशनाचे आश्रयावर अवलंबून राहणें सोडून आपणच मिशनास आश्रय देऊं लागतील असी आमची आशा आहे. आणि यद्देशी ख्रिस्तीलोकांनी मिशनाचा व मिशनेरी लोकांचा घरगुती आश्रय सोडून स्वतंत्र राहिल्याने दुसरे विधर्मी लोकांस मिशनाचे आश्रयाखाली येऊन शुभवर्तमान ऐकण्याचा चांगला प्रसंग होईल. आणि स्वतंत्र झालेले ख्रिस्तीलोक जितके वेगळाले ठिकाणीं राहून आपली कामे चालवितील तितके ठिकाणीं अनेक वेगळाले दीवे प्रकाशतील. आणि ख्रिस्ती लोकांचा बहुतेक प्रकाश जो हल्लीं मिशन वाड्याचे भिंतीच्या आंत कोंडलेला आहे तो बाहेर अनेक वेगळाले ठिकाणीं पसरल्याने शुभवर्तमानाचें घोषण अधिक होईल. यास्तव हल्लीं तुमची जनरल मीटींग होणार असतां, तुम्ही याविषयीं पोक्त विचार करण्याने याबद्दल काहीं तरी चांगला बंदोबस्त करावा म्हणून ही अर्जी आम्ही आपणास केली आहे.

मुकाम अहमदनगर

ता ५ दिसेंबर सन १८५४ इ.

अहमदनगर येथील मिशनाचे आश्रयाखाली किंवा संबंधात असणारे सकल ख्रिस्ती लोकां. चे मार्फतीने सही करणारे

रा. वि. मोडक.

मारवती रघुनाथ सांगळे ख्रिस्ती

To [illegible]derson & Revd. W. Thompson
d[illegible] the Board of Commission=
=ers [illegible]ipsons.

[illegible] all the native Christians in
Connection with your Mission at Ahmednuggur

As you have come to this place we deem it
important to make known to you by means of this
petition one very necessary matter.

First we acknowledge to you the infinite
obligations we are under to the Board, that is, to the
Christians of America. You have sent to us your
dear friends the Missionaries and providing for
all their expenses have, by means of them, made
known and are making known to us the joyful news
of our Lord Jesus Christ the Savior. For this we
are truly grateful. You have begun the glorious work
of proclaiming the gospel in this place, and that
this may be carried on unto Completion is your
great desire, as appears to us by continuing the
former Missionaries in this place & by sending out
new Missionaries and providing for their livelihood,
and for all the expenses of the Mission as heretofore
But your great earnestness in this matter appears to
us now in a special manner, since you two who are

among the most useful and honorable men in the
united States of America have left your dear &
pleasant native land your families and beloved
friends, and your own usual and most important
labors and have come a distance of 14000 miles to
this our land where you now are. To be willing to
endure the frightful dangers of the sea, the pains,
the trouble and discomfort of land travel and to come
to this our Country which is not favorable to your
health & not calculated to be agreeable to your minds
indicates an earnestness in this Missionary work
which knows no bounds - Hence that your Board
have sent you hither shows plainly their earnestness &
their engagedness in this work - And when you first saw
us you said to us "To see so many who have left Hindu=
=ism & have believed on Christ, is a sufficient re=
=compense to us for our trouble in coming all this
distance". This remark shows your kind wishes res=
pecting us so that our hearts are filled with joy and
gratitude and our desire is to make some return
for the very great favors you have conferred
and are conferring upon us - But that we re=
=member these favors and show the same earnest=
=ness with you in this work, is all the return that
we

we are at present able to make - We have written the above that you may understand our feelings in view of the favors you have conferred upon us and we express to you our hearts desire, it is that we may not remain ever robbing your bounty but that as soon as is possible, we may, as the Sandwich Islanders have done, remove from you this burden which you have undertaken in your kindness to us and bear it on our shoulders. -

But when and how shall we be able to do this? Thinking of this subject it seems to us that at present we have awaked from sleep or arisen from the dead and in that state have just begun to crawl - If now we shall further begin to walk we shall soon be able to remove this burden from your shoulders & bear it ourselves. But so long as we are only able to creep, so long there is no hope that we shall be able to bear our own burden even though our number should be increased ten fold - We have thought much on the question how shall we get out of this crawling state and one thing has suggested itself to us, and that is, that there should be a first rate school of industry for our people - In such a school all

our native Christians might learn useful and profitable trades, and thus would they soon become independent and without some such arrangement our Christians can not become independent

The reason is this; most of our Christians were formerly doing the work of Mahars. That work is to do the Slaving, that is the lowest work of the villagers and in the place of wages they must go from door to door begging pieces of bread the fragments and crumbs of the villager's food such as they may please to give, and in addition in the time of the two harvests they beg grain in the bundle and in this way get their support: and there is one more very strange source of gain to them, the dead bodies of cattle, which people of other castes will not even touch. These they take to their houses and divide among themselves, and eat this filthy dead flesh. Now when these people become Christians should they remain in this degraded and miserable condition, they their former masters will not allow them the same service as before, for they say these men have embraced another religion, and they will no longer do the vile degrading work which we bid them

and

and one day in the week they must lay aside all world-
-ly employment, and if in certain villages they should
be willing to employ them as before, yet it does not seem
to us well that our Christian brethren should remain
in such a situation. For if they remain in such con-
-dition they can never become honorable, respectable
and independent, and thus remaining it is diffi-
-cult for them to reform & make themselves happy;
then how shall they attempt the reformation of their
Countrymen - But the work of reforming this dark
and sinful country, of bringing it out from the
dominion of Satan, into the kingdom of Christ,
must be done by the Christian natives of this coun-
-try, While then so many of our Christian brethren
are in the aforesaid low & miserable condition how
necessary is it for them to arise from this state and
pursue other honorable & profitable occupations. -

But how can these people pursue such
honorable and profitable occupation as cultivation,
Carpentering, blacksmithing, working in copper and
glass - pottery, spinning & weaving, painting tailor-
-ing and the like? They have no desire for it - More-
-over should one wish to engage in any such employ-
-ment, he does not know how. Should it be said that

they can learn from such trades people in this land, we reply that the trades people of our country are dis-honest and also they regard these people as the lowest of the low, and can not allow them even to approach themselves; and further they have become Christians that is in their minds, defiled and the enemies of their religion - So they will never receive them into their Shops to work under their direction - Were they to be employed by the Mission to teach these people their trades, they would not teach them honestly; and what they know themselves is very imperfect - Hence should a Skilful and pious artificer come from England, or America or some such civilized and enlightened land, and open a School of industry for Christian natives of this land, these Christians would not only learn these honorable and profitable trades but they would become more Skilful men than the present trades people of the land and so the products of their industry being better than the work of other artificers, there is no doubt that they will become honored and happy.

But who shall be at the expense of such a School with all its implements & apparatus with its Teachers & Assistant teachers? This School is for our benefit: hence we should certainly pay

for

for it ourselves - But such is our present condition that we certainly can not do it. For as above shown, many of the members of our Church are in a forlorn and pitiable situation - a few of us have made some advan=ces in learning and are in a comparatively comfor=table condition and yet these were by no means weal=thy originally, and when they became Christians they were forced to leave all their little property & patrimo=ny, and throw themselves on the care of the Mission and in the service of the Mission they receive a rate of pay which may be regarded as large, if you look at the condition & objects of the Mission, yet if you look at the condition of the service performed must be re=garded as barely sufficient - Still they are ready to save a little even from this pay for this most ne=cessary object - Such aid would however be very small. The expense of such a School to be borne by members of our Church is at present a sheer impossibility - Whole aid then shall we seek? The attention of our Christian government is far more toward its own advancement in wealth than toward the reformation of our Country. Moreover we are only a very small part of its subjects: hence there is no hope that government would meet the expense of such a School. -

Again then the question returns whose aid shall we implore for this necessary School? To whom shall we look but to you Americans, whose favors shown to us are already immense - We have already robbed your compassionate bounty and we are ashamed to spread out our hands to you. You are originally of another race from us. You receive not from this land profit from government or from Commerce, as do the English & yet you have already expended thousands of rupees & are intending to expend thousands more for the Spi=ritual welfare of our Countrymen - Since you have taken this great load upon your shoulders, it certainly seems to us improper that we should also cast the load of this School which is intende for our temporal wel=fare and which is a matter of necessity to us - upon you - But what shall we do? In view of the pre=sent destitute and miserable situation of our people, it becomes necessary to set aside modesty and ask aid from you. -

It seems to us that if some one will en=deavour to excite the sympathies of English gentle=men in this land by representing to them our forlorn & pitiable condition and the necessity for & advan=tage of such a School of industry that they will be ready

to

to aid by their money and if such a School were opened in the best situation in this Presidency, and persons from all the various Missions were permitted to learn, then the attention & assistance of all the Missions would be directed to this object and the work would go on continuously, & thus the expense would fall upon no one Mission. —

But no one Mission has as yet turned its attention to the object of establishing such a School of industry in this Presidency, or if any attention has been given there has not been a proper arrangement for carrying it out - so that some one must commence this undertaking and the number of native Christians for whom such a School of industry is indispensable is greatest in this your Mission. Therefore it becomes necessary for you to undertake this work at the present time. Thus our request to you is that you will become the leaders in this enterprise and getting the aid of other Missions, of English gentlemen & of government if possible, make arrangements for such a School. -

Now setting aside for the moment the reasons why it is our bounden duty to support such a School let us look at some reasons for your

attention & aid to this benevolent cause. and the first (1) reason we mention is that your purpose in establishing a mission here will not be effected without some such arrangement. The main reason of your enduring so much toil and expending so much money in this missionary work is certainly this; to make known the gospel to some of this people, to establish churches among them & bring them out from a state of childish dependance to a full manhood, and able to take the full care of themselves and then leave them to go to some other place. And after that these same churches should take care of themselves and make their light shine upon those about them, & bring them also into the kingdom of Christ. But for our church and all other churches which have been established in this land to bring them to this state of manhood, it is very necessary that an industrial school as above described be established and though we should support such a school ourselves yet at present we are not able - Hence unless you will in pity make some such arrangement your desired object will not be carried out. -

(2) The second reason we mention is, that without such a school, just so far as you prosecute

this

this mission work and just so many people as you bring into the Church just so much are you increasing rather than diminishing your own burden. For when people of this land forsake their original religion, they become for religions' sake the enemies and hated of their people. Then their friends their relatives, even their parents drive them away and then they are not, for the most part able to turn their hands to any thing, and remaining separate & independent, gain a livelihood by their own exertions. Consequently they first seek the aid of the Mission and seeing their destitute and forlorn condition the Mission can not refrain from granting them some aid. Hence many of the native Christians who are connected with the different Churches established by the various missions in this Presidency are supported by their missions and those few in this Church who receive not their support from the Mission but support themselves by their own independent labor, are in such an extremely pitiable state that they are often constrained to ask the aid of the Mission. Thus as people come into the Church the burden of the Mission is increased consequently as you desire to see the fruits of your labor so you must strengthen them in temporal

matters as well as s[illegible] them to be independent- Unless you attempt some such thing your burden can never be lessened

Therefore our petition to your Board is this that you will a little enlarge your favors conferred upon us and make some arrangement whereby our people can become independent. We have heard that your Board formerly sent Missionaries to teach cultivation and the like useful trades to natives in some missions. To us therefore if your Board will send one or two Missionaries to teach cultivation, blacksmithing, carpentering and the like principal trades and thus establish an industrial School it is our hope in a few years many Christians leaving their dependance on the Mission will themselves become an aid to the Mission, and these being relieved from dependance on the Mission other heathens will come into connection with the Missionaries and thus hear the gospel- And then Christians who become independent, and live in their own distinct places, pursuing their own trades will shine forth as many separate lights in all these places and thus the light of many Christians which is at present shut up within the walls of the Missions

Yard

yard Shining in many separate places will cause a wider proclamation of the gospel - So while your general meeting is at present in session we ask you to give this subject a careful consideration and make such an arrangement as shall seem good.

In behalf of all the Christians dependant upon or connected with the Ahmednuggur Mission

Ahmednuggur
5th December
1854

(Signed) R. V. Modak
" Maruti Raghunath
Sangale.
Hari Ramchandra

Petition of Citizens
ians of Abbeville.

Rec'd Dec. 25, 1854

Ans'd Letter
Jan. 22, 1855.

(Copy) Nuldroog 20th June 1856

My dear Mr. and Mrs. Wilder

+ + + I am thankful for all that you did for me as far as my temporal as well as spiritual interest was concerned. I have scarcely any word to express my gratitude and therefore I can only say the Lord may bless you, and reward for all your troubles.

You must have heard ere this about my taking a Government employment here under Captain Taylor. A year has passed since I joined him, and you will be glad to hear that I am doing here very well.

Six long months I had to travel

with

with Captain Taylor. Suffered good deal fo
rain cold and heat. yet I enjoyed a wonde
ful health. May the Lord be praised for
his many mercies.

While in the Districts I had very
good opportunities to preach the Gospe
In Moolooz where we stopped for a mon
I came in contact with several famili
where I preached freely. Among others
was a widow upwards of 60 who seemed
take particular interest in the wo
of God. Whenever I used to go to see the
she used to leave her work and com
and sit by me and hear me very att
tively. When I told her my reasons
having rejected my forefather's religion
and the reasons of having embraced C

tian

tainty of my present afflictions in this world for the gospel's sake, and of my future hopes in Christ, she was very much affected and took a greater liking to me than she did before. After we left the village, I went to it again. I stopped in a Bramin's house who was very glad to accommodate me. In fact this family had asked me to come and spend a few days with them. Their things were quite common to me. They gave me first rate warm baths such as I do not know I had not (To one unacquainted with Hindu feelings & prejudices this is truly surprising & shows progress.)
for how long.

I breakfasted with them and in the evening the family of the widow invited me and gave a sumptuous

dinner. After dinner had a pleasant
Conversation with the family and others
who were present there. I distributed
a few more tracts and I trust the
Lord will bless them.

The widow that I have mentioned
has visited Benares Hardwar and
many other holy places and she seems
to be anxious about the salvation of
her soul. Remember her in your prayers.

There is a great saint here named
Nanic Prubhoo at Koomnabad I saw
him when I was there. He is greatly hon-
-oured by our people. In fact they have
deified him and worship him instead
of God. and the deluded man takes all

that

that honor to himself without feeling
that he also is a mortal being like the
rest.

I was asked by Captain Taylor to
visit him for him, and to hold religious
conversation with him. I did so, and had
long conversation with him for nearly
hours. He is a man of strange religion.
although he is a Hindoo he seems to
have very little confidence in Hindooism.
The objects of his worship are a few clubs
and a chair. A very strange worship
indeed! People attribute miracles to
these clubs but it is nothing more than
delusion of theirs. Long since he
had expressed his desire to Captain Taylor

to

to inform him about Christian religio
and wishes very much to see a Reveren
Gentleman. I think you, or Mr. Munz
or any other missionary should see h
perhaps their visit may be the mean
of his conversion. He seems to have a gre
desire to know Christian religion, an
seems to be a sincere inquirer. I ha
with me a supply of Tracts out of wh
I gave him about a dozen such a
I thought would be useful to hi
Pray that these silent messenger
of the gospel truth may be made
the means of his conversion.

I must thank you for havin
enquired about me to Mr. Narraine wh

you

you saw him on the coast I was very glad to hear from him about you. I long to see you, but do not know whether we shall have any chance to see one another in this world. But our hopes are not confined to this world only we look through this into another and better world where we shall meet round the throne of Christ to sing his ever lasting praises.

You will be glad to hear that I am becoming useful to the people among whom I live. They come to my house for official works and for various other purposes, and I take every opportunity to tell them about way of salvation. In general they

show a good will towards me, though
there are some children of old Adam,
and this we must expect every where
as long as the world is not christian.

I feel a great want of one thing
and that is I have got no good christian
friends with whom I could open
my mouth in spiritual conversation
I feel very difficult to do without the
Christian company is a blessing in-
=deed. I did not value it enough when
I was among them, but I feel it now

+++ The people here are entirely ignorant
of the knowledge of our Lord and Saviour
Jesus Christ. They are rather rude in
their manners, ignorant and unsoci-
=cial. They all speak Kanery but a
majority

majority of them understands Murrha-
tta. The Bramins alone seem to possess
some knowledge but that too is
very limitted.

It is a great pity that there is
no missionary station here some-
where. There will be a very good field
for a missionary to labour here, and
I suppose some one should be a
ppointed here.

My father died about five
months ago and my family has suf-
fered a great loss on account of his
death. In may last I went to Ho-
shinabad and saw all my relations.
I spent several nights with my
mother and used to pray by her some-
times

-times. She listened to my words very atten-
-tively. May the Lord bless those and a
my prayers in behalf of her and ma
his promise "In the evening time there
shall be light" be fulfilled in her.

On my way to Muldrow I stopp
at my father-in-law's village for one
He was very kind to me, in fact mor
than I ever expected. He invited me t
dine to his house. I saw my mother-
-law and others. My wife also was th
but I did not see her, where she
herself I do not know. Poor thing! h
condition is very pitiful indeed. *

Lastly I beg of you to remem
me in your prayers. I need special
-ers of all my Christian friends in
speculia

peculiar position here, and trust my friends will grant my request.

With my grateful regards to you, remember me to your little Edward, excuse haste.

Yours affectionately
(signed) Venkat Rao Narrain

1st June 1856

* This poor young wife, as in all such cases is doomed to perpetual widowhood, him, regarding her husband as dead. Will may our tender sympathies be moved by such cases. Ma

Postponement. Davis let

June 20 1856

To

The Revd. H. Ballantine,
Missionary of the A. B. C. F. M.,
Ahmednuggur.

Revd. Sir,

When, by means of what education I have received, my mind was enlightened, and my belief in Hindooism, the religion of my ancestors, shaken to its very foundation, I, in company with some of my friends similarly disposed, engaged in the search of truth. But unfortunately depending as I was wholly upon the help of that insufficient guide, reason, my inquiry was misdirected, and, the consequence was that I came to the fatal conclusion that none of the existing religions was from God, and that there was no necessity of there being such a one: in fact, I became what is commonly called a Deist.

I considered Jesus to be, not only better, but also far more consonant to reason,

than all other systems of opinions. I pitied the millions of my fellow countrymen around me, groaning under the iron yoke of ignorance and superstition. I viewed Hindoos, Mahomedans, Parsees, Jews, and Christians, as alike exposed to the wrath of the Almighty. I therefore felt it my duty to contribute, as much as in me lay, to their reformation, by endeavouring to convert them to Deism. Accordingly I did much in the way of spreading my opinions, and not without success.

A few years' experience taught me that Deism could improve nobody. I then compared the effects which each one of the different religions had produced upon the nations that follow it. I found that no religion had done so much for any nation, as Christianity had done for most of the nations of Europe, for the United States of America, and recently for the Sandwich Islands; which latter, but some forty years ago were in the lowest state of degradation. It therefore seemed to me that the propagation of the Christian religion, so far as its civilizing influence was concerned, was of the utmost importance, although it inculcated doctrines which I was then very loth to receive.

Afterwards, when I was fully convinced that Christianity was the only true religion, and that through Jesus Christ alone man could obtain his salvation, I thought it my duty to embrace it and engage in

the work of preaching the gospel to my benighted Coun-
-trymen. I then resolved that, if God would gracious-
-ly receive me into the pale of His church, I would
dedicate my life to His service.

Ever since my ~~conversion~~ baptism (9th June last), I have been earnestly wishing to satisfy this my long cherished desire. And, as my present berth occupies so much of my time that, so long as I hold it, I can neither prosecute the studies necessary to qualify a person to be a preacher of the gospel, nor go about to tell the people of the Saviour of the world, I wd. have resigned it long ago, had it not been for the advice of my Christian brethren to continue in it for a few months.

I now deem it expedient to resign it, not because I dislike it, nor because my superior is displeased with me, nor because I have no prospects of promotion, but because I wish to seek ~~for one~~ a situation which will enable me to go through the requisite studies. ~~But~~ Such a situation is nowhere ~~else~~ to be found but under the mission. On consulting my Christian brethren, ~~too~~ I was told that our mission is in great need of many such candidates, and that, if I should apply, I would surely get ~~an~~ employment, whereby all the desires of my heart could be satisfied.

I consider the preaching of the word of God to be so infinitely more honorable, more benevolent, and more momentous, than any other work or calling

that I feel it a duty which I owe to my Creator and to my Country, to sacrifice, for its sake, high salaries, respect among our fellow men, and other worldly advantages, that are so much hankered after; to meet with disrespect and persecution, which are, in a land like India, its sure concomitants; to be content with what the mission thinks proper to pay me; and to spend my whole life in proclaiming the glad tidings of salvation to my countrymen.

For all these reasons, I take the liberty to request you to receive me into the service of the Mission, and to teach me the preparatory branches of study. Hoping you will have the goodness to reply to this at your earliest convenience, I beg to subscribe myself,

Revd. Sir,

your most obedient
and humble servant
Shahoo Dajee (Dajee) Koonkray

Ahmednuggur
13th. October 1856

Ahmednuggur Oct. 13. 1856.
Rec'd. Dec. 26.

To Rev. W. Ballantine

In regard to your questions. "1st. Do you regard me as having been an unfaithful or inefficient missionary?" "2° Do you feel unwilling to live and labor with us in the same mission?" I say when did I say or express so in regard to you? and why do you ask such questions? I never thought you to be so as it referred to me and to the work of missions as far as I know. And as it regards to the M. you know we have nothing to do with it - it being all secret to us and we having no part or hand in it

I hope you and Mrs. Wilder have improved your health by the stay in your native land and will soon return to labor for the salvation of the Indians

Give my love to Mrs. Wilder and to Edward and I in haste remain as ever

Yours very sincerely
R. V. Moshuk

[The above is an extract from a note written by Ramkrishnapunt to Rev. R. G. Wilder, recd July 13. 1859.]

R. G. Wilder —

Rec'd. July 13. 1859.

Rd. Cd

Address of Rev. Huzri Ramchandra, Pastor of the 1st church in Ahmednuggur, in giving the Right hand of Fellowship to Lidu Bapuji at his ordination, Sevoor June 23. 1859.

[Translated from the Marathi, & condensed.]

Very dear Brother Lidba,

The Lord Jesus calls you this day to a great & responsible work; come then with us, & take part in his service.

I. What is the nature of this work?

(1.) The feeding of his church. This church the Lord has bought, with the price of his own precious blood. The care of this church is entrusted to you. The nature of this work is set forth in the Bible by many illustrations. The church is Christ's family; & you, as a faithful Steward, are called upon to distribute to the members the spiritual food of his word in due season. These are his sheep; & you are to lead them in green pastures & beside the still waters. The weak & sick must be healed, & the lost ones sought out & restored to

the fold. This is the Lord's garden; & the trees of this garden are to be watered & pruned as is needful, that they may bloom in beauty to the joy of their Master. This is his spiritual temple; & as a wise Master-builder see that you build upon that "living stone, chosen of God & precious"; & that the worshipers be as "lively stones, built up a spiritual house" for the Lord. Once more - the church is the bride of the Lord; & as such, you must be jealous over her with a godly jealousy, that she may be presented a holy virgin to Christ.

(2) A second part of your work is, to seek to turn the heathen to the Lord. Christ came down from heaven to save the lost. Like him then, looking with compassion upon your countrymen in their ruined state, you must seek to arouse the impenitent from their deep sleep with the gospel cry; to bring them out of darkness into its marvelous light, & from the bondage of Satan into the freedom of Christ's people. With this gospel nectar their dead bodies may be revived; yea, even of these dry bones there shall stand up an exceeding

great army of living worshipers. Those who were once strangers may thus become "fellow-citizens with the saints, & of the household of God." The sheep that are not of this fold will be brought in; the wild olive trees be transplanted into the garden of the Lord; & the that was not beloved shall be called the beloved of Christ.

(3) The stewardship of the mysteries of God is a part of your work. The whole Bible is a treasury of Christ's promises, & you are a treasurer. Therefore "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." You are an ambassador for Christ; as though God did beseech men by you. You must urge them, in Christ's stead, to be reconciled to God. Mingling nothing of worldly wisdom in the word of truth, use only that "sound speech which cannot be condemned." In all your preaching, laying no other foundation than that is laid, which is Jesus Christ, build not on this with the wood, hay & stubble of human philosophy, which in the day of trial shall be consumed, but with the gold, silver & precious stones of divine truth, which shall endure to the end, & come forth refined & embellished from the fiery trial.

II. The Lord calls you to great suffering & trial; welcome, then, to the self-denial of this work.

(1) You must deny yourself for the sake of the church. It is easy to preach to others — ~~such & such things~~ 'thus & thus you must do, & such & such things avoid; but it is more difficult to set the example. "Study, therefore, to show thyself in all things a pattern of good works." Around the church are troops of enemies, seeking an opportunity to destroy it. Satan, like a roaring lion, is going about seeking whom he may devour. Be watchful, therefore, & at sight of these flee not like a hireling, but as a good shepherd, making yourself the shield of the flock, fight against its enemies, & receiving the blows upon your own body defend the church. But these enemies outside are not the only ones. There are others within, & the attacks of these internal enemies are more to be feared than those from without. I can forewarn you, from my own experience, that these hypocrites & deceivers will regard you as their mortal enemy, & will give you no little trouble. Of your own weak christian brethren even, some will repay your kindness with injury. Be prepared to endure these trials patiently, giving an example to others. Be ready even to give

of some of your rights & suffer loss for the church. In all these things follow Christ, desirous not to be served but to serve the church, & to spend & be spent for its welfare. This temple of the Lord is to be built, not as Solomon's, with great expense & beauty only, but rather like that of Nehemiah's time, with the weapon of defence in one hand & the workman's tool in the other. Put not off the armor of righteousness night or day; not lay down the weapons of your warfare till the topstone of the palace is laid.

(2) The work of the gospel ministry among the heathen is one of self-denial. The wicked like not to have their sins reproved; but whether it be pleasing to them or not, "them that sin rebuke before all, that others also may fear". To the self-righteous, Christ crucified is a stumbling block, & to the worldly-wise foolishness. There is therefore a temptation to set aside the cross in preaching, & to choose those subjects which will please men. But let it be your fixed purpose to know nothing but Christ & him crucified. Again; when indignant at the wickedness of those around you beware lest your indignation betray you into undue warmth in rebuking them,

& you thereby offend them & render your reproof of no avail. Hold fast that moderation which shall secure the good of the hearer, And when strong feelings would tempt a too severe rebuke of an erring brother, "consider thyself lest thou also be tempted, & restore such an one in the spirit of meekness."

III. But I bid you welcome also to the joys of the Ministerial office. Enter on your work with assured hope, having respect to the reward which awaits you. The office of Christian pastor is no ordinary station. There is ~~no~~ on earth no higher rank. As Pharaoh set Joseph over all his house, & made him chief ruler in his Kingdom, only in the throne remaining greater than he, so has Jesus Christ done for his servants. He is the chief Shepherd — you are an under shepherd. You are his deputy, & we are, all together, fellow-servants & brethren. Though self-denial awaits you, yet, like Moses, esteem "the reproach of Christ ~~of~~ greater riches than ~~all~~ the treasures in Egypt." The Lord calls his servants to a higher service under the new dispensation than was held by Moses & others ~~in~~ under the old. That was a ministry of the letter which killeth, but this of the spirit

which giveth life. That was the ministry of condemnation, this of justification. The Lord Jesus, by himself becoming the minister of the church, has added especial dignity to the office, & if you are a partaker of his sufferings you shall also be a partaker of his glory.

Brother Lidoba, you are now entering upon the pastorship of this church – a work of great responsibility & trial, as well as of glory & joy. In this work I give you the Right hand of Fellowship. In the name of the Ahmednuggur, Sattara & Bombay Missions I give you a hearty welcome. The churches of this Marathi country, of all India, China Persia, Syria, & Asia Minor – "the churches of Asia salute you". The churches of western & southern Africa, of the isles of the sea, & western wilds of America also, here give you their welcome. The electric wires of Christian sympathy extend over the whole world, & by means of these, the greeting of the whole Christian church may reach you. Nay more, such is the nature

of christian love & the unity in which it binds together christians of every name & race, that it may be said the ministers & churches of all lands, here, with my right hand, give you their Right hand of Fellowship.

May the Lord Jesus, who laid his right hand upon the apostle John, as recorded in the Revelation, & encouraged him with precious promises — May he now give you his Right hand of Fellowship; & holding you in his hand as one of the seven stars, may he deliver you, according to his will, from all evil. May he now, as he sends you forth in his service, breathe upon you the gift of the Holy Ghost, & "give you a mouth & wisdom which all your adversaries shall not be able to gainsay or resist." May he work through you to accomplish this great & responsible service, & at last welcome you with the plaudit, "Well done good & faithful servant."

Rec'd Sept. 1865.

Visit of the Deputation, in 1854 and 1855.

Rec'd Oct. 9. 1854.

Brethren of the Mahratta Nations:

Our instructions, as you will remember, state not the grand object of the Deputation to be, "the survey of the country, nor of the people & their proper manners, & institutions, but to confer with the nations residing on the ground, individually, & in their collective capacity as nations." It was also officially assumed, that for obvious reasons, there should be a meeting, if possible, with the Brethren of all the Mahratta nations, assembled in one place for that purpose.

The immediate occasion for sending a Deputation, was the effect produced by the argument set here in favor of the Board's opening an institution for the culture of the English language &

cieties at Bombay, similar to those under the patronage of the Scotch & English Societies. The argument went to prove, that such an institution was essential to the existence of the Bombay mission; ~~the~~ but to the minds of the Prudential Committee it proved a great deal more. It awakened a strong apprehension of a state of things in western India, which might render it impossible for the Board long to continue ~~long~~ its operations there. If such an extensive & almost secular institution were necessary for the existence of the Bombay mission, it was supposed that the existence of such an institution in the ~~city of Bombay~~ Bombay mission would not create a necessity for similar schools ~~institutions~~ in each of the interior missions. Nor were the Committee without apprehension, that the same powerful causes were also operating at Madras, & that they ~~would~~ might extend to the Madras mission.

being divided in their convictions, that the American character would not, ~~straight~~ be willing to ~~at the~~ go into this class of operations, and that they ought not to do so, it became painfully embarrassing to know just what course to take. ~~to do.~~ The Secretary for the Foreign Department declared his inability to recall the emerging ~~of~~ mere correspondence; and, after some consideration, he felt it to be his duty to offer himself to visit the Mahratta and other chiefs of India, if a suitable associate were found for him in so momentous a trust. By a free conference with the principal statesmen in England, and with the ~~better in Hindustan~~ ~~it was believed~~ better in India, it was believed that certain ~~things~~ might be attained as to the merits of the case steadily before them; and many desirable improvements might be made, that in conference with the better, ~~be made~~, in the working of the several offices.

Some difficulty was found, in the claims of other chiefs, to sending the Secretary away

for argument. But the urgency of the case at length prevailed, & the two, who constitute the Deputation, sailed from Boston for Liverpool & Ireland on the 2d day of August last. A month was spent very usefully in their object in England & Scotland; & by the divine favour, they reached Dublin on the 3d of November.

~~It will be seen that nothing is more significant per journals, than the idea of such a Deputation. Voluntary, she has corresponded with the Metropolitan within the thirty years, comes out to compare with his brethren as a sincere friend to peace~~

The Brethren will judge for themselves whether a deputation so constituted, & sent in such circumstances, is open to such strictures as have appeared in some of the Calcutta papers. It is of little

consequence, however, that is said or thought of the measure beyond the limits of our own missions. The Head of the Church seems bitter, by creating a necessity for our coming; & he has greatly favored our progress at every step hitherto. Indeed, the measure was indispensable at home, if not heavy to the setting forward of the India missions, & we trust the Lord will give it that effect, both here & there.

It may be proper to remark, that this meeting is not called as a Convention. It is understood to have no legislative or executive power. ~~It the results of its deliberations~~ It is for collecting & comparing information, especially the results of experience, & for discussion, for counsel, & for embodying the practical wisdom of

(A)

With regard to ourselves, ~~Our~~ Our object will best be gained by preserving the relation we naturally sustain to the meeting; & being at liberty ~~to~~ ~~[illegible]~~ discuss & suggest with the same freedom with any other members, but without serving on committees, or voting.

the general body in ~~written~~ reports, carefully drawn up, after the discussion, by committees, provided by ~~the meeting~~ & adopted by the meeting. The end, which the Committee have in view, will better be gained by reports carefully considered, than by resolutions. And we shall be under great obligation to the Committee, if they will put us in possession of a copy of the ~~from~~ records of the meeting, & of the several reports, before we leave Boston.

A

In presenting the principal topics, to which we would respectfully invite your attention, we shall find it convenient to regard the work among the Methodists as one work, & the several topics as, practically, one effort, one mission; ~~& that with the advantages in our favor, we may be, in this publishing station, a logical consequence~~ The meeting will of course decide upon its own method of proceeding.

We supposed it may save time in the end, ~~by facilitating the~~ in the disposal of the immense amount of matter before the meeting for some sort of adjustment, should we now ask the attention of the brethren to a ~~open the meeting with a~~ general statement of the position of our own minds, & ~~in general~~ of that of the Prudential Committee, with the information we now have, as to the more important ~~things~~ matters. Of course every opinion advanced must be & is open to reconsideration & ~~revision~~ modification. When brethren come to speak, or write, they will state their own views; nor will it be necessary, or desirable, that any controversial reference be made to this statement. We have come here for no other purpose than to gain information & to impart it, & ~~they to~~ so far as possible, to aid in carrying out those measures which will tend to increase the usefulness & stability of every missionary & ~~family~~ ~~officer~~ his family, & so ~~promote~~ advance the kingdom of our blessed Lord.

We will first state what are the present impressions of the Committee as to

I. The object they should have in view in the appointment of the Finance Committee to this Conference.

The first & chief object of our all this inquiry, as the Parent Committee regard it, is the conversion of sinners, the gathering of these converts into churches, & the ordaining of native pastors over those churches.

This was not always the sole & exclusive function of a missionary society. Their Reports will show this. Not only in their plans at communities, they aimed more at individuals — planning for great results affecting the nations. They did not stop at distant conquests. They did go on to an extensive scale in Ceylon, & looking for fruit in the next generation; in which they have been much disappointed. They are now falling back on the apostolical practice, & aiming directly at conversions, & the multiplication of churches with native pastors, to work under the supervision till the missionaries leave the field.

This, then, is one ~~of~~ the two barriers, namely, the object at which ~~we directly~~ should ~~aim~~ religionists should directly aim.

~~II.~~ The speech of the religious in the pursuit of this object, — in conversions, in churches, & in the lectures, in notes & numbers for each of the centuries.

We next remark on

II. ~~III.~~ The means to be employed.

Reviews of the Prudential Committee as to the object of missions, & some offer their views as to the means to be employed.

A ~~pretty~~ long experience of the power of left them little confidence in any instrumentalities for converting heathens, except the oral proclamation of the Gospel,

in other words, ~~the~~ preaching, using that term ~~of it~~ in the

a political sense.

Lastly, regarded as converting instrumentalities, have

~~perhaps~~ almost wholly disappointed us! ~~the~~

As preparatory means, they have

not answered expectation; & they have

proved very expensive. ~~auxiliaries~~

~~Relatively speaking~~ while they have done great good,

~~the preachers~~ have had great effect

in diverting from preaching; & have run

largely into secular labors; & in small

villages, they have sometimes ~~have~~ proved hard masters.

Now the tendency in the minds of the committee to incline, in

the apportionment of funds, more towards

~~to the~~ ~~in the direction of~~ preaching, as

the grand converting means in villages

to the heathen; making every thing else

~~mostly~~ subordinate.

(4) The Bowley mission, after 40 years, has but a single congregation, & that is largely composed of the Rockaway Indians who do not attend for choice, & other dependents on the in the printing office.

Abeokuta has but a single congregation, & that has but few inhabitants of the city.

We next remark, & remark more fully, on some of

~~III~~ IV. The hindrances to success in preaching.

~~In this enquiry~~, the difficulty of getting an adequate learning, has been a great hindrance, & has a considerable influence in western India, & has exerted ~~such~~ influence on the actual working of the ministry. (A) This point, therefore, is one of the first importance for this meeting; since faith comes by hearing the word of God. We ask you to state the nature & extent of this difficulty, — historically, & as it exists at present, — in the different religions, & as it regards the different castes; — & also, in respect to the different kinds of preaching — chapel, street, conversational, etc. — but particularly the frequent, unauthorized preaching of Christ crucified, in the city, & in the country.

Very ~~good~~ serious hindrances to success have been found to arise from the working of our missionary & evangelizing instrumentalities. This has been ~~for~~ owing mainly to ~~they have~~ ~~done this~~ the centralising influence — ~~the~~ attracting converts & others to Abeokuta & Badagry — ~~to the centres~~ — giving to ~~that~~ those centres, to some extent, a delusive appearance of success & strength; and weakening, embarrassing, & discouraging the interior stations & the village operations, or rather tending to prevent a vigorous interior ~~off~~ operation.

~~The Abeokuta church has had 128 members, but only 13 of these were actual residents of the city. When they came into the church they are now sick, & 22 were in float. Last Badagry 93 were residents in villages in the surrounding population.~~

The institutions, which ~~have exerted~~ exert this ~~attracting~~ influence, are ~~have been the~~ Boarding-schools, the Compounds, & the Printing Establishment.

(A)

And it is Reasonable so, & if the school is probably designed for the children of christians; for then all are apt to feel, that they have an equal claim, since they are all christians.

The Boarding School does not operate
innocently, in this way, at first, with
the feeble exception, just sufficient
to ~~sit~~ their privileges. But when these are
arrests, ~~and~~ these arrests are
to have children old enough to be at-
tracted, then the mischievous tendency
comes out. (A)

The Compound is of the nature of an
asylum. It involves the principle
of a class-house. It is an institution
for the benefit of poor christians & their
children. It enables the ~~poor~~ Mahar
~~christian~~ to ~~leave his~~ forget that he
is an outcast & take up his abode
within the precincts of the
~~it~~ Unpretending as it
yet existing within the shadow of the Missionary's house,
it, it rises to the view of the poor
country Mahar & his family, ~~quite~~
~~as it does, in the shadow of the~~
~~Missionary's house~~, as a little earth-
ly paradise. He learns that there are
many mansions there for such as he, & he

but for nothing higher or better on earth, than to have an abode in one of them. The 'confirmed' population on the three infirm premises of Ahmednagar is 216, in 48 families; 13 of which containing 53 persons are supported by service in the infirm families

boys for nothing higher or better on earth, than to have an abode in the one of them. At Aberdeen, it has a practical connection with the schools, where free rent of two, three or four rooms, allowed to children of the worthy, enables at least one of some family, enables the parents to come for the country & spend months, if not years, in that city. It is an institution resting only for to secure an indefinite extension, & to get a vast influence.

The fourth & inner establishment influence of the Pulpit establishment at Bowly, we have only to consider, that it employs a hundred labourers. Aberfoyle, not now in the field, lately unused, now its continuance as a means of furnishing employment for Christians. The ways, of

course, furnish the means of living to each
labourer. Only six or eight of the hundred and twenty-five places
are yet occupied by Christians. Be-
fore it was generally known ~~noised abroad~~ among the
converts in the interior, that there had
twenty-five
red places are all open to ~~Christians~~ Christian cultivation,
& that wherever in every village in
this
place, either, — down to Bably, amid the
hamps
Sects & English high schools, ~~[illegible]~~,
& crowing for scholars & ~~converts~~
candidates for baptism. The best Christ-
ian blood, the very life-blood would soon be drawn for
our village churches, & from Alex-
andria itself. Already have we
seen ~~but [illegible]~~ come to manifest over
this influence. (Nama — Sudan —)

~~This [illegible] all [illegible]~~
~~[illegible] the power of the gospel, the spirit~~
~~the power of Rev controlling influence,~~
~~the spirit of evil, & the [illegible] of~~
~~preaching against them.~~

These several institutions will come up again ~~when we~~ in another relation; but we must say here, that so far as they tend to centralization, — bringing in converts & familiarizing from infancy, — giving to the actual interior training & skillful; giving to the actual station ~~a deceptive~~ an appearance of prosperity & strength, ~~but~~ while they really (in this point of view) ~~weaken it, & tend it~~ tend to prevent its taking root in the soil ~~where~~ of Bunkey or Ahmedabad; & drawing the life-sap from the ~~[illegible]~~ interior life-springing under a hotbed the very light which the Holy Ghost ~~has~~ has kindled for the benefit of the country at large, — so far as they ~~tend~~ to the such results as these, the Preaching school, the compound, & the Printing establishment, are evils, — to be guarded, restricted, & ~~[illegible]~~ as such. Precisely how this should be done, will be better stated when we treat of these as distinct institutions; remarking, now, ~~that~~ the power the people, & the more

(A)

will best be understood, as it appears to us, after the meeting shall have ~~considered~~ ~~that modifications in the present working~~ given a close & scrutinising attention,

IV. To the working ~~& possible improvements~~ of our present ~~working~~ system ~~especially~~ in operations, especially in the Sennar.

We may choose our system, but having chosen it, it will be a great relief given our operations.

general the diffusion of extreme poverty among them, the greater the evil likely to result from efforts, by a military society, only a military society, to relieve directly ~~the~~ any temporal wants.

Under the ~~head~~ general head of <u>embarrassments</u> would come the ~~well~~ disturbing, depleting influence of the great English schools established in Barbados, Jamaica & Ceylon, by our Scotch & English brethren. But the real strength of this embarrassment (A) ~~will not be understood, after we shall have considered the positive institutions made free suggestions on the revenue~~

V. The Nourishing system of these inspiring <u>institutions</u> of the Church in this land of India, as it presents itself to our minds.

~~This embracing to discuss the subject, except as we need illustrations for present use~~

1. The Printing Establishment at Bombay, with its hundred-and-twenty-five laborers, has been already considered in its aspect of a controlling power. We were also, though imperfectly, its ~~[illegible]~~ controlling power. It is conducted by perfectly ~~[illegible]~~ & has been conducted ~~[illegible]~~ by Mr. Allen & Mr. Fairbank with much ability. The profits during eight years, (from 1846 to 1853,) were Rs. 93.487, or ~~$46,743 [illegible] $47,000~~ not far from $50,000. Mr. Fairbank claimed to be as much a printer & publisher, at the time of our arrival, as Mr. ~~F.R.~~ Marvin, ~~[illegible]~~ of Boston. With his ~~[illegible]~~ ability & evident call of God to preach the gospel to the perishing millions of this country, we were lately to assume him of the settled policy of the Board to keep the work and printing establishment, in any of its ~~in the~~ missions, job-printing & gain; & that it was doubtful ~~[illegible]~~ possible to get ~~[illegible]~~ the possibility of getting the company ~~the~~ Mahratta printing done at Bombay without ~~any~~ serious demands on the time of the

1. The Printing Establishment at Bombay, with its hundred ~~so~~ sixty-five labourers, has been already considered in its aspect of a controlling power. We were also, though imperfectly, its ~~[illegible]~~ controlling power. It is conducted in perfect ~~[illegible]~~ & has been conducted ~~after~~ ~~[illegible]~~ ability by Mr. Allen & Mr. Fairbank with much ability. The profits during eight years, (from 1846 to 1853,) were Rs. 93.487, or ~~$46,743 [illegible] than $47,000~~ not far from $50,000. Mr. Fairbank claimed to be as much a printer & publisher, at the time of our arrival, as Mr. ~~E.R.~~ Marvin, ~~[illegible]~~ of Boston. With his ~~ability~~ evident call of God to preach the gospel to the perishing millions of this country, we were happy to assure him of the settled policy of the Board to keep in view the work and printing establishment, as a job-printing & gain; & that it was doubtful ~~whether the possibility of getting~~ publishers to get the company Mahratta printing done at Bombay without ~~any~~ serious demands on the time of the

clerical mending of the Tribune. It seemed to me, that ~~the~~ ~~obviously right to have an office for the present foreman, clerks, boys &c.~~ Then there was no more job-printing to be done, & when the establishment ~~was~~ shall have been completely reduced to the remunerative basis, ~~that~~ the present foreman might conduct the business, & a clerk ~~might~~ be found to keep the accounts. The Committee have ~~in prospect~~ a further reduction in prospect, as soon as ~~the~~ any portion of the Nebraska printing can be profitably done at the establishment, to a minimum.

Then, the Printing Establishment, ~~had~~ ~~the~~ the floor of the chapel had, for ~~some~~ a time, been at the lower level, raised ~~the~~ further above ~~floor of the chapel~~ some eight or ten feet ~~from the level of the street~~, ~~forward~~, thus greatly increasing the difficulty of access, ~~for the street~~, & the improbability of heathen passing by entering that house of God; & besides, the aspect of the place during six days of the week was actually scandalous, & it had become known as the Printing office, rather than the Tribune chapel. Estimates have been

obtained of the cost of bringing down the floor & restoring the chapel to its original form; leaving the pews to be accommodated elsewhere. — The brethren of this meeting will naturally make such suggestions concerning the use of the existing chapel, as they deem proper.

2. Considering the small number of labourers in the vineyard, & the need there is for an exclusive devotion to labor in the vineyard of the heathen, ~~the Spirit of the mission, an opinion is also expressed as to~~ the expediency of our editing an English Periodical of any description, ~~may well be doubtful~~ has caused very doubtful to the deputations.

3. Not only is there but one congregation in Bombay, but there is but one Mahratta preaching service in the chapel on the Lord's day. ~~In the~~ This is in the morning; & in the afternoon there is English preaching. We are in ~~both~~ candor to say, that we thought it would now be well to dispense with this English service, & to make vigorous efforts to procure a native congre-

gation at that time. Were it ~~such~~ smaller than the one in the morning, it might still ~~might~~ prove ~~to be~~ the beginning of better ~~times~~ things.

There was much conversation, while we were at Bombay, on the subject of what, in Burma, is called zayat preaching, & its adaptability to Bombay, & other cities of Western India. On this subject the meeting will probably express no opinion. But plans might be proposed as feasible to the Anjuman, & being on private property could be saved ~~might save~~ from much noise & tumult.

4. It is are worthy of serious consideration, ~~4. The second~~, why the ~~Anjuman~~ Anjuman station, with its great amount of preaching & other labor, its school, & its training for a course of years, has gained no more actual hold on the city population, ~~is worthy of serious consideration.~~ ~~The fact, and~~ ~~that~~ Does experience throw any satis-

footing light on the cause of the remarkable fact, that only 13 of its present 120 members were residents of the city when they joined the church. It is quite remarkable that six of these 13 were Brahmins. ~~Twenty-four are from the pure castes, & 142 are Malayalis.~~ The number received for the beginning is 183; & 12 of these were ~~Brahmins~~ Brahmins, 24 of the pure castes not Brahmins, 142 Malayalis, 3 Muppalvans, & 2 Roman Catholics. Very few, however, were, or are now, citizens of Ahmednuggur, & the native church is yet ~~rooted in the~~ here scarcely rooted in the soil; & its members, not residing in the city or villages, are ~~little~~ to a great extent little better than lights hid under a bushel.

There is nothing ~~unaccountable,~~ unaccountable in the results ~~that~~ obtained among the inhabitants of Bombay & Ahmednuggur.

5. It has been my pleasure from the inspection of the Committee that village-panchayats furnish a very good opportunities for successful practicing in the Deccan, especially among the Mahars. They have been opened, however, but it is a healthful experiment in the cold season, & practically during three-fourths of the year. — The consideration of these impressions is submitted to the judgment of this meeting. — A delightful fever-to-be-remembered illustration of this species of labor has lately come under our observation, in a tour to Khokar & Wadala, & thence back to Ahmednuggur by way of Newasa and Bhanda. We also saw the great valley of the Godavery & many of its villages, & are prepared to bring up a good report of the same.

In this connection we bring up the subject of village-stations; which once divided the judgment of the brethren, but which now is presented in a modified form,

that will perhaps seem the absurdities & social support of all. It ~~is proposed~~ will not illustrate the case to say, that Mr. Barker & his wife will reside at ~~Kate~~ Khokan during the dry season, & return to the Sindhuppur during the rains, — for practical reasons which we need not take time here to state. For his residence, a check, but convenient & comfortable, house might be built, which he could abandon without much loss, after a few years, when his residence in that district shall be no longer ~~at~~ needed, by reason of the ability of the ~~native~~ church & pastor there to dispense with his immediate oversight & frequent personal labors. It, — as has been suggested — a tent, constructed expressly for the hot season, might be provided, & used instead of a house.

Is this a method of occupying the valleys of the Godavery & Sëna, & other similar portions of the Deccan, that can be carried out to any extent?

A)

The sense of the meeting should be given as to the manner in which Mr. Barber & others employed like him, could best employ themselves during the rainy season, when away from his their immediate field. ~~What could he do~~

the principle admits of a various application. The time of sojourn, where tents are used, can be varied, according to circumstances, as Paul varied his, from days ~~to~~ & weeks, to months. If a continuance for years were desirable, (abating the rainy season when necessary,) a tent or any similar structure might be preferable. The extension of good roads into these districts will of course greatly facilitate the occupation of the ground, & may in time specially modify this system.

A In considering this great system of efforts, which has been carried to a total north of Ahmednuggur, & even extended over the Concan, & the regions of Khandesh & Kolapur will of course receive their share of attention. Our present intention is, that not in the Concan, but in the Deccan, is our principal ~~good~~ call to labor.

6. In ~~[illegible]~~ what to ~~[illegible]~~ ~~be called~~ ~~the~~ ~~anything~~ ways of propagating the gospel, ~~[illegible]~~ there are two principles, well established in the experience of the Board;- ~~which the Committee are adhering to~~ ~~practice as fast as possible~~ 1st, That ~~the Board, or~~ a missionary institution cannot extend funds ~~for the relief of~~ to relieve the ~~poverty of~~ temporal distress of converts; & 2dly, That it ought ~~not~~ to give ~~anything more than a mere common~~ ~~do more than teach the elements, give~~ ~~give only~~ no more than ~~anything more than~~ a primary education & should give that, ~~to the~~ children of converts, as such, ~~if at all,~~ ~~that~~ as a general thing, in their own villages. Education ~~for~~ cannot be claimed of missionary societies by converts for their children as a right; & if there be but one, two, or three families of converts in a village, — too few for a school, — there is no way but for them to wait, & pray their existence increase the number.

~~These principles are simply a thing of~~ ~~[illegible]~~ To board the children of an-
at a school,
oths, because they are poor, & claim it
~~that~~ as a right, a because the parents
has been bound to give such
are poor & cannot do it, ~~gives~~ ~~the~~
schools a mischievous ~~centralisation~~ tendency.
There is no prospect of funds to sustain a system
~~that~~ At any rate, ~~it can no longer be~~
of schools on this principle. ~~[illegible]~~ We are ~~[illegible]~~
~~afforded~~. ~~We are~~ to have much trouble
in the rural districts. Our liberally-educated
for this quarter ~~are~~ ~~Our~~ ~~[illegible]~~
missions, are said to be
christians in Ceylon, ~~begin~~ ~~to~~ claiming
the education start ~~that~~ was given
for their children ~~[illegible]~~
& themselves. ~~Here, probably, in some~~
~~cases, if we do not yield to their~~
~~unreasonable request, they will go to~~
~~other societies. We must be firm. We~~
~~can help concede, to a certain extent,~~
~~[illegible]~~

With these principles in mind,
we ask you to consider ~~to~~ in what
manner & to what extent we should
go into an outlay of funds & labor in
education in these missions.

(A)
With these facts & principles in mind, we ask you to consider in what manner & to what extent we ought to go into an outlay of funds for education in these wilds.

Now, for instance, should pins & pinning ~~you~~ notices be

Common schools with heathen masters, have ceased to be an acknowledged part of our system; but in order, common schools, with Christian teachers, are when we have funds to spare for them, ~~but~~ Mere heathen schools, however, especially caste schools, even with Christian teachers, are thought by the Committee to be a doubtful use of funds. Nor have the Committee of late deemed it the best use of funds, to extend them on schools in preference to institutions.

A ~~How can Pious, promising young men~~ be trained for teachers & catechists? ~~to be best~~ Should the such be trained ~~educated~~ ~~our~~ And how ~~can~~ ~~be best~~ for preachers & pastors? Can this ~~man~~ for preachers & pastors be best educated, ~~preachers & pastors be best given~~ ~~higher education be best given~~, under present circumstances, by individual missionaries?

Is ~~should~~ ~~other~~ the English language a necessary or desirable study in the ~~the learning~~ ~~to be excluded for~~ school for teachers & catechists?

We are instructed also to inquire, whether, in general, nothing which should not be restricted to convents of strict attendants on preaching of their children.

(A)

The present institution, not being on the plan proposed by the Committee, is not of course ~~sup~~ recognized by the Board; & one

7. We come now to the matter which was the immediate occasion of our ~~coming~~ visit to Poona. And we inquire, whether, with preaching the Gospel be the leading object of our mission, in the sense described, more especially in the Deccan, in the institution of our Anglo-Vernacular High School at Bombay, like the ~~[illegible]~~ highest school, is ~~to be effected~~ necessary to the existence, or perfection, of either of the missions, even the ultimate?

It is well known, by the Bombay Committee, that our Bombay brethren fully justified ~~the present institution at Bombay~~ by the view of the exigencies of the case, in commencing the institution under ~~[illegible] before the reply of the Prudential~~ Mr. Bowen's case before receiving the reply of the Prudential ~~Committee was received; & that the~~ Committee to the application of the Zillah; & that ~~they authorised by the Committee they~~ the Committee's reply authorised only a school, ~~a school of a certain size~~ in which the grand medium should be the Bible & the whole expense of instruction, per annum; & it should not exceed 3,000 rupees, & it ~~did~~ even of a school thus instituted, was to be a matter ~~that~~ of continuance & (A) for consideration on an assured. Instructions expressly forbid our pledging the support of the Board to any school in

India, in which the vernacular language is not the proper medium of instruction, without which shall seem to us "very conclusive reasons." The question therefore before us is, whether there are such ~~conclusive~~ "very conclusive reasons" for the Board's adopting the school called the "American Mission Institution." Are there such reasons? ~~That the subject requires thoroughly discussed~~ The effect of ~~going~~ going into this class of questions upon all departments of our missionary work, should be carefully considered. It would be well, in this connection, to go thoroughly into the whole subject of annexing institutions from without, & what effect they will have on our ~~future~~ ~~whole~~ ~~work~~ future plans. We shall ~~have~~ have these ~~schools~~ schools, & particularly the English, Scotch

perhaps for-&-twenty years to come, but not in full vigor; ~~but~~ their ~~declining~~ decline, however, will render them the more amazing, for the ~~separate~~ struggles of a declining cause to put on appearances. They may be reckoned in appropriating the spoils of your victories. But that enterprise, which makes most of preaching, and of the Lord Jesus & his ~~dying~~ redeeming love, & aims most simply at conversions & building up living churches, will stand best in the lapse of years. It can afford to spare such worldly & ambitious members, as are carried away by the glitter of English accomplishments & mere wealth or power. They that remain with us, will be more than they that go to them. If we do not inoculate our schools & young men in the seminary with the poison, we shall not here be greatly tainted with the disease. Even at Bombay, it seems to us, as at present advised, that there need

to us from; for the preaching to nations, the spiritual influence, the working on the humble ranks & in the lowly spirit & manner of the Gospel, are left almost entirely to us. If we imitate the magicians, they will have more funds, more patronage, more governmental influence, more to satisfy ambition & pride in the Hindoo land, then we, & they will drive us from the field. As at present advised, (or ought to say distinctly,) the Prudential Committee would feel bound to adopt the alternative of leaving Bombay altogether, if the Scotch School, or anything of that nature, be the alternative. But they have good courage to go forward, even there, with an earnest effort to bring Christ home to the understanding & hearts of the people in the ways indicated.

All these opinions, however, are now subject to ~~[illegible]~~ revision, & we earnestly request the Bretheren to give this whole case a thorough consideration, & let it be settled finally, & to the satisfaction of all.

8. The 'Compound' is the last of the auxiliary institutions, on which we now remark. As an institution it is familiar, in behalf, to India; but the principle, on which it is based, has come into full scope ~~in the~~ at Constantinople, in the time of severest persecution, when ~~the~~ converts & their families were as ~~fully~~ completely cut off from the means of livelihood, as any ~~[illegible]~~ are in India. We are ~~surprised~~ concerned & alarmed at the growth & power of the institution, & are perplexed to know ~~how to be~~ what

can ~~shall~~ be done with it. The three Compounds in Aberdeenshire contain 35 native families & 163 persons, Adjoining; besides 13 families & 53 persons sustained by rendering service in the military families — all having, equally, their houses rent-free, & the immunities ~~afforded~~ & privileges afforded by the military profession.

Whatever have to deal with, at present, is the principle underlying the ~~inst~~ existing fact. Military funds bought the ground, & paid rent for it, & built the houses, or keep them in repair. Little villages are in fact built up & maintained by the Board, & invested with European protection & privilege, for the use of these converts. No matter how small ~~And~~ the cost is, the principle is there, of rendering material aid to poor converts. The is a refuge, an asylum:

The aid ~~is~~ here rendered, is the same with that which the committee decided should in no case be extended from the treasury of the Board to the Armenian converts, ~~from the treasury of the Board~~. The hearts of the brethren at Constantinople were lacerated by ~~sights~~ daily sights of woe, & their sympathies inclined them strongly to relieve, but the committee were firm; & the event showed their wisdom of their ~~fund~~ firmness. We have no funds, as a missionary institution, for relieving the temporal distresses of converts.

Now with this principle, what shall be done? Let us apply our minds to the case, which seems to my own of considerable perplexity.

When you baptize natives, what is the consequence, as regards their social relations, ~~to~~ their power of giving a living, & in their own apprehensions as to the assumed engagements & responsibilities of the

religious & the civil? — What to the Brahman, the Komaty, & the Mahar? And is not the poor Mahar, convert, after all, the least dependent of the three classes of converts? Is it necessary — (it certainly is very undesirable) — that the convert should leave his village, or his habitation? And if he must, would he not find a refuge somewhere, & be able to endure existence, till his prospects shall brighten, should he be cut off from all refuge in the compound? or in the religious community? in the Boarding School, or the Printing Office?

Are Christian villages or settlements in this part of India? Are industrial schools? May we not go on preaching the gospel, & leave the relations of our converts in their relations to society to take care of themselves?

The present inspection, ~~in~~ as regards the compounds, is, that all who apply to ~~be~~ return to ~~in~~ their villages, should be told so, & not be allowed to remain in the compounds; ‡ that no new passes should be written; ‡‡ that it would be well to ~~take the passes~~ remove the lowest as fast as they are vacated; And that ~~the others should understand~~ the others, returned on the principle of an ~~[illegible]~~ asylum (for such it is), ~~a [illegible]~~ should be placed ~~on~~ hospitals on that basis, & be provided for ~~according~~ by private charity, — as were the inmates in Constantinople for a time.

The auxiliary vessels have occupied a good deal of our time. The remaining points can be soon disposed of.

V. In the organizing of churches, these inquiries stand considerably in the rear of most of the other inquiries of the Board. But it seems to us, that the time has fully come for giving earnest attention to this matter. The Aberdeenshire inquirer has made definite arrangements for this, & will outline report what it has done. We are glad to know, that a second church is about being formed at Aberdeenshire, & one also in Kintore, at the distance of about 30 miles north of the city; & on a simple plan, that promises well for the future. Our opinion is, founded on long observation of the working of inquiries, that churches

should be found wherever there ~~is a~~ be
is a sufficient number of converts, & placed
under the care of a ~~religious~~ cate-
chist, if there be ~~some~~ more ready to be
ordained a native pastor, ~~& if~~ provided a religious
may be found enough to exercise a con-
stant oversight; & that ~~that~~ native pastors should
be ordained, & that the ~~pastoral~~ energy,
wherever it exists, — ~~attract~~ as ~~in~~ the apostles evidently
did in Crete ~~selfsustaining~~, — without
for any long period, of education, but
providing better educated pastors as fast as may be, to be given
to these new churches at ~~not~~ no distant
period; ~~as fast as may be~~; — trusting to
the care of the Head of the Church for
these churches being sustained, & kept in
churches as he has provided, ~~rather~~
~~than to the modern devices of men~~
~~highly civilized all~~

VI. Native Preachers & Pastors.

It is remarkable that no native has yet been ordained in our Indian missions, as an evangelist, or a pastor. It is befitting that the first ordination should occur in a Presbyterian mission, & we are ~~expected to occur during our present outing, & in this city.~~ It must be gratifying to all to know, that a ~~second~~ church is to be organized in this city out of the first fruits of native pastors, & ~~that~~ pastors are to be constituted over both by the same process.

Experience has brought some doubts on the practice of ordaining natives as evangelists, ~~teachers~~ without the influence ~~of~~ ~~to the ministry~~ of a definite pastoral charge. ~~on them~~ This is a proper subject for our consideration; & it is of much importance that we duly consider the wants of the churches ~~that exist~~ that exist at Lenwoot Shindan, & of those that may ~~soon be~~ formed at Khokan Jelisthee;

& come to some division as to how much mental culture should be required of intelligent & pious natives, before they shall be placed in charge of such churches, under ~~under~~ ~~upon~~ constant supervision.

It seems, also, to us, that there should perhaps be a more definite understanding in the missions, as to the precise relation, in which the members of the mission ought to ~~stand~~ sustain to the native church & ~~to the native~~ pastors.

Our own division is, that missionaries ought never to assume the relation of pastors to the native churches. They sustain, for a time at least, a higher relation. They must needs have great influence, & so long as the ~~pastors~~ native pastors depend on missionary funds for a portion of their support, & ~~they~~ missionaries

we have all the power ~~it is [illegible]~~ which ~~this~~ is divinely ~~[illegible]~~ over both church & pastor.

Neither does it seem to me, that the union pastor should ever come into any association, a presbytery, ~~to which~~ formed for mutual ~~[illegible]~~ ministry, but that the whole union church & pastoral relation should be entirely distinct from ~~that of~~ the ministry. There is no ~~[illegible]~~ ecclesiastical body of men only in the ministry, nor higher than the ministry, & all that needs to be done in the planting & organization of churches, the ministry is, by his commission, not unquestionably authorized to do. The expediency of this complicating his pastoral relations ~~[illegible]~~ by forming an association or presbytery ~~[illegible]~~ on the ground is ~~[illegible]~~ therefore with many justly regarded as of doubtful ~~more justly with many a matter of question~~ expediency. The ministry organization is not to be disturbed.

For all working purposes, ~~it is not to~~ the native church ~~to~~ stand on a parity with the missionary, except he ~~is~~ does with all mere pastors of churches; & therefore it will cover such heretics by keeping the native ministry ~~solely~~ officially distinct from the company of missionaries; ~~which~~ who ought to be regarded as a foreign & controlling body, & ~~to~~ should preserve such relations to the permanent, native ministry of churches, that ~~its~~ their departures, when the time for that arrives, may be brought about without any painful laceration of the spiritual body of Christ in these lands. Besides, the native pastor should no more be invited to our ecclesiastical ~~[illegible]~~ ways, except as they are the subject of pastoral ~~[illegible]~~ instruction, than to our western modes of living & dressing. Let it be Oriental & Asiatic, as far as consistent with the spirit of the Gospel.

VII. ~~Places of worship~~. Buildings & Lodgings.

Dwelling houses – Ventilation &c.

Places of worship –

VIII. Native Helpers.

Their employment, salaries, & supervision. Providing houses. Handling expenses. Urgent. Tents.

IX Caste. J Rhyagong

IX. Salaries of Missionaries.

Bonby — Ahmednuggur — Villages
allowance for conveyance.
Apply Legislature. Servants.
Dwelling houses of missionaries
Crossing houses.

X. Returns home, & the ~~various~~ several A routs.

XI. Reinforcements.

Extension

X. Individuality. Individual person responsibility of the religious.

XI. Bible Translation.

XII. Government Grants for Education. The Despatch.

XIII. Estimates & Appropriations.

Expenses.

Any other subjects which the members of the meeting may desire to bring under consideration, through the branch committee.

General Meeting.

December 1854

Steamer Eaglet, Off the Coast of India, Jan.y 15, 1855.

To the Brethren of the American Mahratta Missions.

Dear Brethren,

Our Instructions, as you may remember, state the grand object of the Deputation to be, not "the survey of the country, nor of the people & their pagan manners & institutions, but to confer with the missionaries residing on the ground, individually, & in their collective capacity as missions." It was also specifically arranged, that, for obvious reasons, there should be a meeting, if possible, with the brethren of all the Mahratta missions assembled in one place for that purpose. That meeting was held at Ahmednuggur, beginning on the 6th of December, & closing on the 25th. The absence of some older members of the missions was much felt, & the cause of it — ~~their~~ a failure of health

which had withdrawn them from the country — was the subject of general & deep regret. But we were all thankful that every brother actually in the field was present, & also every sister, except our respected & beloved Mrs. Graves, whose age & infirmities forbad so long a journey. Our communings, as your Minutes will show, were on a great variety of subjects, & some of the utmost practical importance; & though we were not without perplexities & solicitudes, that diversity of opinions which is unavoidable among so many men of different mental constitutions & independent thought, these communings were sweet, & had the effect to strengthen our brotherly affection, & our unity of purpose & action in the righteous work. The reports of committees, drawn up in every case, as before, after the subject had been discussed in the meeting, & without time for much elaboration, — will, as a whole, do much credit to the judgment & talents

of the meeting, I will be read with pleasure & profit by the Prudential Committee.

I only remain for me, as representing the Prudential Committee, ~~& the Board~~ to ~~the~~ remark upon some of the subjects matter ~~of the~~ in the Proceedings of the ~~se~~ Meeting. We cannot, as you will perceive, in the most favorable circumstances for doing this; but we shall be fairly situated for meeting to come, & ~~the matter~~ which is now fresh in our recollection. Meanwhile, if it ~~need~~ the approval of the Prudential Committee, will not need to be said over again, & what we have to omit can be supplied hereafter.

Yours General

~~The~~ Meeting had no legislative or executive power. It was simply for collecting & comparing information, especially the results of experience, & for ~~the~~ discussion, for counsel, & for embodying the practical wisdom of

the general body, ~~in reports, drawn up after~~ ~~that should be~~ ~~discussion by committees after discussion the brethren generally had given free expression to their views, & were revised & adopted by the meeting~~

The object was better gained by means of reports, ~~carefully drawn up~~, than by resolutions; & by having the reports only expression of the views of the brethren of the institution ~~alone~~; — the deputation having liberty to suggest & discuss with all freedom, ~~as any other~~ ~~the same liberty~~ but neither ~~not~~ serving on committees, ~~members~~, nor voting. This relation to the meeting was preserved throughout; & it now leaves us free, & indeed creates a necessity, for ~~stating how far we regard the validity~~ expressing our opinion on some of the points, ~~of the deliberations as applicable to the business~~ of chief importance, ~~that were the subjects of the working of the institution~~ ~~most earnest discussion.~~ ~~This time has been long.~~ This ~~before~~ while it is incumbent on us to do so immediately; — reserving the privilege, having some ~~giving~~ ~~should we see occasion after~~ through

the several ~~Indian~~ missions, ~~of modifying our present~~ ~~opinions~~ making such modifications as our further experience shall ~~have~~ suggest. ~~suggested~~

1. We are persuaded, that the feelings of the Prudential Committee will be strongly with the discussion in your report, on the controlling object in missions & the ~~Scriptures~~. We remember that ~~while~~ ~~every~~ all want for the leading idea of the report, ~~was~~ a few objected to some particular expressions, ~~that it~~ as tending to limit the range ~~& scope~~ of the missionary. ~~We do not feel~~ ~~It is not for us~~ ~~the~~ ~~called upon~~ ~~to go into criticisms~~. The report well expresses the ground & governing object of ~~the~~ ~~Board~~ the American Board ~~in~~ ~~consisting in its~~ ~~missions~~ ~~the governing object~~ in its plan, & in the distribution of its funds; that being ~~it~~ the conversion of sinners, the gathering of these converts into churches, & the ordaining of native pastors over these churches. This is not always exactly the practical view, which the Prudential Committee

work of the duty of a missionary society. Their Reports will show this. Once they aimed, ~~more than now~~, in their plans, more than now, at communities, ~~more than at individuals~~; planning for distant, great results affecting the masses. They are now falling back from the apostolical practice & aiming directly ~~in their plans~~ at the conversion of individuals, — at immediate conversions, & at the multiplication of churches, with native pastors to work under supervision till the missionaries leave the field. It is our belief, ~~founded on~~ that greater spiritual results will be reached in this way, than by any other. ~~We have had too much~~

~~from misplaced strength in time past, lower that a greater proportion has been devoted. A greater proportion of the misplaced strength in time past, to the educational department, than will be found in time to come.~~

We have left now than formerly to do, with preparatory means, ~~but~~ with pioneering for the preached word, ~~but~~ with more civilizing ~~agencies~~ ways, ~~but~~ with anything & everything ~~that is~~ not recognized by the Christians as ~~a connecting agency~~ our ~~ab~~ pointed means of conversion through the ~~Holy Spirit~~ agency of the Holy Spirit.

2. The views of preaching ± embodied in your report on that subject, accord with those to which experience has brought the minds of the Prudential Committee. In some form or other, a preaching is the business of the missionary of the cross. But as it is evident that preaching, in the strictest sense of the term, is not the leading object of preaching, it may become more or more with us a leading object to develope the native talent for preaching for the pastoral care. Hence we desire never to see the missionary settling down on the idea, that he is himself a pastor. He ought not to be such, nor to feel or act as if he were. No more ought he to be a pastor, than a gathering in Crete. While gathering native churches, he should be training converts to become their pastors; and he should lose no time in ordaining such; nor should he stand one moment in the way of their feeling responsibility, and making full proof of their ministry. The more churches he can, through God's grace, be the means of raising up to developed their spiritual gifts, by being powerful, under his care, the better. What a pedestal, what talent, what power there will be in such a work. All this is happily stated in your report. So also is

2. The views of preaching ± embodied in your report on that subject, accord with those to which experience has brought the minds of the members of the Prudential Committee. As regards preaching, it is the business of the missionary, in some form or other, to sow the seed. But as it is evident that preaching, in the strict sense of the word, can do but a small part of the missionary work, it has become more & more with us a leading object to develop the native talent for preaching & pastoral care. Hence we desire never to see the missionary settling down on the idea, that he is himself a pastor. He ought not to be such, nor to feel or act as if he were. No more ought he to be a pastor, than if he were in Crete. While gathering native churches, he should be training converts & become their pastors; & he should lose no time in ordaining such; nor should he stand one moment in the way of their feeling responsibility, & taking full proof of their ministry. The more churches, through God's grace, are built up, the more native pastors may be raised up, through God's grace, to develope their spiritual gifts, & bring forward, under his care, & set a better. What a pedestal, & what talent, & what power there will be in such a work. All this is helpfully stated in your report. So also is

the effort, which the ministry is becoming absorbed in teaching, & in home labor, will have the converts, strengthening their character ~~as his model~~ under his influence. The man-ner of training native preachers then indicated in the report is precisely the one, which the committee desire to see carried out in the training by as rapidly as may be, left in seminaries, more in actual connection with the preaching ministry. Science, literature, general knowledge, ~~all English learning~~ & all what is called a liberal education, are good & important; but in educating our native preachers in this way, we have often paid dear for it, & often obtained, ~~—~~ have too often found ~~we have~~ that we had paid more for it than it was worth. Better altogether dispense with any theological training for the present, than the latter, if we cannot combine with it instruction or action ~~exercise of~~ training in the work of the ministry. Every ministry ~~should~~ ought to feel, that his office constitutes him the pattern of character & the education of preachers. Let it be our object, to plant a church in every conversion, every thing else follows. Plant every village, without delay to furnish ~~it~~ with a pastor.

~~We should then make a few practical~~
~~remarks bearing on the subject of preaching of missionaries.~~
We have been looking to see what constitutes a call for missionaries, and we have come to a conclusion, ~~not definitely~~ which ~~we have left home~~, & we are confident will commend itself to the Prudential Committee, ~~will accord with~~ that, when a mission has obtained ~~had~~ some ~~leader~~ lead, ~~way~~, ~~the~~ the most reliable ~~best~~ measure of the ~~second~~ ~~call for missionaries~~ is the opportunity ~~offering~~ for the ~~preaching of the gospel~~ preaching in the native language on the Lord's day. It is right to ~~be~~ presume, that missionaries in good health will preach twice to the native on the Sabbath, if they have the opportunity; so that ~~I think~~ ~~for~~ the Prudential Committee ~~will~~ may presume, ~~not be disposed in presuming~~, ~~so far~~ as the judgment of the ~~in~~ ground is concerned, that ~~another~~ ~~the~~ ~~rather~~ there is not a full call for ~~one missionary~~ ~~at a station~~ the labors of even one missionary at a station, if he ~~has but one~~ ~~preaching~~ preach but once to the native on the day specially set apart by the Head of the Church for such labors; & still more that there is not a call for ~~two missionaries~~ one or two at the station, if the two alternate in ~~preaching~~ ~~on the Sabbath~~ preaching on the Sabbath, ~~for~~ the one not therein the mission label ~~[illegible]~~ ~~not opportunity~~ ~~engaged~~ had not opportunity for preaching to the natives, also and (A) ~~the~~ ~~being the opinion of the Committee that it is~~ ~~proper for the Committee to lay this opinion of~~ ~~the Committee~~ ~~Foreign missionaries ought not~~ ~~prepared to your report, that~~

Of course this is all the preaching a missionary will be expected to perform. He will preach in season and out of season; in church, in chapel, schoolroom, sheet, wherever he may be, not deaming the individual too insignificant, nor too unimportant for a strenuous effort.

We have been led to attach great importance to the maintenance of regular preaching in one one place, at each station, on the Lord's day; & to its being done by a person of the ability of the other men. It may require long time, & a certain amount of preparation, even a complete course of preaching, to prepare for this service. But the tone of the enterprise cannot be kept sufficiently high without it. The missionary himself needs it. He needs the preparation, the exercise, the reacting influence upon his own mind & heart. He needs a service where he can speak ex cathedrâ, as an ambassador, authoritatively, without the humiliation of crude objections & foolish abuse. And the native christians need it, twice on the Sabbath. They need the full development & power of God's word in regular, well-studied exhibitions of the plan of salvation, & of their duty as christians. They cannot be elevated, as they should be, without it. Prayer-meetings, conferences, conversational preaching, etc. etc., they will need abundantly, but they can never attain their full stature as christians without the regular, stated, formal preaching of the word. Such preaching on the Sabbath is of the last importance to the success of the enterprise. It distinguishes, ennobles, sanctifies the Sabbath. It is the powerful instrumentality in the mission. The teaching of the

nipping there in his the place & dignity. They may not often go to hear him; but they will know, that there is a place & a time, when he speaks & when none may reply; when he opens authority to speak where all it is the sole business of all present to hear; ~~it is then his preaching~~ ~~for, after all, its greatest effects~~ Nor would we exact admit, that, at such times, one may intermeddle with objections, nor even with inquiries. They are rather confined to the preached word, & claim for it & for Christ's ministers on such an occasion, the weight & authority, that belongs ~~on ordinary, the sermons~~ to the Sabbath, as the Lord's day, & to the other as the Lord's ministry.

The Presbyterian Committee have long had the opinion expressed in your report, that American ministers ought not to devote any part of their sermons speaking in the English language.

3. Your report on Native Churches.

Factory is eminently practical & wise. It embodies results, to which God has been gradually bringing his people, and which experience, no doubt, will more & more confirm. The writings, coming from a country where Edwards, Hopkins, Bellamy, & Calvin are master-spirits in Theology, have perhaps too much distrusted an experience as found to exist out of love, consolation, joy, & hope, of all proportion to conviction of sin & self loathing, or concern of it. A careful reference of the New Testament history of the conversions in the Primitive churches, & of the spirit of John, in connection with the living demonstrations of God's grace in heathen lands, ~~that such facts may exist under both types in both forms~~ especially in oriental heathen lands, has led to the conviction that here, in some of its more beautiful forms, & even extreme facts, exists in both forms. Happy if this leads to more confidence in the ability of native churches of creative preaching & pastoring to sustain responsibility, & to the devolving of more responsibility upon them. Your remarks

on this subject have been most hearty
response. We respond, moreover, to that your
say as to the importance of training native
christians to habits of self-~~support~~ government
& self-support, & of contributing from the
very outset for the extension of Christ's king-
dom. Your opinion, that it is not best ~~that~~
for native converts to be ordained as evan-
gelists, but that they should be ordained to
a charge, & that
charge a particular church, or in a definite district
has not long been entertained by us
but we were brought to it by a conference
in a few days before our meeting at
Ahmednagar. And we see in connection
with the adjunction of two pastors in that city
during our meeting, our high es-
timate of a healthy developing power,
is in the pastoral office, in Christian
people & pastor & people.

Taking several points of interest,
we would express great satisfaction with
your opinion, that the native pas-
tors should not be associated with the
missionaries in ecclesiastical bodies. It is
our direct propagation of
the Gospel, either of the
religious sects of Christendom, as

such, in pagan lands, The native christian community, in its infant state, is not prepared for artificial, complicated organizations; nor can it be placed in them without prolonging the period of its pupilage, & even imperilling its ~~growth to the stature of~~ becoming a self-governing, self-sustaining church. The missionary, at first, must ~~first~~ carry these churches, like a nurse, in his arms; & then he ~~must~~ must cautiously train them to stand & walk alone. The simplest of all possible organizations, ~~& procedure~~, such as we find in ~~the New Testament~~ only in the inspired word, are the ones for him to adopt & to determine the missionary & their pastors should not be impatient ~~lest~~ to determine that ~~shall be the~~ ~~some~~ complicated forms will be, that shall result from the progress of their christian life, ~~as~~ ~~missionaries & their pastors~~ ~~enlightened community at home should be impatient to adopt, or~~ ~~determine~~. It is not a sect, nor ~~it~~ this or that particular form or order of the church

of Christ, that we are required to perpetuate among the heathen; but the Gospel, as the grand converting instrument in the economy of grace; & we think it would be arrogant, in any one sect of our community, to claim exclusive affinity to the simple organization you have adopted for your churches. No. Neither is appropriate to it, or the wilderness; it is in fact the primary form of the three grand ecclesiastical orders of the Protestant Christendom; — Congregational, Presbyterian, & Episcopalian. We rejoice in your determination to content yourselves with the broad union existing any relation you at present sustain to your native churches & pastors by virtue of your high consecration as ministers of the Lord Jesus; & that you preserve the native churches & pastors near to them unembarrassed by dependent relations to foreign ecclesiastical bodies. It is a high resolve you have made, & one worthy of your calling; & these churches

hereafter will recognize the fact with gratitude, when they come, in their future advancement, to adapt their ecclesiastical polity to their peculiar character & circumstances as oriental ~~churches~~ bodies.

4. Your report on Native Teachers & Catechists, contains a ~~body~~ series of principles & ~~suggestions~~ recommendations, ~~that~~ to which we are happy to give the same time of the Prudential Committee. ~~This~~ As you have intimated, ~~that~~ no appropriation ~~has~~ ~~or these~~ ~~stations~~, will be made after the present year, for the payment of heathen schoolmasters. ~~it is to be the of the fact, the~~ ~~Whatever~~ ~~may~~ now ~~has~~ have ~~been~~ ~~a~~ better use for our funds. ~~have~~ ~~now~~ d'ainiing, indeed, if we ~~we must indeed~~ At the outset ~~of a inquiry~~, we see no heathen masters, we have no common schools; employ ~~them~~, ~~a~~ much has been said of the importance of such schools in the first years ~~of the outset~~ of a mission, as a means of obtaining ~~hearers~~ ~~for the preaching of the~~ ~~preaching of the gos~~ ~~pel~~ our Time was, as the history of ~~infancy~~

approbation, shows abundantly, ~~shows~~, when we admit this plea; & we well know, that there are intelligent & respected dissenters, who would now have such schools. ~~though they have not but that the system for their instruction~~ But the large experience of the Board ~~has demonstrated~~ discipline of a the practice. We would by no means pronounce such schools useless; but they are in a deeper, delusive, both to the dissenters & his supporters: the ~~number~~ size of the congregation, this institution, is no index of the ~~number of~~ real ~~and~~ interest in the present inquiry; & experience has painfully ~~shown~~ demonstrated, that this is not the best way of ~~getting~~ obtaining a permanent & valuable congregation, ~~or of attaching~~ nor converts & churches. The school is not ~~an effective nucleus~~ a good nucleus. ~~It is absolutely~~ The common school, with a heathen master, (& even with a christian master,) has not been ~~found~~ a productive instrument of conversion. ~~The~~ but a congregation ~~such~~ as the religious needs, & ~~such~~ as will prove an effective ~~and~~ nucleus, is the result of the voluntary principle; of ~~choice~~ individual choice in the hearers; ~~a slow, gradual process~~ of a ~~slow~~ gradual process, & of such preaching & pastoral-tuition

by the missionary. One & another & another added, & their growing others; until the whole population is filled with Christians, & there is a sufficient number of converted persons, formed into a church. This church is in fact the only effective nucleus; nor will its greatest attractive forces be allowed to be its pastor & deacons. So that we now, reputedly, reject the idea of schools taught by native masters as a means of attaining permanent conversion; & that the great change from our former views; & not at all the result of theory, but of experience. The first view was, really, the theoretical one.

Schools, regarded as converting instrumentalities, have almost wholly disappointed us; regarded as preparatory means, they have not answered expectation; & as auxiliaries, they have been expensive. Yet, these are, & funds for the purpose, it is well to have schools in heathen villages. But, the general, however, & more so as the inspiring success, the funds appropriated to such purposes will suffice for aiding the native christians in educating their own children, & for conducting catechists &

preachers.

By all means let the principles laid down in your report as regards catechists, be followed. Let these be men of true piety; properly instructed; wholly devoted to their work; fully employed, & generally in some restricted district; with wages adapted to their sphere & meeting expenses, & covering their rent; ~~with no care~~ residing with their families in their appointed fields; with no care on our part to provide them lodgings where they can possibly obtain them without an aid; & with no extraordinary allowance, except in very extraordinary cases, for travelling expenses. ~~I recommend the~~ ~~[The last suggestion regarding dissatisfied catechists going from one station to another, implies of course that the intimacy with those he became dissatisfied.]~~

5. Not having yet received a copy of your report on the Education of Catechists & Teachers, we can speak of it only from memory. If we could have ~~competent~~ teachers worth employing, we must ~~em-~~ in some ~~labour~~ educate them. The same is emphatically true of Catechists. This latter class will not all need the same amount of education; & we concur most fully with you in the opinion, that they should not be taught the English language.

Precisely what arrangements should be made for educating your catechists, with the present numerical force in your several missions, is not very plain. The Abeokuta mission seems to be the only one now prepared to act; ~~there~~ ~~exists in Abeokuta~~ ~~there, just now, there is not the ability~~ ~~to carry out any plan very effectively.~~

The mission has been authorized to make arrangements for instructing, through the vernacular language, such young men, as they may desire to prepare for being helpers in the mission, & it ~~[illegible]~~ to furnish them

with the means of living, in view of particular cases, ~~until~~ not as a permanent arrangement, provision was also made to afford the means of attending the school to as many as six other youths, who, though not pious, yet actually not separated from their pagan relatives, are promising; at an annual expense not exceeding two hundred & fifty rupees. Our experience in our somewhat extended system of training helpers, in boarding-schools, ~~for training helpers~~, has been altogether satisfactory. This experience, however, has been chiefly on the plan, which we have seen denominated in India the hot-house plan; where the youth are isolated from their heathen friends & relations, & living under the supervision of the missionary. Where the youth are taken early & the isolation is complete, the proportion of hopeful conversions is considerable; but we have found, there results, with some exceptions, less practical, less available for active, self-denying service, than we had expected. On the other hand, we are advised to that one of some number called "approximately called "educating or formulation"; that is, boarding to boarding-schools composed chiefly of heathen youth, sustained in the hope of their becoming converted, & so available for as helpers in our work. The

results ~~[illegible]~~ and such as to justify the risk. Our experience strongly inclines ~~us~~ ~~that~~ us to believe, ~~that~~ we have repeatedly begun too early & expended too much money & strength in training helpers; & that it is better to defer the systematic effort — the school — till the converts, ~~[illegible]~~, adapted to our purpose, justify the ~~expense~~ ~~[illegible]~~ expense ~~[illegible]~~ ~~[illegible]~~ of the institution. How ~~many~~ large a number of your present helpers are uneducated men, except in the ~~[illegible]~~ ~~[illegible]~~ ~~the leading truths of the gospel~~, ~~[illegible]~~ ability to read the Scriptures, & to expound, mainly from their own experience, the leading ~~truths~~ of the gospel! And yet ~~[illegible]~~ how useful they have been! With more education, they would ~~have~~ almost cease have been more valuable; but, at the outset, should we have rejected their co-operation? In the beginning of our efforts, let us employ ~~take~~ such helpers as ~~the~~ ~~God is pleased to give~~ we have, & the better education will come in due time. ~~[illegible]~~ ~~[illegible]~~ ~~as they become indispensable~~. ~~[illegible]~~ ~~deed, [illegible]~~ ~~that~~ If we really need converts such as the Bukuma ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ are already educated, the Lord knows how to provide them. — We only add, that you may rely on the disposition of the Provincial Committee ~~to cooperate~~ aid with you to the extent of their ability, in really burning efforts for bringing forward an efficient native ministry, at the earliest possible day.

~~with~~ board while at school. A further provision was also made, until the number of pious youth is enlarged, to board ~~six other~~ as many as six other youths, who are promising, though not yet pious, at an annual expense not exceeding two hundred & fifty rupees. This indicates the course the Practical Committee will be ready to pursue with the other pupils, whenever they are ready to ~~avail the~~ become of living in circumstances such as a school.

6. The forming of ~~Village~~ Stations occupied a prominent place in our Calcutta deliberations. Nothing in all our protracted operations interests us so much, as the opening for preaching the Gospel ~~afford~~ over the wide & beautiful valleys of the Deccan. Several of these ~~places~~ valleys we had the opportunity of traversing to some extent, & of surveying from certain Pisgahs ~~commanding~~ wide views, — the Godavery, ~~the~~ of vast extent; the Sina, on which Ahmednuggur is situated; the valley accessible

from Sevoor; & the beautiful plains of Satara. A delightful & ever-to-be-remembered illustration of the species of rejoicing labor which belongs to these great rural districts, came within our observation in a town we made with Messrs. Ballantine & Bowker to Khokar & Wadala, & thence back to Ahmednuggur by way of Nevasa & Bhanda. What we saw was like the cluster of grapes of Eschol borne by Caleb & Joshua from the Promised Land, — a sample of the country & of what it might be effected to produce. The interests of our ~~India~~ missions in Western India will turn, we are persuaded, upon the cultivation of these ~~great~~ rural districts. For their culture we have now three ~~centers~~ principal centres, or bases of operation, — Ahmednuggur, Satara & Kolapur, & Bombay ~~being~~ sustains a common relation to the whole interior operation. Judging from the experience of Ahmednuggur, it would seem that the value of the ~~effort~~ effort in the cities, abundantly ~~greatly~~ must be enhanced by the reaction of the ~~effort~~ more stirring & active effort among the villages.

~~The last year~~ One of the providential results of our visit, has been to arrange for the plan, by which the rural stations may be sustained. The native roads are nearly impracticable in the rains, from their ~~no~~ bridgeless torrents & deep mud; & that being the reason for ~~many~~ acute diseases, families have resolved to settle ~~remain for the~~ stay medical & friendly succor in times of sickness would be so difficult of access. The progress of English roads, & especially rail-roads, will ultimately diminish, & ~~perhaps~~ idiot destroy, the force of this objection. It was obvious to us, in our visit to the Godavery, that these ~~was~~ weighty in the objection; & it was arranged, that the missionary occupying the rural station should have the option to retire to a central post during the rains. At other times, during ~~months~~ three-fourths of the year, the country is at least as healthy as with houses adapted to the ~~hot season~~ & the as in the city, ~~& the hot season, we country, & ought to be preferred.~~ We should think, ~~etc~~ ~~to be preferred~~ ~~it~~ ~~houses adapted to the hot season~~ of one story, with detached roofs, & ~~to be preferred.~~ such houses, to cost no more than Rs. 2,000, it is proposed to build; with the understanding, that when the time comes for the missionary to remove to another

past, the windows woodwork, valued at a fourth of the original cost of the house, will go to complete the dwelling for the new station. These stations may be multiplied as fast as ~~we be~~ God ~~shall be~~ is pleased to ~~give us the~~ provide the men & the means.

Another feature of this plan should not be omitted. Being freed by the kind assurances of those who have not ~~effected~~ to do in ~~managing~~ guiding the operations of the English missions in Western India of all fear of interference, ~~we the Mission committee have adopted the plan~~ we now ~~commence~~ commencing at Khokar, rather than ~~the~~ other newspaper; ~~because~~ ~~the former place is~~ in the centre of villages where the Holy Spirit has already begun evidently ~~to be at work among~~ about being to bless our labors, ~~to be~~ formed, ~~to~~ where a mixed church is now springing ~~to~~ where they may at once & daily find interesting ~~effective~~ employment; we thus establishing the lead of the Divine Agent; leaving Toka, or the great road to Aurangabad, or Navapur, ~~Nandurbar, or~~ Toka, or some other place in that region for subsequent occupation as a secondary centre.

And thus it is proposed to do; pushing out into the villages in every direction, pitching our tent for special efforts where the Lord shall direct by his Spirit.

7. The report on Mission-Extension is an elaborate & highly interesting view of the great field now ~~for~~ unoccupied except by ourselves, from the pen of one who has traversed more of it than any other christian missionary. Now affecting to think that it is all ~~easily~~ accessible, that the gospel may be ~~preached~~ proclaimed in all its purity of villages without peril to life or limb, & ~~that~~ that the great part of its people are yet to learn the name of Jesus! It must not be misunderstood, that we claim the whole of the great field here presented. Alas! it will be many years, we fear, before we can venture to add more ~~to extension~~ to the number of our principal centres. But then from these principal centres, or the plan of our stations already described, we can conveniently occupy the country in forty, or fifty miles around each of them, ~~these~~ ~~and~~ ~~the~~ ~~spacious~~ and furnish the ~~means of the~~ ~~apostles~~ missionaries in ~~that purpose~~ before we shall fully occupy the districts connected with our principal centres.

8. The Printing Establishment is a subject of some of your reports. It is an institution of large extent, ~~including foundry,~~ ~~& the manufacture of~~ ~~binding~~, & by means of its job-printing, ~~chiefly~~ has earned ~~about~~ Rs. 93.487 during the eight years ending with 1853. Its ~~influence for~~ influence ~~good~~ has ~~unquestionably~~ been ~~very~~ great. But ~~at this time it was to reduce its business as~~ there is no longer good reason ~~why~~ ~~it should~~ ~~for one~~ maintaining so large an establishment ~~of this sort~~ in Western India. ~~The opportunity for~~ Receiving profit ~~is not a reason~~ ~~that~~ should not be the pursuit of a military ~~or~~ a military society; especially when the ~~job~~ department of printing, which is a source of ~~the~~ gain, has an absorbing influence on a ~~the~~ ~~of the~~ ~~preceding~~ military superintendent. ~~to superintend it~~. The Pecuniary Committee opinion, therefore, that ~~all that part of~~ the establishment ~~which is required for this printing~~ be ~~dis-~~ ~~posed of, & the~~ ~~to~~ reduced to a ~~pecuniary~~ basis. A further reduction will be ~~expedient~~ ~~expedient~~ whenever the ~~printing~~ remunerative printing, or any considerable part of it, can be adequately performed elsewhere in Bombay.

Mission Ent.

~~Gentlemen, already known to you,~~
~~giving out of the fact that you are divided~~
~~into four independent religious bodies~~

As the Printing Establishment is for the
~~general~~ benefit of the four religions, & as
the appropriations for printing to the
~~an institution involving a considerable~~
~~expense~~ ~~appropriations~~ ~~in the aggregate~~ several religious societies
of some amount in the aggregate,
~~for the benefit of the Board~~, a change
will be made in its management, ~~an~~
~~bodies, one responsible~~ ~~there is an~~
~~bodies in any one of the religious~~ which
will doubtless receive your approba-
tion. It will no longer lie with any
one religious ~~society~~ to determine
what shall be printed & published; but
the Prudential Committee will, annually,
appoint a Publishing Committee, to
whose credit the appropriations will
be placed by the Treasurer of the Board;
to be expended for the use & benefit
of the religious societies ~~for which~~ to which they
were given, & in accordance with
the wishes of the several religious societies.

If ~~will the Board~~ a majority of the Publishing
~~shall~~ shall believe that a work
Committee ~~to examine the work, recommended~~
presented by any one of the religious Bodies

~~by the several editors~~ for publication, ~~but~~ ~~a majority of them believe any work~~ is not such as the Board ought to bear the expense of publishing, or that it is only prepared for the press. They will decline to print it, stating frankly their reasons. It is made no part of their duty to revise or edit the works submitted for publication; but simply to judge as to the publishing of them ~~publication~~ at the expense of the Board. ~~The~~ Any appeal from their decision, if such be made, will be to the Prudential Committee. ~~They will be expected to make an annual report to the Prudential Committee.~~

The whole control of the establishment is committed to this ~~Publishing~~ ~~Committee~~; & they will be expected to make an annual report to the Prudential Committee. They are instructed to undertake no job-work in the English language; & to purchase no printing press, & to cast no new fonts of type, without the

consent of the Prudential Committee previously obtained; & this consent being of the nature of an appropriation, should be asked in season to come into the appropriations for the year.

Before engaging to do work for any one of the societies, the Publishing Committee will consider whether the funds in their hands appropriated to that society are of sufficient amount to meet all the expense; & they will carefully abstain from all work exceeding the amount of the appropriation. The work must not only be suitable as to its nature & its proper aviation, but there must be the means of paying for it.

The Publishing Committee will consist, in the first instance, of Messrs. Bellantine, Fairbank & Hooper.

9. A few remarks are due from us on your report concerning the English High School at Bombay. We were pleased to see that you embodied the reasons in favor of such a school, drawn up by the esteemed Principal; of the School; & we believe satisfied by the considerations you have stated in the report against the American Boards assuming the guiding & direction of the Presidency institution in Bombay, whence we infer your conclusion: that the population fell ~~[illegible]~~ permanently as the capital appeared attributable to authority. The minutes of your part of the Board. The Meeting contain the result to strict the population fell authorised, towards, to allow the institution ~~[illegible]~~ to allow ~~[illegible]~~ the institution going a certain allowance to go on at the charge of the Board till the expiration of the year, from the time when it was commenced, at the rate of two hundred & fifty rupees a month. This was indeed not an indeed left the actual cost of the institution at its present rate, but but we were satisfied by the position decision of the Provincial Committee

had resolved to expend no more than that, at present, for a school of any sort in the Bombay Presidency. This of course governed ~~in~~ my in the limitation. You will probably find ~~the paper~~ the paper ~~had~~ we read on the occasion ~~entombed~~ in the printed Minutes.

had resolved ~~55~~ 58

~~not~~ to expend no more than that, at present, for a school of any sort in the Presidency, which ~~not~~ does not belong to the Bombay. This decision, ~~then~~ reached after the adoption of your report, probably you will find in the minutes.

~~In this~~ It is due to the Prudential Committee to say, ~~that~~ that this is not ~~exactly~~ ~~the~~ ~~reason~~ ~~actually~~ receding ~~not received~~ from any ground taken by them. Our respected brethren of the Bombay mission were so impressed by the urgency of the reasons in favor of such a school, that they ~~did~~ felt unable ~~to~~ to wait for the action of the Committee on their request, but presumed, though incorrectly, as the Committee's reply in the ~~point~~, that ~~it~~ would be affirmative. ~~In point of fact~~, the ~~Prudential~~ Committee were indeed much impressed by the representations sent from India, which seemed to prove more than had been intended by their brethren in India; namely, that ~~there was a state~~ a state of things exists in Western India, which might render

it impossible for the Board long to continue its functions there. The whole question of so much importance, & was withal so difficult of solution, that it became the immediate occasion of our visiting India. The subject to which the Committee were able to go, with the information before them, was to authorise the formation of a school at Bombay, in which, without excluding the higher branches, the vernacular language should be the ground work of instruction, & the annual expense of which should not exceed Rs. 3,000.

~~Our visit to India~~

~~The results of your~~ General Meeting ~~have~~ for ~~settled the question~~ proved, to our satisfaction, with sufficient kind of clearness, that ~~that~~ the American Churches may ~~conduct~~ have ~~carry on~~, a prosperous system of missions in the East, with the ordinary blessing of Heaven, without such a school as was proposed ~~at Bombay~~, ~~or any where~~ in the Bombay Presidency. (We believe, too, that a more vigorous effort should be made at Bombay, than has been made of late years, ~~&~~ (from respects which there have been much occupied with

We believe, too, that some change ~~may~~ should
now be made in the working of the Bombay
mission. Heretofore, for some past, our reputation
has been much overbaid
with labors of general nature, chiefly through
the press, — or we think you have interested in
our reports, or publishing results, in accounting for
our ~~Rev~~ results, in accounting for
more visible fruits in ~~the city of~~ Bombay. We
need ~~to~~ now to labor more with a view to
working a local influence to making

(A)
¶ As mention has been made of the proposed new
chapel, it might well also be say, that while the

labors of general usefulness, chiefly through the Press, to make an impression on the inhabitants of Rat great city by means of oral preaching of the Gospel, upon it is proposed to build a new chapel, on the vacant lot adjoining the present one; that shall be made more accessible to the people; inviting to the people; that it have a chowdee, or zayat in the front, to be kept open for social meeting during the week. It also is proposed to have a chowdee in different parts of the city, for the general resort of the religious. It is hoped that a native pastor may be found, a man fully qualified; and that an organized native church will render the mission, and its operations, through the divine favor, more attractive to young converts. (A) It is found, too, that, while the lower part of the present chapel is not suitable for worship, with the upper part, or present hall, may be made to furnish excellent accommodations for a missionary

family; & that the children's houses at Byculla, which may both be advantageously sold. Should the new be opened, therefore, for such a high schools as the Board can possibly sustain, it may be well to devote to it a part of the school of the [illegible] to provide [illegible], & leave the [illegible] of the [illegible] or rent dwelling in the city, [illegible] without [illegible] the institution. recommend, that the Board [illegible] neither build nor purchase [illegible] dwelling houses in Bombay.

[illegible] in any [illegible] said, [illegible] to be understood, as speaking in [illegible] depreciation, or disrespect, of the labors of our Scotch & English brethren of Bombay, in the department of education. There can be no question as to the great usefulness of their institutions. They cost a great deal, but the money is cheerfully given; & it is certain that, at present, almost the whole Scotch church goes for such efforts, & believes this to be the most direct way to convert India. With such cordiality we bid our highly respected brethren & fellow laborers, God speed, in their zealous assault upon the

~~65~~ 67

they holds greater ~~extendment of~~ the powers of darkness
in the minds of India. The country is theirs,
as it is not ours, & they may well build
colleges ~~if~~ & London ~~colleges~~ then ~~in it~~ if they
will. They may carry the science of Europe
against the superstitions of India. But we
are foreigners. There is a foreign superior
~~is more emphatically~~ more emphatically, there.
~~is more~~ ~~& carry~~
We may not ~~cannot~~ build colleges in India; nor is such one
necessary to the ~~building of~~ introducing
Christ's reign; ~~into that good land,~~
we do not believe ~~that~~ they are. We
must abide, at least for the present,
the consequences of this resolve.
For our instruction in the English language
& in the higher sciences, it may be because
we deem such instruction ~~is~~ useful & the production of our native preachers;
~~of the gospel~~; & not because we would ~~make~~ thus induce
young men to expect themselves
or ~~members of~~ among our converts, ~~this~~ or
our churches. ~~For we cannot hold the~~
~~expect to teach these things to the extent,~~
~~but it is because~~

10. Your report on Caste & Polygamy, is not ~~the~~ the best qualifying ~~be~~ ~~being~~ what our previous knowledge, usual opinions, had led us to expect.

11. ~~That~~ The report on Salaries recognizes the obvious fact, ~~of the existence of what we have no doubt~~, that salaries in cities must generally be larger than in the country; & ~~larger~~ more in large towns, than in rural districts.

12. We concur with you ~~cordially in your opinion~~ ~~that~~ as to the inexpediency of ~~a~~ receiving grants for the Government in aid of our schools; ~~as proposed in the late Desp. of~~ ~~an Education for the Hon. E. I. Company~~ the reasons you assign are ~~your reasons~~ conclusive on the subject. At the same time, we cannot ~~but~~ when expressing the pleasure we ~~felt~~ ~~felt at the~~ ~~expression~~ ~~had in our~~ ~~at the pleasure~~ ~~that~~ the recognition of that ~~statute as regards~~ statute of the Hon. E. I. Company, regarded ~~as~~ as a Government measure, ~~gave~~ ~~rise~~ ~~to~~ ~~the~~ which gave rise to the disappointment in our minds.

13. We are also bound to concur in the views embodied in your report on Bonded Debts.

14. ~~Not having received~~ We have not ~~did not~~ received a copy of your report on the building, I have ~~not~~ the details, it are not distinctly in mind. The opinion ~~that we~~ expressed, ~~by the committee~~ ~~in the~~ that twenty-five hundred rupees ~~would~~ will suffice for building a house in Ahmedabad, suppose, large enough for an ordinary family, will naturally govern the Prudential Committee in their future appropriations ~~for such a object~~ for houses, not only in Ahmedabad but also in Satara, & Kolapur. Care should be taken hereafter to avoid the inconvenience ~~now experienced~~ resulting from the custom at Ahmedabad, Bhirgam, & Satara, of having houses ~~made~~ for more than a single family. The practice is liable to give rise to a standard for house building, that would need ~~to be~~ ~~slight~~ ~~made~~ corrections.

15. We have not a copy of the report on the Results of past ~~vaccinating~~ efforts in your vicinity. It is obvious that but a very small portion of the results of your vaccinations are yet discernible by the human eye.

16. The report on Philippines visiting the United States, is not before us. We will see, if spared to return home, anything, that it is brought to the consideration of the Prudential Committee, & that you are apprised of the result. Meanwhile, as a letter addressed to the Prudential Committee on the subject, as it is called, by way of the Red Sea & Egypt, was read in your meeting in connection with the consideration of the above-named report, it may be well here to make a few remarks on that route.

The unfavorable bearing of this route on health, was not expected by us. Nor did we anticipate from pleasant intercourse in Paris; for we had opportunity to engage our passages early, & we had comfortable & good accommodations; & the season time of our passage (October) is one of the best in the year. Nor were we without previous experience in other modes of traversing the sea.

~~Vacated to the underwriters, that the ship co~~

We come to the conclusion, that the only advantage afforded by the 'overland' route, is the saving of time. When time must, at all events, be saved, (as in our case) this will be the route. But this time will probably be thus saved at much expense to the traveller, physical, mental & moral. Mr. Murray, who, come with us in order that he might take part in the discussions of the great meeting, said emphatically, that the route around the Cape of Good Hope would be more favorable to health & comfort. The invariable testimony of all, who we questioned on board the steamer from Suez, was, that this is not the route for invalids, or for persons of delicate constitution. This is our own decided opinion. Dr. Tidmarsh, a member of the London Missionary Society, said they, that they regarded the Cape route as the only one for their missionaries, on account of the great sudden transitions of climate, & the extreme of heat,

on the overland. The fatiguing trip of
the ten days before emerging from the
influence of the African & Arabian shores,
of the eighteen hours in the desert, &
of the night spent on the Nile, following in rapid

~~the overland! The fatigue & risk of the~~ ~~(3) night spent on the Nile, (2) of the eighteen hours~~ ~~in the desert, & of the ten days spent before~~ ~~emerging from the influence of the African & Arab shores, following in rapid~~ ~~succession, are alone a sufficient reason,~~ where one is at liberty to choose, for a voyage around the Cape of Good Hope.

In the letter read at the general meeting, we gave a descriptive history of the inconveniences to which many of our fellow passengers were subjected during the voyage, ~~chiefly~~ having been our brother & sister missionaries. These were found to be ~~of a very serious~~ unavoidable; & missionaries, going for Building, or coming from the United States, ~~coming for the~~ ~~going for Mission~~, could never be sure of securing their passage. This history we omit here ~~because repeated~~ recapitulate. ~~in the letter.~~ The only certain expedient ~~in regard~~ for a ~~if there were an~~ ~~unprepared~~ missionary seeking good accommodations would be ~~at great expense~~ to pay the price of a saloon cabin ~~at~~ from ~~Calcutta~~ the outset of the voyage, at the risk of missing the steamer

closing half the passage money; while few could afford to do.

We found much less time & opportunity for reading & study on this voyage, than we had hoped; & our opportunities for doing good, as ministers of the gospel, were very small. There are in fact three distinct voyages, & the social relations are changed with each voyage, & are disturbed at every landing. Each of the voyages is complete in itself, & independent of the others. You room in one steamer, your seat at the table, & your berth right, have no effect in determining your claims in the next. Each voyage has its distinct & complete experience, as really as one of four or five months' duration. (It as really has its responsibility for adjusting the social relations; its consequences if they be wrongly adjusted; & its anxieties at the beginning of each voyage; ~~that are renewed at the close of each voyage except the last~~;

~~if the voyage be lengthened, the prolongation of the~~

its importance ~~is~~ ~~the~~ ~~time~~, though but for a day or two; — & if time be saved, (as it apparently is,) ~~it is now~~ ~~time~~ ~~the~~ all, the attractive time, not all more ~~time~~ all, the

infelicities of the longer voyage around the Spire can content ~~are avoided~~ seemed here avoided & endured into the shorter time, ~~of the return voyage~~.

~~An Israelite would look~~ The great compensation or balance of the disadvantages of the longer voyage will be avoided. ~~The~~ the Red Sea & Egypt, for a single traveller, it is as follows: viz.

From Bombay to Southampton,	£ 105
Expenses in England, at least	10
From Liverpool to Boston,	22
Incidentals, — — — —	5
Expense from Bombay to Boston,	£ 142

This is about $710. The expense of a married pilgrimage would be about $1,500.

The idea of ~~a pilgrimage~~ an invalid or enfeebled pilgrimage returning home by way of the Red Sea & Egypt, at the risk of all ~~the difficulties of the overland route~~, presents itself to us as a practical absurdity. And we should seriously advise ~~against the route~~ pilgrimages " ~~the~~ ~~[illegible]~~

with Sparrow, coming out to India, to come by way of Rio to the of Good Hope. Where any body thing route, only that part of according to a resolution of the Directors, which is equivalent to ~~[illegible]~~ on the sphere, Stella is equivalent to a reasonable return around Rio to be, will be charged to the Board.

17.

17. In remarking finally, upon your report on temporal aid from Native Christians for indigent native Christians, we come to one of the chief difficulties in our missions. Not that we have any doubt, ~~that~~ Rather such aid should be ~~not~~ withheld. The principle that Missionary Societies cannot ~~afford~~ give temporal aid to indigent native Christians, ought to be ~~not~~ strenuously maintained, & be understood by every convert in India. But the cases of distress from ~~the~~ embracing of christianity, & the sometimes weathering, or sometimes ~~the~~ constitution of caste & the ~~testimony~~ strain ~~when~~ ~~it is so great~~ ~~in so~~ ~~unusual~~ upon the sympathies of the ~~friends~~ friends of the missionary, are always in danger of yielding & giving way to the pressure. And besides, there is a question, how far such personal suffering, as the consequence of embracing the gospel, has a claim on the benevolence of the Christian world. ~~Your report states~~ ~~the case fairly & strongly.~~

In point of fact, we ~~have~~ soon found the subject involved in ~~many~~ serious practical difficulties; ~~since our arrival in the country,~~ ~~the~~ connection ~~with~~ more or less directly with the working of the boarding school, the employment of native helpers, and the mission compound, & the printing establishment, though with the last it was chiefly prospective; ~~nor can there be any~~ ~~case of direct relief~~ If there have been instances of direct relief afforded to persecuted inquirers ~~cases~~ converts & inquirers from the mission funds, your report assures us, that such cases will not be repeated. If there is a boarding school, shall we make a general, the danger will be of admitting more persons into it, than ought to be received. There is danger, too, of employing persons as teachers, or catechists, ~~who ought not to be employed~~ merely because suffering for want of employment ~~Discover~~ the memory of Christians. ~~We need not abuse it better~~ say, that ~~nothing will be gained in the end by so doing.~~

The inspire compound — as the enclosed ground around the inspire house is called, — or rather ~~that that can~~ the rules to which that enclosure is applied, regarded, ~~in the well-made~~ as an institution,

~~[illegible] the exclusion of the mission houses are called, [illegible]~~
~~The mission compounds, as an institution,~~

is peculiar, we believe, to India. It probably awakened the more concern in us, from ~~its~~ our imperfect knowledge of it before coming to this country, & from the great attractive, centralizing power it wielded to Christ. A visit of the three compounds in Ahmednuggur, gave 35 ~~families~~ native families, & 163 persons, old & young; besides 13 families & 53 persons sustained by rendering service in the mission families, — all having their cottages ~~& [illegible]~~ rent-free, with the immunities & privileges afforded by the mission premises. This presented itself to us as in conflict with the principle, that temporal aid should not be afforded from the funds of missionary societies. We were in fact little villages, built up & maintained by the Board, invested with European protection & privilege for the use of converts. Though the

cost was small, the principle was there, of ren-
dering ~~[illegible]~~ temporal aid to indigent christ-
ians; & what wonders might it grow?
It was a refuge, an asylum; & ~~And it~~
has & must have a strong attraction ~~for the~~
~~poor Mahan, of the country villages~~ influence,
in proportion to the general diffusion of ex-
treme poverty among the Mahan country of
the country villages. Now it seemed to be an
entering wedge into your general system of opera-
ting, & to be incompatible with any great ex-
tension of your missions. Its centralizing influ-
ence, drawing ~~the lights~~ native converts from the villages; ~~which~~
~~the Holy Ghost had kindled up to shine there,~~
~~& placing them under a bushel~~; its deadening
influence, ~~and~~ giving to the centres an ap-
pearance of prosperity & strength, which they
had not in fact; its nature as an asylum,
fostering the feeling of dependence in the man
~~his~~ mind, & weakening the energies in all
its departments & ~~vivifications~~; — were most
freely disclosed by us, & received by you
with ~~a~~ much kindness. ~~& strong sense~~ of feeling
~~that they received an~~ Christian ~~gratitude~~,
~~[illegible]~~

The thing has grown ~~up gradually~~ insensibly; & like many other things, is seen to be an evil only when it has attained ~~grown~~ to a certain magnitude. The following suggestions may perhaps direct to a course of treatment, which will bring it gradually to an end.

1. That no ~~houses~~ cottages be built on the mission premises, ~~for native helpers~~ without the express sanction of the Prudential Committee. ~~[illegible]~~

2. If a catechist, or teacher, hired by the Board, occupy a house on the mission premises, that he pay as rent for the house all that is added to his wages in view of the new regulation requiring such to pay ~~rent~~ some house rent for themselves.

3. That none be allowed to come & reside on the mission premises, who, but for such an asylum, would remain in their own villages, ~~& let the light they have shine there~~

4. That an influence be used to get those back into their villages as soon as possible, who are

fitter to be visited there.

Your report speaks of the Printing Establishment as ~~furnishing~~ affording an opportunity for giving employment to converts. In its present state of enlargement, it employs ~~as~~ 125 persons. When reduced, the number will be less, but still ~~for~~ large for some time to come. In a ~~contracted~~ narrow view of our great work in India, we might be content to concentrate our converts upon this establishment till we had the satisfaction of knowing, that all our workmen ~~are~~ were christians. But this would be drawing, in practice at least, the life-blood from our whole village system ~~operation~~. It would be treating ~~as~~ conversions as an end, & not as a means of further more numerous conversions & further enlargement. How many lights, - feeble it may be, every one, but still lights kindled up by the ~~Spirit of~~ Divine Spirit in dark places, — would thus be hid! ~~[illegible]~~ ! ~~This~~ This is not the way

spread the knowledge ~~of Christ~~ & influence of Christianity over so large a territory as India. If there are converts, whom we should educate as printers, ~~& book-~~ binders, ~~& type-casters~~ & type-makers, let such be placed in the printing establishment, & learn these trades. Otherwise, let us be slow to do this. If the converts can make a living in ~~their~~ villages, ~~by all means let them remain in the~~ ~~country~~ ~~& serve in~~ the interior, & send them not to Bombay. Guard our people against such disturbing, unchristian influences. We accord entirely with your views as to the unhappy influence, on the whole, of industrial schools, as an element ~~an part of the ingredient~~ in missionary operations. What you have written is an answer to the intelligent memorial we received from our native brethren at Ahmednuggur on that subject, though

~~[illegible]~~ we shall reply to it at our earliest convenience. The press, regarded in this light, is not an exception to the general rule. But it ~~[illegible]~~ worked in a remote city, ~~[illegible]~~ proximate to its influence, in attracting ~~the~~ converts from their homes & friends, where they are known, & where their examples & labors ~~[illegible]~~ will ~~might~~ best advance the cause of the Redeemer. That we put you, ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~

necessity will bear but a small numerical proportion to the whole. For the ~~great~~ mass of the converts no such apology will need to be made; and ~~in general~~ the more general darkness the poverty of the community, the less will be the occasion for temporal aid, and the more the objection to giving it in any form. Then consider the history of the progress of Christianity in all ages. Through what terrible suffering! What martyrdoms & scourgings! What bonds & imprisonments! "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins & goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, & in mountains, & in dens & caves of the ~~earth~~." Had not the ~~Head of~~ King of Zion good reasons in all this? And this is as true of converts ~~to the~~ ~~gospel since~~ under the christian dispen-

station, as under the old. For some reason it has pleased God to connect severe persecution & great personal suffering with the introduction of the gospel into ~~all~~ al-most every land ~~[illegible]~~ before. In India, where a great Protestant empire has the rule, there can of course not outlawry against the convert, ~~nor can the sword be un-sheathed, nor the faggot kindled~~ no un-sheathing of the sword, no kindling of the faggot. But does the compromise fall-with no severe trial in design there shall be of faith & patience, no painful test of the love & principle of his disciples? We cannot believe it. Without a severe discipline of some sort, the gospel will not take deep root in the soil. ~~And~~ if the religion is open to all ~~[illegible]~~ the servile, ~~[illegible]~~ immoralities & heresies & ~~[illegible]~~ deceptions.

Let it be then, our grand business with a view to the diversion of the public attention to God; such to preach the gospel leaving the new community resulting from this to find its true

plan of relations in the great India community, — doing indeed what we can, without neglecting our great calling, the relief of ~~[illegible]~~ ~~suffering~~ our suffering converts, — but opened that the ~~[illegible]~~ proper & only effectual relief is with in the general ~~[illegible]~~ predominance of the ~~faith or such~~ ~~a plant deep in the soil~~ Christian faith.

disturbing influences

Our ~~letter~~ has been prolonged so much
expectedly, ~~that~~ we have ~~neither time nor~~ neither time nor space
~~left~~ for general remarks. We must
not omit, however, to express ~~our~~ our
our high satisfaction, & our lively sympathy
to God, in view of ~~the~~ our meeting with
you at Ahmednuggur; & of your pa-
tient expression, at its close, of your
~~cordiality~~ affection for us, & ~~your~~ of the grat-
ification & profit ~~of~~ which our visit
had ~~for the~~ occasioned to you individu-
ally. We are happy in reciprocating
your ~~aff~~ respect & love. Our ~~cor~~
~~respect~~ esteem for you as brethren
& sisters, & our confidence in your
as laborers in the Lord's vineyard,
have been strengthened by our late pe-
sonal intercourse; & we ~~rejoice to~~
~~bid you~~ shall ever rejoice ~~in being~~ to be
~~instrumental~~ in cheering you on in
your difficult but honorable & hea-
~~vently important~~ work.

"Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; & the God of love & peace shall be with you."

We are your brethren & fellow labourers in the ~~work~~ gospel,

R. Anderson
A. C. Thompson

~~& especially~~

Rec'd Jan. 15th 1848 completed
10th, Dec. 1848 = 48
Paid on account
in full, 20-
Jan. 20.

Mission
Sth Australia.

Postscript to N General Letter.

~~Postscript. Jabalpur, Central India, Jan. 30, 1855.~~

In our General Letter of the 15th ~~inst~~ inst., mailed at Lucknow, we ~~passed on~~ cordially sanctioned ~~to~~ the principles in your report on Native Teachers & Catechists. On further reflection, it seems important to make a few remarks on the following paragraph; viz.

"We think no catechist should be employed, who devotes a portion of his time to secular pursuits. Should he manage a farm or any other kind of business, even though he employ servants or agents to perform the manual labor, still his mind will be diverted from his appropriate work, his mission duties will be neglected, & both his large brethren of the station will soon begin to look upon him as a mission-pensioner."

In all cases where this ~~is, or is likely to be,~~ such a result will follow, ~~the result~~, the rule should doubtless apply; and not only to the class of persons for whom it was designed, but also to ~~teachers~~ native pastors. We think, however, ~~that it is safest to catechists~~ there should be a discretion ~~vested by the mission~~ allowed in regard to catechists.

~~allowed~~. If there are native converts, who are able to perform certain services well in the debarred of catechists, I will be faithful, I ~~am~~ ~~[illegible]~~ ~~disposed~~ can in fact meanwhile ~~to~~ support themselves ~~in fact~~ by secular labor, it is important ~~for us~~ ~~[illegible]~~ to our grand ultimate object — a self-sustaining Christianity in the land, — that even such ~~catechists~~ should be employed on this basis.

But whether we come to apply the principle underlying this paragraph ~~[illegible]~~ ~~of this~~ to pastors ~~[illegible]~~ of churches in mental districts, then the subject assumes great practical importance. If such pastors are never ~~to do anything for~~ in order ~~their~~ labor with their own hands ~~to~~ to make out their support, if none are to be ordained ~~as pastors~~ ~~but~~ except such as will look to their people or to the surrounding country for their whole living ~~support~~, then the time for filling the country with pastors is, ~~will~~ ~~[illegible]~~ we fear, ~~[illegible]~~ very far distant. ~~[illegible]~~. We cannot ~~[illegible]~~ believe, ~~till it is demon-~~

~~stating~~ that the native pastors of India ~~is~~ ~~to have~~ is to have ~~so totally~~ a necessary character, so totally as to forbid the expectation of finding christian converts, so will ~~not~~ be ~~more the less~~ laborious & faithful ~~to their Lord &~~ in the service of Christ, while ~~laboring~~ working ~~hand to labor~~ ~~in part~~ with ~~hand~~ ~~Hyder~~ or beside ~~in~~ their own hands for a part of their support. We have yet heard of ~~a~~ no experiment in India, or elsewhere over the whole globe, that justifies such an opinion, & we do not believe it will ever exist.

The idea should indeed be inculcated, through all the native churches, that the gospel laborer is worthy of his hire from the people for whom he labors in the gospel. It is an & all the churches should receive it as matter of scripture doctrine, & But if the people are unable, or even fractious & grumbling, unwilling, to support the native ~~pastor~~

(A-p. 115.)

from foreign churches, as a thing of personal right, because his own people are unable or refuse to support him; nor is it wise for these churches to be professed in this direction. It may often be the solemn duty of ~~[illegible]~~ the native ministry, thus instructed, to ~~[illegible]~~ support themselves more or less by manual labor. The church of India will be an exception to those of all other lands, if it be such. Even

pastor, it does not follow that he, as a servant of Christ ~~commanded~~ commissioned to preach the gospel, is not bound to preach it, or to spend them, even though he have to spend ~~at the cost of spending~~ a part of his time & strength in some remunerative ~~[illegible]~~ ~~[illegible]~~ secular work. He merely cannot claim his whole support (A) ~~a matter of right from being~~ chargeable, as a matter of personal right; [Christians may do this from ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ the chargeable should have faith, but valiant pastors can claim only what is promised to them. Now why should we promise to give more than it is absolutely necessary for them to receive for us? Why should we presume ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~

~~He appeals to Paul, labored, worked at~~

~~a trade~~ ~~Some~~ A good Apostle, ~~working~~

~~for~~ for working, ~~but~~ abstaining from

regard to a high Christian expediency, tit.

devoted days, nights to manual, ~~labor~~

He did so at Corinth, at Ephesus, at

~~Ist~~ Thessalonica. Acts. xviii, 3. xx, 34. 1 Thess.

ii, 9. 2 Thess. iii, 8. At Ephesus, he ministered with his own

hands, ~~ministered~~ to his personal necessities,

but ~~also~~ to those of his companions. ~~Paul~~

~~At Thessal~~ In Macedonia, he "wrought

with labor & travail night & day" ~~that~~

was ~~changed to no one.~~ ~~changed to any~~

~~he might~~ ~~be charge~~

~~one~~ This he did to make himself

"an ensample." And Lower ~~were~~

~~to support that~~ the pastors supported, when

he, with the ~~help~~ aid of Timothy &

Titus, ordained "in every ~~church~~

city" ~~were supported~~? These enter-

prising & remarkable missionaries had

no friends for this purpose. There were

no missionary societies to furnish them.

Often, very often no doubt, the charities of these pastors support.

were too poor to raise even a moiety

And ~~together~~ where were these pastors obtained? There is but one probable supposition: the best men were selected that could be found in the city, ~~were selected~~, and if the people did not ~~[illegible]~~ ~~their~~ to give ~~[illegible]~~ ~~of giving~~ themselves wholly to ~~their~~ ministry, they must ~~[illegible]~~ have supplied the deficiency by ~~their~~ some remarkable secular calling. Was it to be "an ensample" to such, that the holy apostles turned aside for big the seasons from their high calling ~~of God in Christ Jesus~~, of simple at tent-making?

The gospel cannot be established in new regions without much of manual toil by ~~[illegible]~~ for their own support. ~~[illegible]~~ ~~of the native ministry~~ ~~[illegible]~~ Such ~~the~~ ministry has nevertheless existed in every part of our country. ~~[illegible]~~ It exists now over wide portions of that country. The apostle Paul ~~is~~ was "an example" to ministers of Christ in every age, and everywhere for ministers to work with their own hands. The ministry exists, and will ever exist, in India. We must insist upon

a practical recognition of it by the native pastors & preachers. They must act as servants of Christ, & not as lineliings; from love to souls, & not to filthy lucre. It is to guard against a seeming aspiring on our part, that the Native ministry should come under the rule laid down for catechists; & also to express our belief, that we may be enabled to make even exceptions to the prevailing desire of global latitude; that we have in regard to them; added this postscript to our epistle, ~~which had attained to an unusual length~~ which had already attained to an extraordinary length.

We are, as ever, respectfully & not hastily yours,

R. Anderson,

Secretaries.

Calcutta, Cutchery Street,
January 30, 1858.

The ~~general~~ tenor of the disclosures in your general letter leave no doubt in our minds, that these views will have your hearty concurrence.

We are, as ever, respectfully & truly yours,

R. Anderson,

A. L. Thompson.

Deputation.

Calcutta, British India,

Jan. 30, 1855.

Original copy of
a general letter to
the Methodist Mis-
sionaries.

Jan. 11, 1855.

The Committee on visits to America, submit the following Report.

The Missionary engages in a service for life. The idea of returning to America to remain is not entertained. A visit to America is regarded as a temporary matter, & is to be considered in regard to its expediency alone. We are of opinion that such visits are expedient and even necessary.

1. We think experience has shown that foreign residents in India require to visit the temperate latitudes of their nativity after a lapse of about twelve years. Missionaries are no exception. Rather when we consider the nature of their work the cares that oppress them the constant pressure and anxiety of spirit which they cannot avoid, we say that of all men the Missionary most needs the change.

The ~~object~~ wish of the Board, — of the Church, is to secure the maximum profitable labor from each individual. The first

three or four years of a Missionary's life are occupied to a great extent in acquiring the language, and acquaintance with the people, their habits, customs superstitions and the like; acquaintance with the climate and adaptation of the individual to peculiar labors, or to peculiar labors at certain seasons of the year. This knowledge being indispensable to highest usefulness. Though much preaching and other missionary labor may be performed yet this is rather a time of preparation. — The next four years without drawing too definite limits, the Missionary may hope to spend in constant activity, in laboring to good advantage in that way in which experience will have taught him he is best ~~adapted~~ to labor. In general it may be hoped that a third term of four years will be ~~equally laborious and successful~~ in like manner full of labor. Toward the end of the time he will find many symptoms of failing health.

Often he will have to omit his usual exercises. He must take more relaxation.

Some such experience as this may generally be anticipated in persons of good constitution, in cases where proper care is taken of health. The man who has been in the use of the language for ten or twelve years, is supposed to be in a most favorable position for using it in preaching to the people. The question then is, how shall he preserve this ability for the greatest number of years. How shall he secure the greatest length of time for preaching to the heathen. We have no hesitation in saying that he will accomplish much more missionary work by visiting America for two years, (not for three) including the voyages home and back, than he could hope to do by spending all the time in the field.

But the experience of most men is that they soon sink after having been laboring in the field for that length of time. Physicians and others in this land speak of a disease which carries off more Europeans than any other, as, "the year twolong in India." It is a fact that after a continued residence in a tropical climate, a mans functions do become deranged – his liver is inactive, his spleen affected, his stomach weak, his brain softened – he becomes a prematurely old man. Dr Edwards writes, "The Anglo-Saxon constitution cannot bear up against the debilitating influence of this tropical climate beyond a certain period. The physical, especially the nervous, constitution becomes gradually undermined, and the nervous energy has & lips able to sustain the powers and working of the mind."

The case of Dr. Hume presents a bond warning. He had been fifteen years in India. Had he gone to America at the close of 1853 when he had already received many warnings in pains and fevers & frequent ill attacks, he would doubtless have escaped the extreme prostration brought on by the rainy season of 1854. Is it proper economy to run the risk for life which Dr. Hume did by staying in the country till driven from it? What would have been his chance for life had he decided not to go home, even when lying at the point of death?

The case of Dr. Ballantine is in point here. After having been 14 years in India he was suffering from fevers and other ailments the last few months of his stay here. It is evident he had stayed as long as he ought. He could labor far more efficiently the year after his return, than the year before he left. Mrs Ballantine also

greatly needed the change and has returned to this country with new strength.

We think that (~~what is called a furlough rule~~ the passage proposed) would be to the worn missionary "a new leased life." It would tend to keep a man contented and happy at his work. It would help to remove a burden of anxiety from his mind. Cheerfulness in his work is an essential to the missionary. Yet it is not always possible to preserve an even flow of spirits. The mind sympathizes so closely with the body that we cannot expect a cheerful laborer, in one who has a diseased or inactive liver, who is liable to bilious attacks, who has a wearing headache or who is afflicted with any other form of physical evil. When a man begins to feel any of these things he wonders that he often works, anxiously to the future. Let such a man know that at the end of a fixed term of years he will be welcomed

home to spend a few months in the presence of friends, among the scenes of his youth, and he forgets the pains of the moment, he keeps up his courage, and endeavors to earn his leisure by renewed devotion to present duty.

The effect of a visit home is eminently beneficial when the mind & heart of the missionary are apt, with all our care to fall behind the times. Living in a land of bullock carts and tents we can hardly realize the conception of a long line of rail road, and a chrystal palace. We get farther and farther away from the healthy influences of social life at home. We need reanimation. We get into narrow views, and insensibly become one-sided. We need to mingle in other society — to exchange views with other minds, than any we can meet here — to have

our souls warmed and all our religious life stirred up, by breathing the atmosphere of a home revival.

Many missionaries come out young in life, and consequently with little experience of the great world. They allow their feelings to run in the ordinary current of India life, and thus get often far removed from American ideas and practices. In such cases it is not easy to overestimate the importance of bringing the man into contact with fresh American life, of showing him by the opportunity for actual observation, the progress made in temporal and in spiritual things — The Missionary is also a representative of America. He should not remain too long removed from his home land, or he will cease to be a true representative, and become an echo of the ideas afloat around him.

The activity and usefulness of the Missionary

seem to depend to a great extent upon such an invigoration as he will get only by a visit home. It can easily be shown that no temperate climates are so well adapted to restore our vigor of body, as ones native clime. It is doubtly true that mental vigor and elasticity cannot be readily restored by a visit to other regions than the home and training scenes.

Much might be said of the effect of a visit home upon the churches. It is sufficient however to refer to the renewing of acquaintances of former days, reviving of old pledges, in kindling the interest in prayer for the Missionary — and all those silvery bonds which only exist between hearts united by personal intercourse.

At present one great reason for a visit to America is, the necessity for removing children

here to pursue their education. The proposed furlough would, in ordinary cases fall in directly with the wishes of parents in this respect.

The result to which we come is, that in many cases life, — in all cases efficiency — the greatest efficiency requires that Missionaries in India should visit America, as a rule, after an absence of about twelve years.

It is not expected that ~~granting a general rule~~ mandatory the understanding that Missionaries ~~should~~ visit America after the lapse of certain years, will do away with the present practice of getting the permission of the Prudential Committee, as to the time & manner of leaving. For obvious reasons the special necessities of each case should be considered by themselves, and permission granted as may seem expedient at the time. All that we advocate is that it shall be understood

on the part of the Committee that the Missionary has the privilege of visiting America. This understanding will enable them and the Mission to provide as far as may be necessary for the discharge of his duties during his absence.

2. There are some cases which cannot come under a general rule. Some men may have made a mistake in coming to India at all and may only drag out a wearisome life all the time they stay here. Such should be allowed to retire from the country as soon as the fact is discovered, and should not remain here a burden to themselves and to all about them. Some persons may fail in health long before the time here contemplated. Providential circumstances may ~~often~~ render an earlier visit important. These cases are exceptional and should be ~~[illegible]~~

provided for as they may arise. There is room for the hope that by a general rule the number of these special cases would be diminished. We do not think that the whole number of returns would be greater than at present, and the operation would be more uniform.

3. A great difficulty exists in regard to visits to America in the expense attending the voyage. The communication is not direct and easy as it is in many other Mission fields. There are special difficulties as regards Bombay since there is at present so little direct trade between this port and the United States. It is necessary to look at the matter of routes.

The direct route from Bombay to the States should be taken in all cases when it can be.

The other routes are,

1 The overland route through Egypt and thence by England.

2. The overland, ~~overpass~~ to the Mediterranean and in sailing vessels from thence

3. To the Cape, and thence as opportunity may offer direct.

4. By London.

5. By Liverpool.

6. By Calcutta, & thence direct.

The first route would only be adopted in cases where speed is of the first importance. It appears to be attended with many discomforts and disadvantages, but there ~~are~~ may be cases in which it is important to pass the distance in the quickest time, and in which expense is a secondary consideration. On this route the expense is very great.

The second route, by the Mediterranean, has the advantage in point of expense, while it also secures a good degree of rapidity in performing the journey. For single men in ordinary health, this route may be preferable to any other. The expense may be diminished by taking a second "class" passage. Missionaries sometimes (often) go in this way, but the discomforts are very great. The rule of the Committee in case of persons wishing to proceed by the overland route, is to grant no more than the cost of a passage around the Cape, and if the person expends more he is to secure it from other sources. This rule appears equitable, and we believe that ordinarily a man's expenses by this second route need not much exceed such a sum.

Neither of these routes should be undertaken by persons in feeble health, unless in case of a special medical certificate, that the overland is the route most likely to save life. In ordinary

cases the route to the Cape would be recommended to feeble persons.

The third route to the Cape, offers advantages as to a short sea-passage. It is the shortest sailing distance between Bombay and the States. It is understood that there are fast sailing vessels (clipper ships) with good accommodations for passengers plying regularly between Boston & the Cape.

A short residence at the Cape would in many cases be eminently beneficial to missionaries in poor health. ~~(feeble persons.~~ ~~There is a difficulty in~~ The expense of living ~~(which~~ is said to be very high at Cape Town, but reasonable at stations a days ride inland. This route was recommended by physicians to Mr. Hume.

The expense of a passage to the Cape is generally large.

The fourth route, by London, is very expensive. Both the routes through England are attended with much trouble in Custom Houses. The

passenger ships to London afford the best accommodations. There is also the disadvantage of a crowd of passengers, and numbers of children, — a matter of serious consideration to a person proceeding with his family. A surgeon being on board these ships would be a reason in some minds for preferring this route. Others would consider that a thing of no account.

The fifth route, by Liverpool, is cheaper than by London, and it may be found as a general thing, to be as cheap, or cheaper than the route by the Cape. The ships for Liverpool are generally heavily laden and carry few passengers. These circumstances affect accommodations. Passages from Liverpool to the States can be procured with facility. The sea passage is longer than on the route direct from the Cape. The passage from the Cape to Liverpool is generally about the same as from the Cape to Boston; thus increasing the time, by the entire length of the atlantic passage.

The sixth route is mentioned here, as it would naturally seem a feasible thing to proceed to Calcutta, and take an American Ship. There would ordinarily be no difficulty in finding a ship proceeding to the States. But there is little direct trade between Bombay & Calcutta so that a passage in a good Ship might be not easily procured, and also it would be quite expensive. Further, American Ships at Calcutta are laden to the utmost extent. It has been said that Ships of 800 tons measurement take as cargo 1800 tons goods. The lading of hides and indigo generally & freights are so profitable that few ship masters care to take passengers. Probably few Russians will undertake this route.

Respectfully submitted.

A. S. Hazen,
Chairman.

Appended to this Report are some remarks by Surgeon E.W. Edwards of the Bombay Medical Establishment long resident in this country, and acquainted with our Dispensaries. These remarks were made upon a Medical certificate granted to Rev R. W. Hume and were entirely voluntary on the part of Dr. Edwards.

Medical Officer

Appendix to Report of the Committee on Visit to America.

Remarks, by E.W. Edwards Inspector General of Hospitals. Bombay. appended to a Medical certificate given to Rev. R. W. Hume.

"In connection with this case and that of other Missionaries, the Am. Bd. of Missions would do well to consider the expediency of directing their laborers in the Indian field of Missions to revisit their native land oftener than they now do. and to be prepared to adopt a rule for them to be allowed to return to Am. on a furlough after 8 or 10 years ~~[illegible]~~ consecutive residence in this land, irrespective of being compelled to do so, on the score of active disease. In my opinion such a plan would tend to the more efficient working of the Mission, by having a healthy body of men. I know the prevailing

idea abroad is, a Missy should live and die at his post. but I imagine this is not desirable, as the one who comes after him must necessarily be inefficient for a time. It is self evident that a Missy who knows the language - the intricate working of the native mind - and its intimate connection with the whole system of the mythology of this country - is far more valuable man than one who arrives fresh from College, warm and zealous though he may be. The old established Missionary returning to India with recruited health does far more efficient work than the one enfeebled with the climate, struggling against languor and bad health. The contrast scarcely need a comment. This condition of health too, influences the mind, for he is very apt to get disheartened, not so much from violent outward opposition for it is restrained by the Govt. we live under, but from

the cold apathetic acquiescence which natives yield to the statements & preaching of the gospel. acknowledging as they do all the truths of scripture, yet producing, with a very few exceptions not the slightest effect. With all their knowledge they pursue their usual paths, shut up in their terrible caste system, and worshipping their licentious and worthless idols. All this tends to prostrate the mind of the Missy and add to the feeble condition of his body, and when mind and body act and react upon each other, much good cannot be expected by such a missionary laboring in bad ~~and~~ broken health.

The question therefore, open for decision is. Whether it tends most to the efficient working of the Missions in India to keep the Missy struggling on, till he is worn out and perhaps dies—

or whether he should not be encouraged to revisit his native land after 8 or 10 years of consecutive residence and labor, in this hot climate, and by recruiting both his mental and bodily health, return after two years, to resume his former labors with more zeal and energy. I should decidedly give my vote for the latter plan for the reasons above given.

E.W. Edwards
I.G. of Hospitals."

Medical Officers
Medical Officers.
1857.

Industrial School, 152 (152

Letter to Native Christians at Ahmednuggur.

Quilon, Southern India,

(152

January 2, 1855.

Dear Brethren in Christ:— The translation of your memorial on the subject of an Industrial School, dated Dec. 5th, did not come into our hands till the 25th, the day when the General Meeting of the missionaries at Ahmednugger closed its session; though the document was communicated to the Meeting at an earlier date. Of course it was not in our power to reply to it before leaving the Deccan; nor could we reach it, in the necessary order of our writing, till today. We commence our answer here, hoping to complete it on our way to Trevandrum. Should it be less full than you desire, and leave much to be supplied by our respected brethren in the Mission, you will kindly remember the circumstances in which we are obliged to write.

It is true, as you have heard, that the American Board has had some experience in what may be called Industrial Schools. Farmers, carpenters, blacksmiths, etc. once formed a part of our missions to the North American Indians. We sent also a farmer with the first body of missionaries to the Sandwich Islands. This was a long time ago. The experiments at the Sandwich Islands did not succeed, and the farmer soon returned home. A female was afterwards sent to these islands to teach native women to weave, and she remains there still, being now aged, and has had little success in her especial vocation. The experiment among the North American Indians, who are an intelligent race and among whom the gospel has had much success, was continued long and in different missions; but the expenses in this secular department of these missions, were great. Such was the case even in pursuits in which it was at first supposed the avails of labor would go far to pay the way, and now we believe, none of these arrangements are continued; except where the cost is borne by the Government of the United States, and not at all by our Board of Missions. The Industrial School was substantially involved in all these experiments. The leading object was to teach the useful arts. And the effort was made among the Youths, where only it can succeed.

Missionaries coming for instruction, 105, 87, 14.

Perhaps the cause of failure existed as much in the laborers, who were sent out for the purpose, as among the people whom they went to teach. The men and women employed in the missionary service, are of like passions with others. Who is sufficient of himself for any sphere in the missionary work? It is God's grace alone which sustains the missionary, and that grace is promised by our Savior to those who go forth to proclaim his gospel. Without that, not one of the beloved brethren, who reside among you, as ministers of Christ, would long contentedly endure an absence from native land, and perhaps from children, without the prospect of any earthly remuneration. Now Christ will be with his ministers who go abroad to preach his gospel. But it is not so clear that he requires his people, as such, to send forth teachers of the arts and secular pursuits of life, even to converts from heathenism in any circumstances, nor that such laborers, going forth on such a mission, have his promise of special grace to sustain their spirits and make them agreeable fellow-laborers, and able to endure unto the end. It is not time yet to know how the German missions among the Canarese and Malialese of Southern India (one of which we have visited) will succeed with their industrial schools. They have already had a somewhat various experience with their lay-helpers. But if any may be expected to succeed with such schools, it is the Germans; for German artizans more readily adapt themselves to subordinate situations and trying circumstances, than American or English laborers of the same class. At any rate, our experience has taught us, that it is not conducive to the spiritual strength and prosperity of missions to send laymen from America to work as teachers of the arts and pursuits of secular life. However we may account for it, such is the fact. The Lord has not so smiled upon our past efforts of this sort, as to cause them to succeed, or to indicate his pleasure that they should be repeated. The results have in no case been such as to justify a long continuance of the expense. Yet not a few of the persons thus employed have possessed much excellence of character.

But there were also causes of failure among the people who were the benefitted by these efforts; that is to say, in the very

nature of the work to be done. It requires more time, industry, and patience to learn a new trade or occupation in life, than is generally supposed, or than even real converts to Christianity are usually prepared for. Adults will rarely succeed well; even should the motive be as ~~any~~ strong ~~thing~~ as that set forth in your memorial. And with the most skilful, patient and faithful instructors, it is a great labor to teach any one of the arts to Youth; exercising, meanwhile, sufficient control over their conduct, and so forming and guarding their habits, that their trades shall be useful to themselves and their community in after life. We have known lay-missionaries, of rare qualifications and the most exemplary faithfulness, who have seemed to have more to try their natural strength of character, than even the preachers of the gospel.

We cannot of course know precisely how it would be in India. In one respect, the circumstances are unlike those in the missions to which we have adverted, and would seem to be more favorable to success. Such new trades and pursuits are deemed here essential to a Christian livelihood, especially for the Mahar converts. There is the strong motive of necessity to ensure a prompt and persevering activity. But let us not lose sight of the precise object we have now in view. It is not to furnish employment to families for the purpose of supporting them, but a school for teaching the several useful trades, by means of which support may ultimately be gained, independently of pakils, and castes, and the other striking peculiarities of India society. Now, as we have already said, these trades must be taught to the Youth, if taught effectually; and youth with everywhere, to a great extent, be little affected by motives drawn from the circumstances of their Community. Youth is unreflecting and inexperienced.

By this time you may be ready to ask, — If missionary societies may not turn aside from their appropriate work to teach converted Mahars how to live independently of their pakils and employers, then how are the Mahars to rise and maintain a proper Christian existence?

We donot suppose they will do this without much suffering, much temptation, much trial of their patience and faith. This is true of all classes — Brahmins, Kunbis, Mahars, Mangs. If they enter the kingdom of heaven, it will be through much tribulation. There are no devices by which the greater number will escape this result. Under the protection of British law and power, they may not now be cast into the fire, nor slain with the sword. They may escape imprisonment, and the utter wreck of property. But the history of the church shows, that the propagation of the gospel in all ages is effected through much suffering on the part of the Converts. The case has seemed hopeless and desparate, except as the arm of the Lord was revealed. The Question has ever been, "By whom shall Jacob arise, for he is small?" When the Lord Jesus sent forth his disciples to make the first inroads upon the heathen world, he said to them, "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service". If it was so with the Apostles, what must it have been with their Converts? Nothing in the circumstances of the first Christians is more strongly forced upon our attention than their extreme poverty. Even in Corinth Paul's description of the first members of the Church might well be applied to many who are now brought into the kingdom in this land; "for ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things that are mighty; base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence" 1 Cor. 1: 26-29. Elsewhere he speaks of them "as poor, yet making many rich; as having nothing, and yet possessing all things" 2 Cor. 6:10. And what depth of poverty was there in the enterprising churches of Macedonia! "In a great trial of affliction the abundance of their joy and their deep poverty abounded into the riches of their liberality." Indeed the sufferings of the disciples in the first ages of the church of Christ, and in almost every stage of its aggression on the powers of darkness since that time, are most exactly described in the Apostle Paul's remarkable account of the sufferings of God's faithful people before his time. They "had trial of

cruel ~~suffering~~ mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins & goatskins, being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and mountains, and in dens and caves of the earth." Heb. 11: 36-39.

We have not time, nor is it necessary, to go into the history of the propagation of the gospel. The Lord's ways of planting his religion, and making it take deep root, in different ages and different portions of the earth, are higher than ours, and his thoughts than ours. But we are well assured that he makes much use of suffering. That Christ's people may know him and the power of his resurrection, they must have "fellowship in his sufferings." Phil. 3:10. Like the holy apostle, they must in their measure "fill up that which is behind of the afflictions of Christ." Col. 1:24. We may be sure, that if severe trials come not in one form, they will in another. Where do we find reason to believe, that a pure, vigorous, enterprising, glorious church of Christ can be formed out of the corrupted, debased masses of heathenism, but by a process that shall reach, and dissolve, as it were, the very elements of society?

As it is not in the power of man to create the new community, so neither is it in his power to build it up. The whole must be referred to the wisdom and grace of God our Savior. Apart from that wisdom and grace, the whole will seem to us an impossibility. But as in ages past, God will complete what he begins. In ways we now think not of, he will provide employment and sustenance for the outcast convert and for his starving family; and all the more readily & better, perhaps for missionaries attending only to the especial work he has given them to do.

We shall not do justice to our convictions, should we close our reply to

your interesting memorial without saying plainly, that we believe our Board of Missions will more effectually promote the object you have in view, in the end, by restricting the use of its funds wholly to the direct propagation of the gospel among you. If persons are instructed in secular pursuits, and if temporal distress is relieved, it should be by private charity. This we believe to be as true of all missionary societies, as it is of the American Board. If they connect temporal objects, however excellent in themselves, with their spiritual object of eternal and inconceivable value, the result will be to secularize and to weaken and ultimately to destroy the missionary work. The whole strength and safety of that work are in its spirituality. It includes all that is embraced in the high command to publish the gospel abroad through the earth; and it includes no more; and missionary societies, as such, should be asked to do no more than this.

We trust, beloved brethren in Christ, that you will be strong in faith, and will labor in the good work of the Lord, believing that somehow He will, in his own time and way, give you a place and an inheritance in the land wherein you dwell, and will make you a blessing in all its length and breadth. The more converts and churches are multiplied, & the more patiently they endure as seeing Him who is invisible, the sooner will you attain conceded rights that shall be respected in the great social body. Let your grand effort then be, through God's grace, to multiply converts & churches wherever you can exert your influence; and the Lord crown your labors with success.

We are, Dear Brethren,
Yours in Christian bonds,

R. Anderson,
A. C. Thompson,
Deputation.

Estimate for Appropriations to Bombay Mission for 1855 ——

Mr Hazen Rs 136 × 12 months =			1.632
4 children @ 15 Rs × 12 months			720
Conveyance 24 Rs × 12 —			288
			2.640
Mr Fairbank @ Rs 90 × 9 months =	810		
— Conveyance @ 24 × 9 =	216		1.026
Native Assistants Bernard 12 × 12 mo	144		
Ramjee Thor 25 × 7 mo	175		
Sadoba Pawar 9 × 7 —	63		
		382	
Pandits & Writers.			
1 Pandit 12 mo @ 20 Rs = 240 Rs			
Occasional — 10 Rs 120		360	
		742	Rs 4.408
Boys' free schools 2 for 5 months @ 11 Rs each ——		110	
& 1 for 7 months @ 11 Rs for teacher 3 Rs Rent of house	98	208	
Girls' free schools - 2 @ 10 Rs each from Mach & Dec		200	
Educational Institution 5 months @ 250 Rs — — —— — — — —		1250	= 1.658
Taxes & Repairs - Taxes & Gr.	27.		
	32.8.0		
	5.0.0		
	64.8.0		
Tile turning 25 Rs Damming gutters 35 =	60.0.0		
Repairs of damage by Hurricane	150.0.0		
Whitewash, glass &c	35.8.0	310.0.0	
Journeys - Removal of Mr Hazen & Family	100		
Change of Mrs Hazen to Mahabaleshwar	375	475.0.0	
Tours - Visits to villages ——		50 0 0	835.
			6.901

Estimate for supplying Institution at Shillong for 1873

Mr. Hayes @ 150 x 12 months =		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1874

Mr. Hayes @ 150 x 12 months		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1875

Mr. Hayes @ 150 x 12 months		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1876

Mr. Hayes @ 150 x 12 months		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1877

Mr. Hayes @ 150 x 12 months		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1878

Mr. Hayes @ 150 x 12 months =		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1879

Mr. Hayes @ 150 x 12 months =		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1880

Mr. Hayes @ 150 x 12 months =		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1881

Mr. Hayes @ 150 x 12 months =		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1882

Mr. Hayes @ 150 x 12 months =		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1883

Mr. Hayes @ 150 x 12 months =		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1884

Mr. Hayes @ 150 x 12 months =		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Estimate for supplying Institution at Shillong for 1885

Mr. Hayes @ 150 x 12 months =		1,800
Subhedar @ 15/- x 12 months		180
Sepoy @ 6/- x 12 —		72
		2,052
Mr. Hayes @ 50 x 4 months =	200	
Sepoy @ 2 x 9 =	18	218
Hire Sepoy @ 12 x 12 m/s		
Sepoy's Wife 6 x 12	72	
Sepoy's Son 2 x 12 —	24	
		96
Grand Total		2,366

Brought forward			6.901 Rs
Voyage of Mr Faulkner to America			1.000
Medical Attendance		200	
Medicines		50	
		250	
Library - Binding - Removal to new place - New works		100	
Chapel, lights 75 Rs. Sweeping		150	
Burial ground Expenses			
Printing for the Mission			
Dnyanodaya	800		
* A Book on Birds	200		
— Sculptures, Oiks			
* Characters -	200		
A Physiology	300		
A Geography -	300		
Gratuitous Tracts	50	1850	
Incidentals. Postage &c		50	
Preaching Places rents of 19		300	2700
			10601

* For these colored Illustrations have been received from the Tract Soc. in London

7.927

Volume 1

* For this claim Allowance was then first made by the Board in October

~~Estimates~~ Appropriations for the Ahmednuggur Division for 1855.

Salaries:

Mr. Ballantine,		2,340
Mr. Bissell,		2100
Mr. Parker, ~~Tamaya Station~~, Rs. 115,	1380.	
Conveyance for 8 3/5 months	175. —	1,555
Miss Farrar,		732.
Pundits		240
~~Native Assistants~~		
Aid to two Native Churches in Ahmednuggur,		960
Native Helpers,		
In ~~Ahmednuggur~~:		
Bhagoba,	108	
~~Ishwardass~~		
Sakharam,	108.	
Sakharam,	180	
Ramdas,	96	
Vishnupant,	120	
Shivram,	72	
Namaji,	96 —	780
In Bhingar.		
Rayuba,	108 —	108
Seroor.		
Dajiba,	264.	
Ramchundra,	192	
Siduba,	93 —	549
	~~1027~~	

7,927

2 — Khokar:

Kundoba, — 120
Yellaba, — 108 — 228

7.927

1668

Schools.

~~Boys~~ School for Catechists & Teachers, — 565.
Mrs. Ballantine's Girls' School, — 335
Miss Farrar's Girls' School, — 150
Other Schools, — Ekwatta, — 21
Bhingar, — 26
Shingaby, — 72
Padeghan, — 60
Ekenda, — 72
Sheni, — 84
Seroor, — 60

Miscellaneous Expenses — 28 — 3 — 423 — 1473

Rents & Repairs.

Rent of ~~Old Chapel~~ Mrs. Ballantine's House, 480
Repair of ~~Fort~~ Mission House, 500
Repairs of ~~the~~ three other Houses belonging to the Board, 100 —

~~Rents & Repairs~~

Rent of Mrs. Ballantine's House, — 480
Repairs of the Mission House, — 500
Repairs of three other Houses belonging to the Board, — 100
Whitewashing of Old Chapel, — 15
~~Obliteration~~ of the wall in front of the Chapel, — 100
Completing New Chapel & Furniture, 75
Repairs &c. at Wadála, — 50 — 2
~~Repairs &c. at Madagan~~, — 1320

Buildings.

House at Khokar, — 2000
House in New Chapel Yard
to be rented to the Pastor, — 300 — 2,3

Care of Buildings.

Sextons for the two Chapels, ~~10~~ 96
Guards for ~~two unoccupied~~ three houses at Khokar — ~~144~~ — 144
Guard for house at Kroor — ~~48~~ — 48
Guard for ~~unoccupied~~ house at Bhingar ~~48~~ — ~~48~~ 48
Guard for house at Kwapa — ~~48~~ — 48 — 2592

3

Additional Appropriations to the Ahmednuggur Mission.

Preaching Tours, — —	350		
Travelling, — —	300	—	550
Medical Attendance & Medicine —			300
Printing, to be placed to the Credit of the Printing Committee, —			750
Miscellaneous Expenses, to include rent — additions to Salaries, — —			200.

Estimates of Ahmednuggur Mission for 1852.

Salaries.

Mr. Ballantine — four children —		2,340
" Hazen — three " —		2,220
" Bissell — two " —		2,100
Barker —		1,740
Miss Farrar —		732
Native Assistants, 2 Preachers, 13 other assis^ts —		2,628
Pandits —		600
Parochial Schools —	1,250	
Miss Farrar's " —	400	
Native Girls' " —	350	
Total for Education —		2,000

House rent, repairs &c

Ahmednuggur, Bhinger & Nowas	975	
Seroor " " —	175	
Chapels & Sexton —	150	1,360

Preaching tours —	700	
Other travelling —	300	1,000
Out Stations —		250
Medical Attendance —		400
Miscellaneous —		140
Press Expenses (from funds of the Board)		1,000
		18,450

House at Newasa —	2,500
Mr. Munger's Salary —	1,740
English School —	300

Mission for 1852.

Expenditures in 1854.

1 Salaries.

Mr Ballantine & wife Rs 125
2 children at 15 = 30.
2 others at 10 = 20.
Conveyance 20 20.
195. × 12 = Rs 2.340.

Mr Hozen and wife. Rs 125
two children 30
one other, 10
(and Rs 19 for the 4th)
Conveyance, 20
185 × 12 = 2220 + 19 = 2.239.

Mr Barker and wife Rs 125 × 12 = 1500
Conveyance for 8 2/5 mos. 20 173.5.6 1.673.5.6

Mr Munger and wife 2 mos at 125 rps. 250.

Mr Bissell and wife. Rs 125
2 children. 30
Conveyance. 20 175 × 12 2.100.

Miss Fanar. Rs 41
Conveyance 20 61 × 12. 732.

Rs 9.334.5.6

3 Pandits. 1 at Rs 20. for the year Rs 240
1 do for 8 mos 160 400--

2 Native Helpers.

Preachers. Hari pant Rs 40 × 12 = 480
Ram Krishna pt 40 × 12 = 480 960..
80

✓ 1 Bhagwba. 9. × 12 = 108
✓ 2 Khandoba. 10 " = 120
✓ 3 Sakharam 9 " = 108
✓ 4. Lakhiram 15 " = 180
✓ 5. Yesuba 9 " = 108 Khokar
✓ 6. Ramdas. 8 " = 96.
✓ 7. Vishnupant. 10 " = 120
✓ 8 Raguba. 9 (Bhingar) = 108
✓ 9 Dajiba 22 (Sewor) = 264
✓ 10 Ram Chandra 16 " = 192
✓ 11 Sidoba. 7 (add 9) = 93
✓ 12. Shivaram 6 " = 72
✓ 13 Hamaji 8 " 138 = 96 =

Add House repairs for Hari pant 125. new house for Vishnu pant, Rs. 1.665
50. 2.625
4 Parochial Schools 40. for Ram Krishna pant 215

(1) Christian School for Boys. (Not in estimate)

Manti. Rs 14
Bhika. 5.
Support of boys 25.
Incidentals. 4
44.4. × 12 = 531
Repairs 35 = 566

2 Other Teachers, Dajiba Rs 10
his Assistant 4 14.
Rent & Miscel. 2.8, 16.8 × 12 = 198
3 Mahipati 3 mos. 12.
Satuba 3 mos. 9.
Carried up 219.

Parochial Schools ct.

and hot sp. Rs. 219

4 Ekuath. 6 mo 3.8 21

5 Dunga at Bhingar 3. = 36

6 Shivaram at Shingwas 5 = 60

monitor. 1 = 12

7 Sabaji at Padhegaon 5 = 60

8 Mahadu at Chanda 6 = 72

9 Shewahe at Shendi. 7 = 84

Expenses at Bhingar. " 5.4

at Chanda. " 4 "

at Shendi. " 4 "

other incid. " 3. Rs 12.

Other expenses furniture. 8.

10 at Seroor Gangaram 4.8 (?)

Expenses $\frac{8}{5 \times 12} = 60.$

~~11 Hewarei~~, Unca. 6 x 12 = 72.

566 + 716

Total Schools. 1282

(Estimated in part.)

5. Miss Barrows Schools

(General. not details from the actual sum expended.

Two teachers at Rs 10 ea. 20

one average boy 8

one do 6.

12 x 34 = 408

(This sum is above the actual expense)

Women for the girls. one sch. 3.8

one 3

one 2.8

one 1.8

12 x 10.8 = 126

30

Rent & incid. total. 564.

Other expenses will change this estimate to a slight extent, probably it will be a little above this.

Of this sum. about Rs 110 have been contributed by ladies at the Station.

6. Other girls School (Two B's)

Pay of Narayan 12 x 12 144

Gyanu. 6 x 12. 72

Monitor. 2 12 24

Support of girls. 3 36.

Incidentals 4.

Repairs of school house 20.

Clothing. (by ladies of Westfield Mass) 35

335.

7 Rent & Repairs.

Central house Rent.		480
Night guard		48
Repairs &c		220.
		748
South Mission house guard.		48
repairs		45
		93
Other Mission house guard.	40	
repairs	50	90
Bhingar guard &c.	60	
repairs.	30	90
Seven guard.	48	
repairs	200	248
Total.	Rs.	1259

8. Chapel & Sextons

Kerr Sexton.	5 x 12	= 60
other Chapel 24 x 12		= 38
furniture for new Chapel		32
new house there		48
white washing old Chapel and new furniture		30
	Rs	206

9 Tours

L. Bissell	54.
A. Ballantine	100
W. P. Barker	32
A. Hazen	73.
	259

~~10 Travelling~~
~~A. H.~~

10 Travelling.

A. Hazen accompanying Mr & Mrs Barker from Bombay		Rs 36.
H. Barker from Bombay		100
L. Bissell to Bombay & back.	142	
also to attend Mission meeting	22	164
		300

11. Out Stations, &c.

Nevasse. guard for house		48.
Care of Masjid.		22.
Tax on land.		2.
		72
Expenses at Sevor.		
Wadegaonkar. guard. 5 =		60
oil and incidentals		15
Wadale repairs &c.		54
	Rs	197

Tax. 21, 1852.

The actual expenditures will vary somewhat from the above approximation.

A. Hazen Treas.

Weight of the Bell. Stroke 521. lb.
cost 26 cts per lb. $135.46
stroke wheel &c 17.75 $153.21

School bell cost $7.80.

The Committee on Education in common schools and for Teachers and Catechists submit the following Report.

§1. In regard to the history of common schools, under heathen teachers, we find that such schools were early an object of attention in the Mission. Even before the first Missionaries were able to commence preaching ~~[illegible]~~ they had opened a school. In 1816 it is stated that "nearly 300 ~~[illegible]~~ heathen boys had been receiving instruction under their care." In 1818 there were eleven schools, with 600 regular attendants. In 1821 they had twenty-five schools — and from want of funds they disbanded ten of these containing 500 pupils. In 1823 again there were 26 schools with 1454 pupils. For a few years great sections seem to have been made in this department. In 1824, there were 39. In this year a girls school was opened under the care of a female. The number of schools was nearly as large at this time as at any subsequent period. In 1827 there were 10 schools for boys, and 10 for girls. In 1831 there were 34 schools containing 1940 pupils, of whom 455 were girls. In 1835, there were 40 schools, and 1620 scholars. About this time the system began

began to be extended in Ahmednuggur & vicinity. In 1837 we find this remark, "the system of schools was greatly extended." In 1839 there were reported 8 schools in Bombay, 4 at Ahmednuggur, 4 at Julna, 1 at Mahableshwar — 17 in all containing 822 scholars. The baptism of Vaikant and Narayan at Ahmednuggur had the effect of breaking up many of the schools.

This system of schools has been pursued to a greater or less extent in connection with all our stations.

§2. As to the results of all these efforts, we think a moderate estimate would show that at least 10,000 pupils have been connected with these schools. We cannot point to a single case of conversion from among all this number. Two instances of conversion have occurred among the superintendents and Teachers of these schools, and these are among our most valuable helpers at the present time. — We occasionally meet with those who were formerly pupils in these schools, while preaching in the villages. Often such persons are interested & attentive hearers, — and often

they are among the abusers of us and our work. The result seems to have been that these schools have failed of accomplishing except to a very slight extent what was hoped from their establishment in the way of influencing the people and gaining them over to the truth. From this result follows as a general rule, the inexpediency of employing heathen teachers in common schools.

The main ground upon which such schools are urged at present, is, that they are a means of communicating with the people — of forming some kind of connection with them — of getting a congregation. It is probable however, that in most cases, the missionary can secure a hearing for his message without the aid of such schools.

§3. The objections which are felt to the employment of heathens as teachers of common schools would not lie against the employment of Christians. We have much to hope from such efforts, where a decided Christian influence is exerted upon the children, and upon all connected with them.

The experiment is but a recent one in any of our stations. In the case of schools for Mahar children at Ahmednuggur and the outstations connected with Ahmednuggur, they are exerting a decided influence in favor of Christianity — not only by direct teaching but by bringing persons, old and young, to listen to the preached word on the Sabbath. If teachers can be obtained for these labors, and funds supplied, we think such schools would be of service at all our stations.

In regard to schools for converts and their children, we remark, that in general we do not recognize the claim that the children of converts should be educated at the expense of the Board. They are bound, as Christians, to educate their own children to prepare them for their station in life. But in the present state of abject poverty on the part of church members it is necessary that the Mission should incur the greater portion of the expense.

It is important that converts should be able to read the Bible for themselves in order that they may feed thereupon and grow thereby. Their children should be able to write and keep simple accounts & a little knowledge of Geography is of consequence. This instruction

should be given them in their villages near their own homes, when there are persons enough in a place to allow of opening a school. The principle is to educate at home so far as may be the minimum of scholars warrant incurring the expense of a teacher would, in the judgment of your committee be about ten. In many instances persons from neighboring villages would unite in one school. Christians should be instructed, that it is their duty to aid in bearing the expense of all schools established for their benefit, and to assume the whole expense as fast as they are able to do so.

~~[illegible]~~

§4. Persons who place themselves under Christian instruction should have opportunities for learning the truth, and for having their children instructed, especially in the Bible. When schools are established

for such persons there seems to be no good reason why children of other persons may not attend — they conforming to all the rules of such Christian school, and studying with the other boys. The only limit necessary would seem to be that of the strength & time of the teacher. It would seem to be an important means of communicating truth to the minds of the parents and leading them to yield to the claims of the gospel. The objection to allowing such children to attend the schools is, that we provide the schools for persons who place themselves under our instruction, and if we admit others, the inducement to become connected with us is so far forth weakened. If we admit the children of heathen and christian parents alike, then there is no inducement for the heathen to forsake his gods in the fact that his children will be instructed in the Christian school. — On this we would simply remark that we wish no converts to come to us without the inducement of any worldly motive. And to receive such schools to the children of persons who formally placing themselves under our instruction might prove quite a strong worldly motive. We desire to bring as much spiritual influence to bear

upon the heathen as possible. "Faith cometh by hearing" and we cherish the hope that all such schools will prove a means of leading men to Christ. Should the admittance of children of heathen parents be found not to work well, the practice could readily be terminated at any time.

§5. One of the most important objects of a Missionary is to secure competent native assistants as early as possible. To provide for the Christian schools mentioned in the preceding section, we need a supply of teachers constantly increasing as God shall give us success in the work. We also need Catechists. It is found that some of the earliest converts of a Mission, though they be unlearned, and of no esteem in the eyes of the world, yet prove most valuable helpers. These men need knowledge of the things of Christ, they need a familiarity with Scripture and some training in the manner of making known the truth to men.

The first Assistants and Teachers will need to be taught almost exclusively by the Missionary, for he has no one to teach them. He has their training as it were in his own hand. He will take them

with him, to his preaching places, and at his tours. He will converse with them familiarly and freely upon the truths they read. His teaching should be mostly from the Bible itself. The knowledge of other related things can be communicated, as may be requisite. In case of hopeful conversions of persons who have such natural abilities that they afford a hope of being qualified for preachers and pastors, a more extended training will be required. They should be put upon a course of study.

In process of time, we look, with the blessing of God for results which will demand more training for assistants and teachers than the missionary himself has time to give. There should be provision made for a school for Catechists and Teachers as soon as there are proper candidates for such a school. They should be trained in the common branches of study. The Biblical element however should be the most prominent, and the training should be thorough in the Scriptures. One important object in bringing young men into such a school, would be to develop, and strengthen their Christian character, to enable them to face the difficulties they will meet when placed by themselves away from the station where Missionaries reside and Christians are found — the leaders of the flocks.

How many such schools there should be, and whether more than one in connection with any Mission must be left for future circumstances to decide. All we wish now say is. there must be adequate provision for the education of Catechists & Teachers in every Mission.

The circumstances of most, if not of the entire body of these converts, render it necessary that these men be supported while pursuing their studies. They have no opportunity of laboring to furnish their own support, only so far as they may labor for the Mission. If they have had property before their conversion, in almost every case in the higher castes that will be taken from them on their conversion, and they left destitute. The expense of supporting these men will necessarily fall upon the Mission, and provision should be made to meet it. The expenses of individuals vary very much but each individual will require from two to five rupees a month for support alone.

§ 6. Persons ~~W~~ admitted to such schools should give credible evidence of piety, where they are to be trained for Christian service in the Church & the Mission

There may be also instances of children of converts, youth of promise, who do not as yet give satisfactory evidence of having met with a change of heart, whom it is important to bring into such a school as is here contemplated. Such youth are the hope of the church. It is eminently desirable to place them where they will be brought directly under the influence of the truth, and be in a situation to aid the work of the Mission should the Spirit of God operate in their hearts. In such cases more a less expense will be necessarily incurred; but it should be strictly watched and guarded by the Mission. A limited sum only should be at the disposal of the Mission for this service as a temporary income. Should any pupil in such a school prove unworthy or unlikely to be of service to the Mission his support should cease at once.

§ 7. Such a school should be under the supervision of some missionary. Our native pastors will naturally take care of the ordinary parochial schools. The care of a higher school, and our intended for Catechists and Teachers will come upon the Missionary. How much time it would be important to devote to it, it is

impossible to determine. As a general thing the exposition of Scripture would devolve upon the Missionary and he should aim to develope the scriptural ideas in such a form as would be readily retained in the mind. and thus the young men be prepared to make use of the same Scriptures in teaching others.

§8. Your committee see no reason for the study of English in such schools at least in the Deccan. They should be strictly vernacular schools. ~~In cases where the study of English is desirable it should be provided for elsewhere.~~ Our ordinary Catechists and Teachers are to be employed in labouring for their countrymen — in using the Marathi language. It is important that their training should be in the vernacular.

§9. It is important that the wives of Pastors, of Catechists and Teachers receive an education above what can usually be obtained in the common village schools. Hence a school for girls becomes necessary when the converts are multiplied. In some cases it may be important to bring in the wives, or those who are the wives of persons studying in the school contemplated in Sect 5. and give them similar opportunities in a school adapted to their special circumstances.

Pastors & Catechists.

Additional 1852.

The expense of supporting girls in such school should in all cases be very small. In most instances it would probably be found that little expense additional to the support of the husband would be incurred.

§10. Some Committee see no call for Boarding schools at any of our stations for objects additional to those mentioned above. In case of orphans providentially thrown upon the care of the Mission, it is not well to ~~seclude~~ isolate them in a Boarding school. They should be connected with some Christian family, and generally the Mission should not incur expense for their support - unless they come under the rules for the schools for Catechists, or their wives. If some special cases should still remain to be provided for they should be regarded as exceptional, and special grants obtained for any expense incurred.

Respectfully submitted.

The Committee on Estimates and Appropriations; after consulting with the Deputation respectfully report

In preparing estimates it should be the object of a Mission to lighten the labor of the Prudential Committee as far as may be. Often the simple statement of a specific want is sufficient to secure the needed appropriation. The Prudential Committee have only a limited sum at their disposal. They wish for minute details, and should have the whole ~~[illegible]~~ classified and footed up in such a manner that they may understand each part readily. Details should be presented of the salaries of each missionary, and all the items of allowances:— The wages of each native Pastor, Catechist and Teacher should be inserted opposite his name under different

heads, and properly footed up:— The cost of each School:— Buildings of all kinds; rents, and repairs, and in reference to each separate house should be specified:— and so far as may be the details of other anticipated expenses such as Traveling Tours, and the like.

With such details the Committee can check an account and can more readily judge in regard to the items to be reduced where reductions are indispensable. When new appropriations are asked for the explanations should be full and minute. All these details should be so carefully written out that mistakes need not occur in copying at the Missionary House.

Your committee deem it important to say that when a specific appropriation has

been made the sum should not be exceeded.

If it becomes necessary to incur additional expense the consent of the Prudential Committee should be first obtained. If in special cases which it is impossible to foresee, an appropriated sum has been overrun, the facts should be stated at once to the Prudential Committee and a grant asked for.

Where an appropriation has been made for any specific object and not expended in that year, the appropriation is regarded by the Prudential Committee as having lapsed. And no part of an appropriation made for a specific object is to be diverted to another object. In dealing with business men we cannot be too particular in attending to these matters.

Which is respectfully submitted.

A. Hazen,
Chairman.

Sacramento,
1857.

Appropriations for the Bombay Mission for 1855.

Salaries.	Rs.	
Mr. Hazen - 4 children -	2640	
Mr. Fairbank, nine months,	1026	3,666
* Native Assistants.		382
Pundits & Writers,		360
Two Boys' Schools now in the Seminary Building for five months,	110.	
One Boys' School with Christian Teacher,	98.	
Two Girls' Free Schools with Christian Teachers,	200.	408
Educational Institution for five months,	1,250	
Taxes & Repairs,	310	
~~House Guard,~~	48	
Removal of Mr. Hazen to Bombay,	100	
Village tours,	50	
Estimated Exp^s on account of Mrs. Hazen's health,	375	
Mr. Fairbank's Voyage to America,	1,000	
Medical Attendance & Medicine,	250	
Library, its removal, binding, &c.	100	
Chapel & Burial Ground,	150	
Printing for the Mission,	1,250	
Incidentals, postage, etc.	50	
& of Preaching Places,	300	
Rs	~~10001~~ 10,049	

* Rs. 63 for Shadoo, but in the belief that he ought to return to the Ahmednuggur Mission.

1855.

Appropriations for the Satara Mission for 1855.

	Mr. Wood	Rs. 1800	return
	Mrs. Graves	720	600 50
	" " House Rent	300	0
96	Native helpers	300	96
	Travelling & Tours	400	200
	Education	600	0
	Pundit	240	0
	Printing & Books	100	0
	(Rent & Repairs)	250	0
	Incidentals	200	0
		Rs. 4910	

Appropriations for the Kolapur Mission for 1855.

Mr. Wilder	Rs	1920
Rent & Repairs		500
Pundit 240 Books 200		440
Travelling		100
Native helpers		250
Free Schools		500
Preaching Tours		150
Chapel ~~Rent &c~~ Sentry,		80
Medical attendance		150
Incidentals		50
	Rs	4140

Appropriations for the Ahmednuggur Mission for 1855

Mr. Ballantine	Rs	2340	
" Munger		1740	
" Hazen		2220	
" Bissell		2100	
" Barker		1740	
Miss Farrar		732	
Native Assistants		2628	
Pundits		600	
Parochial Schools	Rs	1250	14,100
Miss Farrar's School		400	
Other Girls School		350	2,000
Repairs House Rent &c			1,300
Preaching Tours		700	
Travelling		300	1,000
Out-Stations			250
Medical Attendance			400
Miscellaneous			140
Printing			1000
Building House at Newasse			2500
		Rs.	22,690

Appropriations for the Bombay Mission for 1855.

Mr. Hume	Rupees	1368		
" Fairbanks		1368		
" Bowen		~~1368~~		
" Firth		~~1200~~		
Native assistants		300		
Pundits & Writers		480		6084
Boys Free Schools		400	300	
Girls do. do.		400	200	
Female Boarding School		1300	0	2100
Colporteurs		400	0	
~~Rent~~ Taxes & Repairs		700	400	
Journies & Tours		250		
Medical attendance & Med.		250		
Library		~~150~~	100	
Chapel & Burial Ground Expenses		150		
Printing Works for the Mis.		2000		
Incidental Postage &c		50		3950
1250 New Educational Institution				3000
Preaching places unto 300.	Rs.	15.134		

Return.

Resolved by R. Sebastian
June 16 1888

[Remarks at the Church meeting. Friday Dec. 1st 1854.
after reading the letter from the Eliot Church. & after remarks
by Mr Thompson]

Ram Krishnapant.

My Christian Friends,

Were you to sit here till midnight it would not give time for the expression of the thoughts suggested by the letter which has been read. Here we have a manifestation of the effect of Christianity. We have an evidence of the truth of this religion. These men send a distance of 15,000 miles to inquire for our welfare — they send to bring us from our darkness. They manifest that love which is the product of Christianity alone. Do men generally act in this way? Why do these men send money so far? and send to such poor and degraded ones as our countrymen? They get no gain. It is as if a man sent seed to be sown in a far distant land, for cultivating a field. or, as if he had sent away his children to go and take measures for themselves, and then sent to see how they are flourishing, or how the children prosper.

But do these men gain anything? Is there any worldly advantage? Is there any happiness so

far as this life is concerned? They send away dear friends — the pastor, upon whose lips these people have hung — & see how we are improving the advantages we have received. How dear this pastor & his people, and they send him off as! Have you ever heard of any such thing among other people? Has such a thing even happened among Christians? These things should stir us up, such love should animate us. How should we "spend and be spent" to promote the cause of our Savior! Let us renew our devotion to this work

I propose that an answer be written to this letter.

Harifpat.

My Christian Brethren.

The thoughts crowd upon me, as I have such a letter as this. Time fails to express what I wish to say.

To what shall I compare this letter? No figure is equal to it. It is the mind of Christ, who being in the form of God emptied himself for us sinners. — Who are we that we should be objects of such love? Far off, wandering in darkness — upon us is this love exercised — How should we be incited to put on Christ, as a garment to grow up in him, built on this same foundation.

Why have these Christians begun this work in our land? They are influenced by the Spirit of Christ. He is "the root out of dry ground," but it has now grown, and is growing in the world, and among the heathen. — Why have these men come here? They have come to see the fruits on this tree. They have come to see what fruit is shown in our lives. They collect fruit, yet not for themselves. The fruit

they gather is for Christ. Do we show this spirit?
Do we manifest <u>love</u>? such love as this, do we
show the spirit in all we do, for Christ? Are our
labors manifestations of this Spirit of Christ?

Mr. A. C. Hartman
Advanced Meeting

~~[illegible]~~ (No. 1)

Mr. Fairbank said & Dr. A., that Mr. Hume a very intense feeling of the high school & the Baptist mission, but ~~that~~ the existence of no feeling of insubordination to the Pres. Ad., whatever it might be; that Mr. Bower had intimated on a particular, that the school would go on if not sustained by the Board, either by contributions in America, or Burma; that Mr. Bower would not baptize children, but had resolved to make objection to its being done by his brethren & its being sustained in the mission church of the mission; & that Bower, though he may speak in sudden impulse, does not act in them, & is very set when once resolved. That Mr. B. takes a deep personal interest in everything relating to the mission, except mere matters of finance. Mr. F. also ~~[illegible]~~ declared his conviction that it is desirable for the mission to resume the management

solution at no distant day, I
conversed freely ~~with~~ & pointing
towards a Pulpit.

~~Evening, Dec. 7.~~ (No. 5.)

Mr. Bowen declared ~~his~~
~~sen~~ himself very decidedly against
a vestry's building a worship
swelling house, except where
they could not be rented.

Dr. Anderson's Mem.
Conversation with Mr
Fairbank & Bowen, o
Bombay

Tenements.

	Number	Cost.	Cost of Repairs	Estimated Value	Remarks.
House in the Chapel Yard	15.	No data.	25	300	
The Mission House	6.	No data.	5	75	
Nurseries House (Mr Ballantines)	29		40	500	

The Inspection House in Chapel Yard.

No. of families 14	Persons	Mission support: adults	Mission support: Youth	Pay Rs: Adults	Pay Rs: Youth	Private servants	
Ram Kishna Pant	7	1		40			Preacher
Dajibas	3	1		10			Teacher of Boys School in City.
Maruti's	8	1	1	14	3		Teacher of Christian boys school.
Umajis	3					1	servant of Att.
Bhakiras	5					1	do
Aya's	3					1	do
Lallas	2					1	do
Lakshaman	2		1		3		studying in the school
Sagajis.	4		1		2		do, (one in the church)
Mukundas	4		2		4		do
Mahipati's	3	1		4			Teacher of school for Mahar boys
Sagajis	5						Supports himself
Mahadus	4	1		5			Bookseller distributor. The other 3 persons are his daughter in law & his 2 children.
Kamalabai.	1						Supported by her son in Bombay
No of families. 6							
Hariba	3					1	In W.P.B's service
Lakshuman	4					1	In Miss F's service
Jaba. or Govinda	2					1	do
Buttas	2					1	In W.P.B's service & Miss F's service.
Gawhaji	4						supports himself
Bhaji.	4					1	In W.P.B's service.
	19						

Non Mission Hindus in Chapel Yard.

Families.

	Persons	Mission support: adults	Mission support: Youth	Pay: adults	Pay: Youth	Private service	
Haripant's	10	1		40			Native Preacher.
Narayan's	2	1		12			Teacher of girls school.
Vishnupant	1	1		10			Native helper preparing to be a preacher
Gopal's	3						Supported by Poor House funds.
Bhagubai's	7	1	1	9	1		Catechist. A young woman in this family teaches women and children in the Chapel yards & receives one rupee a month.
Sakharam's	7						The father is Catechist at Dedgaum.
Lakhiram's & Ramdas.	6	2		15			R. is son-in-law of L. and is now living with him. both helpers.
Yesubai's.	5	1		6			Gyanu, son of Y. employed in the girls school. Yesuba is at Khokan
Harika	8		2		2½	1	Sadu of the boys school lives in this family, and one girl is assisted in the girls school at an expense of one rupee. The father is in the Ballantines service.
Bhagaji's	3.						Supports himself.
Mohana's	3						Supported by Charity.
Bolhaji's	4		3		2		Three children in the school, aided.
Bhikaji's.	6	1		4			Father lives in Khadambe. Night guard of the premises.
Nagaba's.	6					1	Servant of A.B.
Vithuba's	5						Supports himself.
Chimaya	2					1	Servant of A.B.
	78						

Christians Home. (Mahar)

Families (continued)

	Total	Mission Support: adults	Mission Support: youth	Wages: adults	Wages: youth	Private servants	
	78						
Mahadu's.	9					1	Servant of A.H.
Mallaba's	2						Supported from Poor House funds.
Tukaram's.	11		1		1		a boy in the school. father supports himself.
Parichaam's	5.			1			Poor house servant, has charge of that and has one rupee for mission errands.
Yesabai's (widow)	5		3		4		Monitor in the girls school, Rs 2. and two boys in the school. Rs 1 each.
Damaji's	4		3		3		Three boys in the school. Father lives at Kareegaum.
Sawasa's	2	1		1			Teaches the women in the Bible yard. cost one rupee.
Bhuza's	8	1		5			Broke seller.
Bhika's.	2	1		5			Teacher in the boys school.
Dankur's	5						Supports himself.
Lalla	6		2		4		Two boys in the school.
Tukaram.	6		2		3		Bell ringer in boys school. Member of the church. one girl in the school, also aided, a neice.
	143						
Total	216						

on Religious Compounds

Ahmedunggur.

Rec^d Dec. 5. 1854.

Questions relating to the Common Schools

Bombay Nov. 4th 1854.

1. How long since such schools, under the care of this Mission, were established? 1814.

2. What has been the number of them, in succeeding years, to the present time? In 1818-11 In 1830-17 for boys - In 1836-17 for boys (in some of which were girls) & 13 for girls - 1849-6 for boys 1854 17 for boys & 8 for girls

3. What has been the annual average attendance, to the present time? In 1818-600 - In 1820-1000 - In 1823-1300 - In 1829 1500 boys & 500 girls. In 1836 1200 in all. In 1848, 300 boys & 50 girls In 1854. 125 boys - 30 girls

4. To what caste or castes, have the pupils chiefly belonged? Cultivators - Carpenters. Blacksmiths & other Sudras - a few Brahmans

5. What has been the proportion of males & females among them? Usually 5 or 6 to 1

6. What has been the course of instruction? Elementary in Arithmetic, Geography. History. Astronomy - Writing Carpentry Portions of Scripture & Compends of do - Poetry & Ethics.

7. By whom & to what extent has religious instruction been given? By men in superintendence of the schools under the mis.s & to a large extent by the mis.s - On the Sabbath for many years have been collected in a sabbath school

8. What has been, & now is the professed religion of the teachers? Hindu

9. What has been their pay? 15 to 20 Rupees per month. Usually about 10. — Besides, Rent of the school houses @ 1 to 3 Rs per month - The superintendent has usually been a catechist who would spend an hour in the schools each day.

in Mar & Ban Kadey
be estimated

10. How many of them, while acting as teachers, have been hopefully converted? None that I have been acquainted with.

11. How many of the pupils while connected with the schools, have been converted? I am not aware that any one has

12. How many of the teachers & pupils, have become converts subsequently to their connection with the school? I am not aware that any one has.

13. What modifications have these schools undergone since their establishment? They have been on the same general principles from the

14. How do they compare with similar schools, if any, under the care of other missions in this place? They are similar

15. How have they been regarded by the native community? As a boon

16. How much loss would the appropriate work of the American Board suffer, by discontinuing these schools? Very little. The workmen in the pieces have mostly been educated in our common schools. Now there is no difficulty in finding boys who are fit to become workmen in any number they may be required.

Questions Relating to the Girls' School.

Bombay, Nov. 4th 1854.

1. When & by whom was the School established? (Perhaps Miss Farrar can state)

2. To what class or classes have the girls chiefly belonged? Portuguese. Some Cultivators - Indo Britons & low caste Hindus.

3. What has been the average number in each successive year to the present time? 20 to 25 for 8 years past

4. What has been the extremes of age, & the average age? 5 to 20 - Average ten. I d. judge.

5. What has been the longest, the shortest, & the average period of connection with the School? There are girls in the school who have been only 2 - 5 years in it - I find Martha was 11 years in the School - Sarah was Frances has been in school 10 years. Twelve of them are the same number.

6. What has been the average cost per an. of each pupil, & from what sources have the funds for their support been derived? - Including all expenses, not far from 50 Rs. - Many donations have been rec. as gifts to the School. Some money has come in for work - Balance paid by Mission.

7. Who have had charge of the School? (Miss Farrar?) (Mrs Allen?) Mrs Agnetta Sebastian was assistant teacher from 1848 to 1854 - She died in July 1854. - She rec. 18 Rs a month & a house. 1848 to 1854 Mrs Hanna.

8. How much time daily has been devoted to Farrar or Mrs Hanna & other work

9. What has been the course of instruction & the method of teaching? Elementary instruction through the Marathi. English. Religious instruction principally – Sewing &c

10. How far has the English language been taught, & been used as the medium of instruction? As far as it could be intelligibly.

11. What proficiency has been made in the vernacular? All the pupils can ans. the questions asked them either in Hindustani or Marathi as well as in English

12. How many conversions have taken place in the School? & to what instrumentality are they to be mainly ascribed? I am aware of eleven who joined the church within the ten years past.

13. What has been the subsequent history of those who have left the School Several are in stations of influence. Their has to my knowledge turned out badly.

14. What disposition would be made of the girls, in case the School were discontinued?

Some w.d go to their family relations & friends – Eight or nine w.d go to Mrs J. M. Mitchell's School of the Poona Fem Ch. Miss.

The whole cost of the School was in 1842 Rs 560. – 43, Rs 491 – 44, Rs 548 In 1845. Rs 585 – 46, Rs 793 – 47, Rs. 919 – 48, Rs 945 – 49, Rs 1186. 1850, Rs. 1177 – 51, Rs 1144 – 52, Rs 1200 – 53, Rs 1383.

25)1383(55
125
133
125
8

ORIGIN AND EARLY EFFORTS

IN THE CAUSE OF

NATIVE FEMALE EDUCATION IN BOMBAY.

[Reprinted from the Bombay Guardian of Dec. 18th 1851.]

We beg to direct the special attention of our readers to a letter, in another column, relating to the "origin and early efforts in the cause of native female education in Bombay." The letter is on a highly interesting subject; it is a simple statement of historical facts, and it is subscribed by the writer's own name—a name which will be regarded by all as fully vouching for the truth and accuracy of the statements. We feel under much obligation to our correspondent for placing this subject in a true light. It appears, then, after all that has been said and written by some who have claimed for themselves the merit of being the originators of native female education in Bombay, and who have ignored all previous labors by other parties in this great enterprise, that as early as March 1824, the first native female school in Bombay was established by the American Missionaries, and that within two years from that time, the number of their schools had increased to 10 and the aggregate number of pupils in attendance on them had risen to 340. It appears, also, that the children attending these schools belonged to all the different castes of native society, high as well as low, and that the subject of native female education, in consequence of the success of these schools, excited considerable interest in the minds of many of the most intelligent members of that society. It appears, finally, that these schools attracted the attention and received the cordial and efficient support of the highest and best members of the European community—the Governor, the Chief Justice, Members of Council, the Archdeacon of the Diocese, and Ladies of rank, supporting them by their presence at the examinations and by their pecuniary contributions;—a support which, so far as we are aware, few native female schools have enjoyed since that time. These schools continued in full operation and efficiency under the same management until circumstances rendered it necessary to limit their number, and to allow other laborers, who had entered in, to build on the foundation that had been so well laid.—*Editor of the B. Guardian.*

To the Editor of the Bombay Guardian.

SIR,—In our late conversation you expressed a wish for more particular information concerning the origin and early efforts in the cause of native female education in Bombay. I have accordingly prepared the following sketch, which, if you think it possesses sufficient general interest for the public, you can insert in your valuable paper.

So far as I can learn the first school exclusively for native females in Bombay, was commenced in 1824 by the American Mission. In a joint letter dated in August, the Missionaries say:—

"In March we had the very great satisfaction of establishing a female school. This is the first school of the kind we believe on this side of

American Mission Press:—T. GRAHAM, Printer. 1851.

India, and it seemed quite beyond our expectations. As soon as it was established, two pious ladies heartily engaged to defray its expense."

At the close of 1825 the number of females in the Mission Schools was 75. In a communication from the Missionaries to their Society dated in August of 1826, they say :—

"It gives us much pleasure to state that a good degree of success has attended our efforts to get schools for native females into operation. We have now 9 such schools, which are attended by 204 scholars. Among these are several daughters of brahmuns and many others of high caste. They are taught reading, writing and arithmetic; and they commit to memory the Ten Commandments and a Catechism prepared for the purpose. About 80 of these females have learned to write. The sum of 707 rupees has been recently received here for the support of these schools."

The number of schools appears to be large when compared with the number of scholars, but several of the schools had been recently commenced, and they had to encounter strong prejudices. Subsequent statements shew an encouraging increase in the number of scholars. At the close of 1826 the number of female schools was 10, and the scholars had increased to 340. The subscriptions for their support also were much increased before the close of that year. I know not that I can better describe the state of these schools for the 2 or 3 subsequent years than is given in the following extract, which is part of a note in a printed statement of the Mission for 1843-4, and which was inserted in the *Bombay Witness* and in the *Oriental Christian Spectator*.

"In the Report of the American Mission for 1826, it is stated that the number of female schools then connected with the Mission was 10, and the number of scholars in attendance was 340. The amount of donations and subscriptions received that year in Bombay and its vicinity for the support of these schools, was Rupees 2,032.

"The writer of this note became connected with the American Mission (which was then the only Mission in Bombay) in 1827. The Mission had at that time 10 female schools, containing more than 300 scholars. As he felt much interest in these schools, he often visited them and saw their state; and he believes that as large a proportion of them were able to read, as could usually be found since that time in the female schools in Bombay. The sum of Rupees 1,880, given that year in this Presidency for their support, shews the interest that was felt in the cause.

"These schools continued, without any considerable change, through the year 1828. At the meeting of the Bombay Missionary Union in October of that year, there was a public examination of these schools in the chapel, and 9 teachers with more than 300 children were present. The examination was attended by a considerable number of gentlemen and ladies. In an account of it, published soon after, it was stated that "50 of the girls could read the Scriptures with readiness, and could write what the native population generally consider a fair legible hand."

"In the Report of the Mission for 1829, it is stated that the number of female schools had been increased, and that the number of scholars exceeded 400—"Of whom 122 were readers;—all of these had committed to memory the Ten Commandments, and the greater part had committed a Catechism comprising a summary of Christian doctrines and precepts; several had committed Watts' Second Catechism, a few chapters of the Gospels and some Christian hymns; all could write a fair legible hand, and a few had attended to the simple rules of arithmetic."

It is not improper to remark that in the years abovementioned, viz.

1826, 1827, 1828 and 1829, the American Mission was the only Mission then established in Bombay. The missionaries of the Church Missionary Society were then at Tanna and Bandora in Salsette. Dr. Wilson did not become resident in Bombay until near the close of 1829, and did not commence any female schools until some time in 1830.

The state of these female schools continued in the succeeding years to be equally encouraging and satisfactory. At the annual examination in 1830 in the chapel, "230 girls, principally of the higher classes, were present." The examination embraced reading in the Scriptures and other books, and the meaning of what they read. They were examined in a historical and also in a doctrinal catechism. One class, including the more advanced girls from the different schools, was examined in a short system of geography and astronomy. Specimens of writing and needle work were also exhibited.

An account of the examination in 1832 appeared in a Goojrattee paper, called the *Bombay Hurkaru and Wurtuman*, then edited by a Parsee gentleman. And the following translation of the article in English and Marathi, was published in the *Durpun* :—

"There was an examination of the native girls' schools at the missionary chapel, on Thursday, the 20th ultimo, at which other engagements prevented us from being present. We subjoin an account of the examination, translated from the Bombay Hurkaru and Wurtuman. 'Last Thursday there was an examination, at the American Mission Chapel in Bhendy Bazar, of the schools for Hindoo female children. Many European ladies and gentlemen were present, and we also attended. At 11 o'clock, the children were examined in Mahratta, which they read fluently. They answered questions promptly, and sung a Christian hymn in a tone of pleasure seldom exceeded even by English children. When the examination in reading was concluded, the girls' needle-work, the stockings they had knitted, and embroidery work which they had made up, were exhibited and inspected. On examination, these appeared equal to work of the same description performed in England. There were children's woollen stockings finer than those made in England. The ladies present praised the children, and also the lady who had instructed them.

"The children having learned so much during the short period of six months, every one present felt convinced that they would soon learn many other useful acquirements. We forgot to mention above, that the handwriting of the children at the school, was so neat as almost to pass for lithography."

In subsequent years, changes in the Mission, occasioned by the death of some of its members and the ill-health of others, made it inconvenient to superintend so large a system of female schools, while the establishment of other Missions in Bombay made it proper to discontinue or transfer to other missionaries the schools which were in their immediate vicinity. For these reasons the number of female schools was diminished; yet the Mission has always had several such schools and has always regarded them as an important part of their operations. The Mission has 5 such schools at the present time.

Mention is made in the above notices of these schools that some of the girls learned needle-work, knitting, &c. These branches were taught in the houses of the missionaries, where the larger girls from the different schools assembled one day in each week for instruction in such things. And the girls as well as their parents were

much interested in such acquirements and accomplishments. A native gentleman—one of the best educated and most respectable in Bombay—who had examined specimens of such work, whose daughters had learned to read but lived so far from the houses of the missionaries that they could not conveniently go there, was so much interested that he told me he would give Rs. 40 per month to any one I would recommend who would come to his house and teach these branches of female education for one hour daily for a few months. His intention was to have a class, including his own daughters and some of their friends belonging to other families in the neighbourhood. In this way he hoped to encourage the children, to interest the feelings of their parents, to remove the prejudices of some of his friends, and to extend and perpetuate in their families the skill and knowledge thus acquired.

The abovementioned facts show that native female education is not of so recent origin in Bombay as some who have lately arrived in India suppose. It is now more than a quarter of a century since female schools were commenced.—Nor were such schools a failure. More than 20 years ago, and for several successive years, there were 10 female schools, containing from 300 to 400 scholars.—Nor were these scholars wholly or chiefly of the low castes or classes. I remember some schools in which nearly all the girls were of brahmun and other high caste families. They generally belonged to families who lived near the school rooms, and taken collectively, they were a fair representation of the different castes or classes which compose the native population.

The liberal donations and subscriptions received in Bombay and Western India for these schools, shew that much interest was taken in them. In one year Rs. 1,880 were received, and in another year more than Rs. 2,000 were received. Among the donations for these schools was one of Rs. 500 from the Hon. M. Elphinstone, then Governor of Bombay. And I received one donation of Rs. 300 for the same object from Sir John Malcolm, who succeeded Mr. E. as Governor of Bombay.

The public annual examinations of these schools were attended by many English ladies and gentlemen, as well as by well educated and highly respectable natives. At different times at these examinations I saw Lady Grant, wife of Sir Robert Grant, then Governor of Bombay;—one of the Secretaries of Government;—the late Bishop of Bombay (he was then Archdeacon);—a Chief Justice of Bombay;—and a Member of Council, who was subsequently Governor of Bombay.

The changing state of society in this country is so great that it soon removes from view and often effaces from remembrance many events and actions of great personal and general interest. And so the arduous labors, the persevering and ultimately successful exertions, and the generous liberality of some who have entered into their final rest, as well as of others who, on account of ill health or the increasing infirmities of age, have retired from these busy and bustling scenes to their own country, are soon nearly or quite forgotten. Thus the origin and early efforts to promote native female education in this city appear, from some recent proceedings and reports communicated to the public, not to be known to some who are now engaged in this noble cause.

Yours truly,

Bombay, Dec. 13th, 1851. D. O. Allen.

& Girls' School,
Bombay, Nov. 7. 1854.

Members of the Mission Church in Bombay

Persons of European extraction, all of whom have died or removed their connection 15.

Members of Girls' Boarding Schools

African	4	
Armenian	1	
Portuguese	5	
Marátha	1	
?	6	= 17

Others. Good caste Hindus Bráhman 2
Parbhu 1
Marátha 3 = 6

Mahar		8	
Portuguese		6	
Indo Briton		2	
?		2	24
	Total		56

There are 6 of the church who are not from other churches; Mahábaleshwar 2
Satára 1
Cochin 1
Nuggur 2
Total 6

Ten of the church, at least, are from the Dekhan

Of these new members, there are resident in Bombay 17
elsewhere 4
Total 21

Mary Conway
June 4. 1852

S. B. Fairbank's Balance Sheet Dec. 1853

By Cash on hand Jan 1.	Rs 184.8.2		
Receipts for furniture sold	67.3.0		
Collections of balances of a/c's due on Jan 1 by members of Ahmednuggur Mess &c	270.6.0		
Salary & allowances	2268.0.0		
	2790.1.2	=	2790.1.2
To Balance due Mess in a/c Jan 1.	190.15.1		
Cash deposited with you by Month-ly Concert in 1852	151.3.6		
Expenditure in 1853 –	2186.4.0		2528.6.7
Balance in hand of S.B.F. by this a/c without dist			Rs 261.10.7
But by a/c rendered sanctioned in B. Town	641.8.2		
& has in hand only –	314.14.3		
& therefore owes a balance of –	Rs 326.9.11	=	326.9.11
So that there is a loss to Mess of by some mistake in Printing office accounts!		Rs	588.4.6

Accounts.

1855.

Wm R. Bentley
Lewin Jan. 13/55.

It is possible that the question may
be in some minds, whether the matter
now under consideration is not one in
which the infirmary should be left by the
Board to act, solely or his own discretion. But
here a distinction of importance should
be made. The Board may not enact, that
convert shall be debarred from church
membership, in a slaveholder, to the infirmary
with evidence of piety, ~~provided he be~~
~~a slaveholder~~. This is a point and prop-
erly within the discretion of the Board. Christ
has commanded his ministers to baptize
those they believe. Nobody, not even the Right Rev-
erend Bishop, has the right to interpose to
prevent the administration of what are believed
to be converts to the ordinances of
the gospel. But the question of our approb-
ation of funds, rests on a different basis.
Here the responsibility of the Prudential
committee is perfect. It is fully within
their discretion, may they and bound,
to judge & decide, whether any
part of the funds committed to them
shall go for the support of converts & in-
quirers. They may not decide whether
individual shall be received to or de-
nied from the ordinances of the gospel; but
they may, they must judge that on the
propriety of supporting that individual,
or before his reception to the church.

Opinion on Committee
Responsibility.

Dec. 14, 1854.

In Exec. Meeting of Nat. Al

The Committee on "Salaries" respectfully submit the following Report.

The missionary work is one of self denial & the salary of the missionary is not designed to enable him to live in ease and luxury, or to allow him to make provision for the future. It should be sufficient to supply his wants & enable him if economical to live without embarrassment or great anxiety respecting himself & family, so far as the present is concerned.

It is plain that salaries must vary much in different places & under varying circumstances. They

must, generally speaking be higher in the city than in the country & higher in the larger towns than in rural districts. But in specific cases there may be peculiar circumstances that will greatly modify such a general rule -

Your committee do not deem it necessary after thus stating the general principles that must control in determining the amount of of missionary salaries, to go into details. These will vary considerably even in the different parts of the Marathi country.

Report on Indians

Tracts & Books

Your Committee on this subject find little occasion for any extended report.

We recognise a judicious circulation of religious Tracts & Books as a very valuable auxiliary in our Missionary labors. We could not dispense with them without greatly diminishing our usefulness. Tracts & portions of Scripture often carry the gospel message where the Missionary is never seen & cannot go, & repeat it from day to day to those whose attention has once been aroused.

We have reason to be thankful for so good a variety of Christian Tracts & Books as we now have in the Marathi language. Still our vernacular Christian literature needs to be greatly increased, & the translation & compilation of Christian Tracts & Books is a work which must not be lost sight of or intermitted.

Every Missionary should have some such work on hand to occupy the moments that can be spared from more direct & special Mission labors. Theological Text Books, a Scripture Manual, & suitable commentaries on portions of Scripture are much needed.

As to the manner of putting Tracts & Books into circulation, Your Committee think that much discrimination should be used. Cases may & often do

arise in which the gift of a Tract or portion of Scripture is not only justifiable & proper, but the withholding of it would be a serious error. In all cases of inquiry & a sincere desire to understand the Christian faith, we think they should be given gratuitously unless such person be able & disposed to purchase them. But as a general rule we strongly recommend the practice of putting them in circulation by sale. The annual receipts of our Marathi Mission for Tracts & Books sold, amount to some Rs. 500. As these receipts gradually increase they will become no inconsiderable item.

But the great argument in favor of this practice consists in the higher value Tracts & Books assume in the minds of the Natives when they are required to purchase them. While the practice of very liberal gratuitous distribution obtained they were often destroyed, & we have heard of instances in which they were collected together after the departure of the distributor & burned, thus increasing the prejudice against Christianity in the minds of all who witnessed or heard of the incident. An evil of such magnitude should certainly be avoided if possible.

In this connection we would be a testimony

to the value of our Mission periodical, the Dnyanodaya. Its circulation is yearly increasing, & it is believed to be effecting much good.

We submit to those who have it in charge whether it may not soon become a medium for communicating a larger amount of Bible truth & strictly Christian knowledge & literature.

Respectfully submitted

N. G. W.

Wm. J. Brooks.

Wm. J. Brooks.

Massachusetts Militia

1862

The Committee on Native Churches and Pastors
offer the following Report.

1. Every person who gives evidence of true repentance for sin, and faith in the Lord Jesus Christ should be received into the Christian Church. It is often difficult to determine in respect to particular individuals what constitutes sufficient evidence. Any thing which indicates that a man has forsaken his sins, that he loves the Saviour and desires to do his will and is willing to suffer for his sake, is important evidence. It should be remarked that we very rarely see such deep contrition for sin and such loathing of self on account of it among the natives of this country as is often exhibited among those who have known the Bible from their childhood. But when an individual manifests a love for the truth, a constant desire to hear and know it, an evident effort to do what is right, and that effort long continued, and especially when we see resistance to strong temptation, or stedfastness under opposition and trial, then we may have confidence that he is a true child of God. The knowledge of the great doctrines of Christianity may be very limited and yet a man be a true Christian. If he exhibit evidence of a change of heart, his ignorance of those doctrines should not be be a bar to his admission to the church. His knowledge or ignorance should be considered only so far as it is an evidence of conversion or otherwise. Distrust of the native character may sometimes prevent us from receiving individuals to the church who ought to be admitted. Distrust should not be allowed to prevail too far. There is danger

of this from our general feeling in regard to the deceptive practices of the natives. And yet on the other hand there may be too much credulity, and in consequence great rashness in receiving men to the church who are unworthy. It is well for the missionary to put a great deal of the responsibility of receiving members to the church upon the native church members. It will be found almost invariably to work well. The native Christians generally form a very correct opinion as to the character of those with whom they are daily conversant. A native pastor will often judge more correctly with regard to the character of a native candidate for church-membership than the missionary -

2. When several native converts at one station or in adjacent villages are in circumstances to meet together regularly on the Sabbath for religious worship, and are prepared to perform the duties of a church of Christ, they should be constituted into a church, and a native pastor or if no pastor is available, a native catechist should be placed over them. In ordinary cases it seems important that before such a church is formed, at least three adult males should be prepared to unite in forming the church one of whom is of sufficient intelligence and strength of character to act as deacon or elder of the church.

3. When a native pastor is placed over a church, the responsibility of the government and discipline of the church must rest upon him in connection with the church-members, and upon him also will devolve the duty of instructing his church and congregation in the truths of the word of God. At the same time he should be under the supervision and

care of a Missionary who should advise him in all difficult matters and should assist as far as seems to be necessary in the instruction and discipline of the church.

When a native pastor is not available for a particular church, a native catechist should be put in charge of it, whose business it should be to give religious instruction to the church, to watch over the conduct of its members and give information of any irregularities to the Missionary under whose care he is placed. The Missionary must act as pastor of the churches which have no native pastor, and must be responsible in connection with the native catechist and church-members for the discipline and government of the church. It should be his endeavour to prepare some one of the native converts to be the pastor of such a church as speedily as possible, and when in the view of the Mission such person is prepared to become the pastor of the church he should be ordained and the care of the church thrown upon him

6. The Mission have therefore this relation to the churches under its care. Each church is in the first instance constituted by the direction of the Mission, and a native catechist placed in charge of it, or a native pastor ordained over it, – and the salary of the catechist or pastor is paid at least in part by the Mission.

The relations of the Missionary to the churches which he gathers are these. He has the oversight of those churches which have no native pastor, and he is the adviser of those native pastors who are placed over churches. His aim is to bring forward the churches under his care to be independent self-sustaining churches as soon as possible; consequently he will continue

to perform the duties of pastor of any church no longer than is necessary. When acting as the adviser of native pastors, he will be careful to throw as much responsibility upon them as he finds they are capable of sustaining without injury to the cause. It would be far better that a native pastor should be left to make some mistakes in the management of his church, than that the Missionary should relieve him of too much of the responsibility.

5. Not only should the native churches be trained to be independent and self-governing, they ought also to be self-supporting churches. They should be brought out of their position of dependence on foreign aid as speedily as possible. At present the members of our native churches have having little property of their own, are unable to support their own religious and educational operations. But they should do what they can towards this object. They should contribute for the support of the ministry among them, and also for schools for the education of their children, giving liberally to both of these objects as God hath prospered them. At present although they may not be able to contribute much money towards the erection of places of worship, yet in the villages many may be induced to contribute the labor of their hands. Native Christians should by all means be trained to habits of systematic benevolence. They should also be taught their duty in respect to the conversion of the heathen generally, and the obligation resting upon them to contribute of their property for the promotion of this object. The native Christians at Ahmednuggur and Bombay have for some time contributed regularly for the support of Missions,

and have thus manifested their interest in the progress of the work of the Lord. They should be encouraged to do so more and more, and thus led on to the performance of all the duties of a church of Christ.

When a native church is fully prepared to sustain its own pastor and to support the educational functions necessary for the training of its own children, then it has passed the stage of infancy and is able to stand alone, and should be thrown on its own resources. The connection of the church with the mission may then cease without detriment to the cause.

6. Several reasons have combined hitherto to prevent the ordination of native pastors over churches in this field. Six years ago two native brethren were licensed to preach the gospel in connection with the Amoy mission. They might speedily have been ordained as pastors of native churches, but the importance of having independent churches formed in different localities and of placing a pastor over each church, was not then fully understood. The missionary acted as the pastor of the church and perhaps felt that the duties of instructing the church-members in the knowledge of gospel truth, and of disciplining and managing the church, were beyond the ability of the native preachers. Instead of bringing them forward to perform the duties of pastors and throwing responsibility upon them, he performed those duties himself and left them in the back ground. The native preachers themselves shrunk from the responsibilities of the pastoral office, and were at length induced with evident reluctance to come forward and receive ordination. They felt that they were unfit for such an arduous work as that of building the living temple of God.

It is our opinion now, that the system then pursued was not a good one, as it was calculated to keep the native churches too long in a state of dependence.

7. When native brethren are prepared to explain the Scriptures to the edification of their hearers, we think they ought to be licensed to preach the gospel, if in other respects their character is such as to render it expedient in the view of the mission. When thus licensed they should act as evangelists, preaching wherever the mission may direct. When the services of any such licentiate are required for a particular church, he should be ordained pastor over that church. In our opinion it is not best that natives should be ordained as evangelists. If ordained they should have a particular charge, and that charge should be a native church. Otherwise the ordination would give them merely the name of ministers of Jesus Christ without the responsibilities which should always accompany the title.

8. The education of ~~pastors~~ native pastors should be different according to their talents and the field of labor which they are expected to occupy. It will be well in many instances for pastors of churches in the cities or in important places to have such a knowledge of English as to be able to consult English commentaries and other English books. They should also have some knowledge of English science. In our large cities there are many intelligent natives well acquainted with English science and familiar with English works on various subjects, and it is important that our native pastors in those places should be prepared to stand on an equality with

this portion of the community and be able to meet those among them who are deists or infidels. It is desirable also that they should have a knowledge of the Sanscrit language that they may be prepared to answer the learned Brahman who opposes Christianity, and be able to show him from his own sacred books the absurdities of Hinduism and the correctness of the principles of Christian truth. The number of pastors who need such extended preparation for their work will of course be comparatively small. — Persons who are to be pastors of churches in country places, composed of members comparatively ignorant, do not need a knowledge of English science or of the English language. They should have a good knowledge of their vernacular, and should be prepared to explain the truths of the word of God in a satisfactory manner. Their education should have particular reference to this matter. Persons who are well acquainted with the Scriptures, who understand the great doctrines of the Bible, and are apt to teach, without any other literary qualifications, may, we think, be ordained as pastors over native churches formed in the villages, and may be expected to prove good soldiers of Jesus Christ. Between these two extremes there will be various grades of qualification, and each pastor should be placed over the church for which he is especially adapted by his talents and character.

9. The salaries of native pastors should be different according to their qualifications and their position. In general we think that those native pastors who are placed over churches in the cities and important places, should not

have more than 30 to 35 Rupees per month, including house rent, and those who are placed over churches in the villages from 10 to 15 Rupees per month. There may be situations also where a salary of from 20 to 25 Rupees should be given. These salaries will be sufficient, we think, to support the native pastors comfortably, and enable them to exercise the duties of benevolence and hospitality. These salaries are somewhat above the ordinary income of men in the same position in the native community, and we think rightly, as we should not approve of our native pastors living after the manner of the heathen, but desire to see them exhibit the fruits of the religion of Christ in the cleanliness, decency of apparel and order of their households. They should therefore have the means of enabling themselves to set an example in these respects, which their flocks may be recommended to follow. These salaries too, we think, will not be above the ability of the native churches to give, when they become prepared to support their own pastors. For their own respectability, we think, they will regard it as important to fix the salaries of their pastors as high as we have here mentioned.

10. It is our opinion that the native pastors should not be associated with the Missionaries in ecclesiastical bodies. There are many objections to such a course, and it has been found to be attended with difficulties in places where it has been tried. The business of the Missionary is peculiar. He is entrusted with the disbursement of funds for Mission purposes by the Christian churches of his native land, and he cannot

delegate that trust to others. He stands in a peculiar relation to the churches which have sent him out and which sustain him in the field, and to the Society under whose superintendence he labors. The native pastors do not come into the same relation to that Society. They work under the supervision of the Missionary, and are responsible to the Mission by which they are employed, the Mission being responsible to the Society. Of course the native pastors cannot act as members of the Mission. And whatever ecclesiastical body or bodies are formed by the native pastors among themselves, the Missionary should in our opinion remain unconnected with them. He may attend the meetings of their ecclesiastical bodies when he shall think it desirable, and advise them in difficult matters, but in general we think it will be found most expedient to have the native pastors to manage their ecclesiastical affairs ~~alone~~ for themselves. In this way they will become most speedily prepared for maintaining the institutions of religion independently of foreign assistance and their churches for becoming self governing and self-sustaining churches of Christ. The departure of the Missionary when that shall finally take place, will then be no sudden disruption of ecclesiastical relations, nor will it weaken the ecclesiastical body which the native pastors have formed.

11. The native pastors should often, we think, ~~be employed~~ be employed in home missionary labors, such as performing tours to the cities and villages around them and visiting places where large companies of natives resort. It will be of importance to them in preparing them for their own pastoral duties, enlarging their experience and extending their

personal influence, giving them a beneficial change of labor, exciting them to new efforts for spreading the gospel to the regions beyond their own immediate circle, and leading them to urge the duty of laboring and contributing for the conversion of their heathen country men upon their churches. In this way too the missionary will often receive valuable aid from the native pastors in carrying on his appropriate work of spreading the gospel throughout the country. Their peculiar adaptation to such labor and their previous familiarity with it should be made use of in this way, so far as is consistent with their duty to the churches under their care.

12. The native brethren, so far as our experience goes, are well adapted to the work of preaching the gospel. They are generally very fluent in the use of their own language, and they command attention by their free use of allusions to the customs and peculiar ideas prevalent among their own countrymen. In this respect no foreign missionary can ever hope to compete with them. Some of them are peculiarly happy in the use of figures in the oriental style, which always excite interest and impress the truth upon the minds of the hearers.

The preaching of our native brethren we regard as very valuable. That of the better educated native preachers we do not set behind the preaching of the missionary in any respect. They exhibit divine truth in its relations and apply it to the consciences of men, as well as the missionaries, and although deficient still in many respects yet we have no doubt they will continue to improve,

and we have reason to believe will become in the course of a few years far better preachers than any foreign missionary can hope to be in their language. We rejoice in this prospect and shall be happy to stand out of the way and let them take the place which God has assigned them. May they increase in numbers and influence while the missionaries decrease.

The first pastors of native churches in this country have indeed a noble work before them. God has given them grace and a glorious service, calling them to the office of the ministry, and thus placing them in circumstances where they can do much for the cause of their Master. They are to be the examples of future pastors in this land. The missionary is the instrument under God of bringing them forward and preparing them to stand alone without foreign aid. When this work is done, the missionary may well rejoice. He has his reward. He has introduced the leaven which will continue to diffuse itself till it has leavened the whole lump. And when that day shall come when the Saviour shall gather the fruits into his garner, then he that sowed and he that reaped, the missionary who commenced the work and the native pastors who carried it on, shall rejoice together.

H. Ballantine

Chairman of the Committee

Charles ~~[illegible]~~ J Parkes.

Mchratta Mines.

1858.

The Controlling object in Missions to the Heathen.

There are three facts which indicate the place which the conversion of Sinners should hold in the regards & purposes of those who plan and execute the work of Missions to the Heathen. 1. The first fact which I mention is this - The Conversion of Sinners engages the highest regards of all the inhabitants of Heaven. This object stands foremost in point of interest among all the revealed purposes of the adorable and ever-blessed Trinity. The Conversion of Sinners was the Controlling object in the mind of God, the Father, when He proposed to his well-beloved Son to become the Surety & Substitute of that portion of the Sinful race of man, which He had determined to pardon & save. The Conversion of Sinners was the Controlling object in the mind of God, the Son, when He Consented to this proposal of love & grace - when leaving the realms of purity and bliss, and assuming our lowly nature, He dwelt among Sinful men, and toiled & suffered, and prayed & wept - when in the garden of Gethsemene his Sweat was it had been great drops of blood falling down

to the ground - and, when, amidst the agonies of the Cross, He yeilded up his life. For this same object Jesus Christ now lives and reigns in Heaven, the exalted Prince and Savior & Intercessor of men. The Conversion of Sinners is the Controlling object in the mind of God, the Spirit, when he convinces the world of Sin, of righteousness & of judgment. The song which the angels of God sang upon the plains of Bethlehem indicates their interest in the Conversion of Sinners - Glory to God in the highest, peace on earth, and good will towards men.

2. The Commission which Jesus Christ gave his apostles indicates the place, which the Conversion of Sinners should hold in our regards - Mark 16. 15, 16. And he said unto them - Go ye into all the world and preach the gospel to every creature - He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

Mathew 26: 16-20 And Jesus came & spake unto them saying - all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the, and of the Son, and of the Holy Ghost: teaching them to observe all things

whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.—

Here are set forth the agency and instrumentality by which Jesus Christ proposed to accomplish the object of his mission — the setting up, and establishing of his kingdom among men. The agents are men of his own choice and preparation. They were chosen and prepared with special reference to the work appointed them. That work was preaching & teaching. They were to go into all the world, and preach to every human being, with the boldness and confidence of those who feel that they are the messengers of the King of kings and Lord of lords — with the felt assurance that go where they might, and speak to whom they would, there they had an absolute right to go, and to that person they had an absolute right to tell the wondrous story of redeeming love. And there, and then, they were to expect the manifestation of the presence and the putting forth of the power of their Lord & Saviour. It was in respect to this very thing — telling the story of the crucified and glorified Christ — the

publishing to few & many as the providence of God afforded the opportunity, the glad tidings of Salvation by the sufferings & death of the holy Son of God - that the promise was made - "Lo, I am with you always" and to the realization of this presence of their Lord they were to look not only for support in all the trials which were incident to their work, but also for all the designed success of their work. - And there is an individuality in the language employed in this Commission, which indicates both the manner and the results of their labors. They were to act upon men as individuals, with a view to early and individual results - Preach to every creature, and expect that every creature will either believe and be saved, or reject the testimony and be damned - Such was their appointed agency - Such the instrument, & such the results. -

3. The value of the Soul & the importance of its Salvation indicates the place which the Conversion of Sinners should hold in our regards and plans of labor. -

The Rev: John Angell James speaking of Conversion

says - "That first dawn of Spiritual knowledge in the understanding is the kindling of a holy luminary, which shall receive and reflect as an attendant satellite, the splendor of the fountain of light, infinite ages after the sun is quenched in darkness. That first tasting that the Lord is gracious, is the incipient operation of a capacity for bliss which shall continue to receive ineffable delight when all the sources of sensual gratification shall have perished forever - In the train of even weak grace, if it be real, shall follow all the more mature virtues of Christianity - all that the Father hath prepared for them that love him - all that the Son hath procured by the agonies of the cross - all the mercies of the covenant of redemption - all the riches of grace - all the exceeding and eternal weight of glory, - in short blessings infinite & eternal" - Such are the results of the conversion of a sinner - And no less affecting is the condition of the sinner who fails of conversion - Dying unpardoned & unsanctified, the woes of an eternal Hell are his portion - "What would be the funeral obsequies of a lost soul? were the whole fabric of nature to become

animated & vocal would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a Catastrophe?"

The Commission of the Lord Jesus Christ made it the duty of the Apostles to preach the gospel - to baptize the converts and teach them all things whatsoever He had commanded them - We learn from the Acts of the Apostles the manner in which they obeyed this Commission - Preaching Christ crucified for sin was their first and most engrossing mode of fulfilling the Command of their Lord. The Spirit of God & the providence of God kept them very much to this one work - Luke has told us how this was. Acts 8:4. They that were scattered abroad, went every where, preaching the word. Acts 8. 5.12. when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus, they were baptized, both men and women. 17:17. At Athens Paul disputed in the Synagogues with the Jews and with the devout persons, and in the market daily with them that met with him - 20:21-25 - At Ephesus his daily work for

three years was to preach the kingdom of God. 28: 30. 31. When a Prisoner at Rome his work was preaching - He expounded & testified the kingdom of God - persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. He received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" - It is evident from these & like passages that the apostles traversed land & seas, passing from nation to nation, city to city, and village to village, and published to men of every grade & condition, the glad tidings of salvation by the blood of the cross - They could never tarry any considerable time in any one place - Allowing 20 years as the period that elapsed from Paul's conversion till the time of his leaving Jerusalem as a Prisoner, only 7½ years of this period were spent by him in places of permanent residence, and very much of this brief period was employed in persecuting his evangelistic labors in the regions round about - And such was doubtless the fact with the other Apostles. The conversion of men by preaching the gospel was the object which controlled their

whole being.—

The conversion of thousands was the result of the preaching of the Apostles. A now they had occasion to obey another part of the Commission of their Lord. They must feed Christ's lambs—must edify the body of Christ—must help those who have believed through grace—must exhort and ~~com~~fort and charge every one of them as a father does his children—that they may walk worthy of God, who hath called them to his kingdom & glory. And here occurred the necessity for the institution of Churches with their distinct and independant pastors and deacons. The pressure of their evangelistic labors did not admit of their taking upon themselves the duties of pastorship. They must therefore ordain pastors and commit the special care & watch of the Churches to them. They did not entirely relinquish their relation to those whom they had been instrumental in bringing into the kingdom, nor did they remit their concern for them—they undertook the general supervision of both the pastors and the Churches, by means of personal ministrations, and epistolary correspondence. Hence we read of Paul's having the care of

all the Churches, and of Paul and Barnabas' abiding long time with the disciples. And it is because of this particular manner of operation that we read of Paul's charging Timothy & Titus in respect to ordaining pastors & teachers in the Churches of every city.

In this consideration of the manner in which the inspired Servants of the Lord Jesus Christ, performed the work which his Commission laid upon them, it is worthy of remark that no mention is made in the Acts of the Apostles of their having had either the instruction or Supervision of Schools, or that they admitted into the work of evangelism any plans, the main results of which were to be looked for only after long periods of application. They had no time for such measures, and their number did not justify such a division of Strength. Rather, it may be said, their Commission stood in the way of such experiments. They were to preach Christ early & late, at home & abroad, in the simplest and more direct manner possible, to many and to few. They were responsible for the sucess of their work only in the measure that they were responsible for the use, and the

right use of the instrument of conversion. They knew, they felt that neither he that planteth, nor he that watereth, is any thing, but God who giveth the increase, and yet they knew & felt that they must plant and water, in the measure & manner that God had appointed. Planting and watering - preaching the gospel of the Kingdom, and teaching the Commandments of their Lord & Saviour, in the ways of his own choice and appointment, the Apostles were never alone - Christ was with them - And Had the weapons of their warfare were mighty through God to the pulling down of Strongholds - believers were multiplied - churches were multiplied.

The facts here presented and the course of remarks here pursued are a declaration of the mind of your Committee in relation to the Subjects of their inquiry - The Conversion of Sinners Should be made the Controlling object of missions to the Heathen. This object Should Stand out with the clearness of the blazing Sun at noon-day in all the purposes and plans of the whole missionary body - It Should govern the Committee in the appropriation

of funds, and in the appointment of laborers - making the example of the apostles their guide, they have no choice in respect to modes of operation - Preaching the gospel was their only mode of bringing Christ before the minds & hearts of men. The Conduct of Paul, when a resident at Corinth and Ephesus, and other places, gives no countenance to indirect modes of Conducting the Missionary work - He was obeying the Commission of the Master to teach baptized disciples - Paul's own language determines what he regarded as the one end of his calling - 1 Cor: 1:23. We preach Christ crucified - 1 Cor. 9:16. woe is me, if I preach not the gospel - In this matter of setting forth Christ crucified as the hope, and the only hope of sinful men by preaching, the agents of missions to the heathen should be followers of the Apostles. The Missionary must not be content with letting it be known that he is in such a place, and will gladly receive all who shall choose to visit him; but he must carry this precious message of grace & peace to the homes of men, and urge it upon their acceptance as the only means by which they can obtain the pardon of sin and be made meet to

dwell with God and his holy & happy people in Heaven. Like the apostles, the Missionary must gather into Churches those whom the Spirit of the Lord has turned by his preaching from darkness to light and from the power of Satan unto God, and install pastors over them. The crying wants of millions of perishing men leave him little time for the duties of a pastor. He must put faithful men in charge of the flock and go himself in search of the sheep that are wandering on the mountains of the wilderness. It is just because preaching the gospel, and planting churches, was the work of the Apostles - the work to which they devoted all the energies of body, soul, and spirit, and just because there are millions of men, women & children in the Maratha Country who have yet to hear for the first time that Jesus Christ is "the only name under heaven given among men whereby we must be saved" - that we say the Prudential Committee should employ the chief part of their funds, available for this field, in the direct way of making known Christ & building up believers.

The advantages to the Missionary of making the

Conversion of the heathen the Controlling object of all his labors and prayers, are many and great - Keeping this object always & steadily before his mind, he will learn to walk with God; because he will feel that he is in sympathy with God, the Father, Son & Spirit - in their regards for a sinful & lost world - He will feel that he is never alone in in this work, and when assailed by the wrath, and scorn, and contumely of wicked men - when his message of love & peace is rejected, his motives are impugned, and his very tears are made the subject of mirth & laughter, in love he will still toil, and pray and weep, hoping believing, that some will yet be won to the truth, and will mingle their ascriptions of thanksgiving & praise with the redeemed in Heaven "unto him that loved us and washed us from our sins in his own blood, and hath made us kings & priests unto God and his Father: to Him be glory and dominion forever & ever Amen" He will think it a sufficient compensation for all the trial & hardship of his services, to be made the instrument of saving lost sinners. The Missionary in whose heart the conversion of sinners is an abiding object of desire

will study the business of preaching Christ - he will not be ashamed of the gospel - he will account himself a debtor both to the Greeks and the Barbarians Brahmins, both to the wise and to the unwise - he will seek wisdom to win souls, to persuade men - He will go out into the Highways and hedges and compel them to come in - He will be earnest in the purpose and endeavour to make full proof of his ministry, by showing unto men the way of salvation. Such a missionary can never be disheartened. He believes in the sufficiency of God's appointed means of conversion and the want of success will only lead him frequently to scrutinize his own wants, lest perchance he may have in hand plans and measures which take the place of God's method of conversion - lest, perchance, there may be faults in character & spirit, which hinder his prayers and prevent the cooperation of the Holy Ghost. He can not fear for himself. When storms and darkness gather around him, he takes refuge under the cross, and there he hears the voice of the Beloved of his soul, saying - "Be not afraid - I am with you." And in as much as Heaven & its endless joys, or Hell and its endless sorrows

are to be the issues of his personal ministry, he will feel the burden of a responsibility laid upon him which he could never sustain, but for the promise. My grace shall be sufficient for thee.

The Missionary in whose heart the conversion of the heathen is a controlling object will never be satisfied with any results which come short of turning the heart to God and of leading to sanc-tification & salvation. He may be gratified by whatever contributes to elevate and ameliorate the social condition of the people. He may feel pleasure in witnessing progress in the knowledge of art & science and in all the blessings of civilization. But he can not be satisfied with these things, simply because his heart is in sympathy with Jesus Christ in the object of his soul's travail, and he will not satisfy him than will satisfy Christ, and for the same reasons the executive agents of missions to the Heathen can not be justified in the ex-penditure of money, and in the employment of missionary strength upon speculations and experiments in the work of evangelism. There is demand for all the funds and all the men & women at their

disposal in the direct and undoubted mode of obeying the Command of the Savior to disciple all nations - And besides the more certain way to advance pagan tribes and nations in civilization is to give the gospel with its Converting, Sanctifying grace, to individuals, families, and Communities - "Blessings abound wherever He reigns; The prisoner leaps to lose his chains; The weary find eternal rest; And all the Sons of want are blest - Where He displays his healing power; Death & the Curse are known no more; In him the tribes of Adam boast, More blessings than their Father lost. -

Talk of morals? O thou bleeding Love!
Thou maker of new morals to mankind!
The grand morality is love of thee. -

Wm Fink
Washington
1852

IX.

Native Teachers & Catechists.

In embodying their views on this subject your Committee find it convenient to speak of Teachers & Catechists separately.

The Teachers hitherto employed in the several Missions may be divided into three classes, viz.

1. Heathen Teachers.

It is no part of the plans & object of the A.B.C.F.M. to support a system of general education for its own sake. The great object of all our schools is to communicate gospel truth & educate the children of Christian parents. Hence the action of the Prud. Com. in 1851 declining "to make appropriations for day schools taught by heathen masters, except in existing cases of rare peculiarity."

Acting upon this principle most of our vernacular day schools taught by heathen Teachers, were disbanded three years ago. Four heathen Teachers of Female schools were specially excepted by the Prud. Com. in Ahmednuggur, & one other was excepted by that Mission under the rule of the Committee, & thus five have continued to be employed in Ahmednuggur, three in Bombay & two in Sattara, and seven have since been employed in the new Mission at Kolapore, making seventeen in all.

These Teachers are all of the higher castes.

Their salaries have been various, the average salary at Ahmednuggur being 7½ Rs., at Satara Rs. 10, in Bombay Rs. 11½ & in Kolapur Rs. 5½ per month to each Teacher.

It is understood that the employment of heathen teachers in vernacular day schools is to be discontinued in the three older Missions from the present time, & that no more appropriations can be made for them in new Missions except in two or three cases specially allowed.

2. Nominal Christians.

By these we mean persons, who being the children of christian parents were baptized in infancy, but have not given such evidence of piety, as to be admitted to the fellowship of the church.

Three such Teachers are employed in the Missions with an average pay of some four rupees each per month. Two others have been employed during the year but are now out of service. They are all of the Mahar caste originally, & were educated to some extent in our late Mission Seminary.

The small number of pupils in some of their schools leads us to remark that we think they should be required to gather in more ~~pupils~~ children & make up a good number of pupils, or not be employed.

3. Christian Teachers.

In certain cases in the village schools owing to the poverty of the ~~inhabitants~~ ~~the~~ parents, many of the children are sometimes taken from the school during the season of harvesting or during a season of flowing and in these cases even though not poor scholars may be able to attend school for two full terms or months it may be not to continue the teacher ~~the teacher~~ ~~personal~~ especially when he also performs the duties of a catechist —

This amendment by Br. Ballantine was approved but its place was not determined

A. G. Wilder

The present number of Christian Teachers employed in our Missions in vernacular schools is 10. supported at a monthly expense of Rs. 74, or about an average of Rs. 7½ each per month.

Two of these were originally Brahmans, one a Koonbi & the remaining seven were Mahars.

Most of these Teachers were educated to some extent in our late seminary at Sangamner, & are well qualified for their duties. The qualifications of a few of them are not so good as we could wish they were.

We regard these Teachers as a valuable band of Mission laborers, & would gladly see their number increased with every opening for a christian school.

We think the education of those who are to become teachers in these schools should be restricted to the vernacular, & the standard of qualifications made as high as practicable.

We would have their present salaries graduated with some reference to what the christian communities may be able & willing to give their teachers when they shall ~~be able~~ assume the education of their own children.

We think it desirable that these Teachers should in all cases have a sufficient number of pupils in their schools to tax their energies, and develop their abilities & character. If their service is merely nominal or nearly so, there will be danger lest they contract idle & vicious habits & degenerate both mentally & morally.

Besides, if we furnish support in any cases without an equivalent in active & efficient service, it will unavoidably foster a mercenary spirit among our converts & inquirers & all about us.

The highest usefulness of these teachers & a judicious expenditure of Mission funds urge us to watchfulness on this subject.

These Teachers should have a careful supervision, & in all practicable cases we think it well to make their monthly salary depend upon the number & progress of their pupils.

Catechists

The present number of catechists is 15, of whom 14 are in the Ahmednuggur Mission & one at Satara. Of these, three were originally Brahmans, one a Sonar, & the remaining eleven were Mahars. Two of these have a good education & in this respect are well qualified for their duties. Two others have some knowledge of the common branches of education, but the eleven Mahar Catechists have very little education, some of them being but very indifferent readers even. A better education for this class of catechists is greatly to be desired.

These catechists constitute an important instrumentality for a wide & effectual dissemination of gospel truth. We cannot therefore exaggerate the importance of their being earnest, active, laborious

men - men who shall commend the gospel to their countrymen by example as well as by precept.

In selecting these catechists from the body of believers, we think qualifications should be looked for as follows, viz.

Genuine piety

An adequate knowledge of gospel truth with good capacity for communicating it.

Earnest love for souls, with true zeal for the glory of God.

Energy, enterprise & endurance which will ensure persevering labors under difficulties & persecution. There should be no drones in this band of laborers.

We would not urge the same amount of education in every case, but we think the least educated should be able to read & write correctly & be well instructed in gospel truth.

We think no catechist should be employed who devotes a portion of his time to secular pursuits. Should he manage a farm or any other kind of business, even though he employ servants & agents to perform the manual labor, still his mind will be diverted from his appropriate work, his mission duties will be neglected, & both his lay brethren & the heathen will soon begin to look upon him as a mission pensioner.

The same too is true of every Catechist who does not make his Mission duties a daily, active & earnest business, engrossing his thoughts & tax-ing his energies. Your Committee is impressed with the conviction that Christian Missions & Christianity has suffered in the eyes of the heathen even, from selfish, indolent & unworthy Catechists. We believe this evil should be guarded against with great care.

As to the manner of employing Catechists, the great object is to have them make known Christ & him crucified to their countrymen as widely & effectually as possible. For this purpose some may properly be employed to preach from village to village over extended regions of country, but as a general rule we believe it will be found best to locate them in particular fields.

Let each Catechist have a district assigned him for cultivation as his own especial field, & in all cases let him be required at stated intervals to give specific details of the character, amount & results of his labors. Experience has amply shown that these laborers will accomplish the most when fixed regular duties are assigned to them, & they are conscious of supervision by one deeply interested in all the details of their labors.

The monthly salary of these fifteen Catechists varying from Rs. 7 to 26.10 each

amounts to Rs. 161.10, which is an average of about Rs. 11. each. Besides this, houses are provided for them in all cases at the expense of the Mission, & four or five of them have also their travelling expenses furnished by the Mission. The cost of their houses constitutes a considerable item of expense.

Your Committee fully recognize the principle that the laborer is worthy of his hire, but we think the pay of some of these Catechists has been fixed too high. The effect of too high a pay is injurious both upon themselves & upon the native community around them. Still we are not prepared to propose the reduction of salaries in existing cases.

The salaries should cover all charges & expenses to be met by the Mission & the practice of providing houses be discontinued. Even in existing cases we think the Teachers & Catechists should be required to pay rent for their houses, or provide themselves with others.

As a general principle we think all traveling allowances should also be discontinued. When a Catechist is appointed it should be with special reference to his duties, whether to be located in a particular place, or to make known the gospel ~~in a particular place~~ from village to village, or to divide his time between these two kinds of labor. In each case his salary can be fixed with reference to his duties & necessary

expenses, & when so fixed he should have no perquisites or bonus to induce him to perform the duties for which he has been employed. We think no such allowance should be made ~~except~~ unless under very peculiar circumstances.

In all cases of censure a catechist ought at once to be suspended from his rank & salary as well as from church fellowship.

It will be observed that we have not attempted to fix a uniform standard for the salaries of catechists. We think this cannot be done. The only rule that can be given is, "a necessary support". This must vary in the case of different persons. To attempt to bring all our catechists of different grades to the same standard would be as difficult as to break up & remodelle the social relations of any civilized community of Christendom. We can only say there should be a wise regard to the previous habits of life, the usual income of persons of the same rank & standing in native society & the actual necessities of particular individuals.

We can lay it down as a rule that in no case should the salary & emoluments of a catechist be such as to make a gain of godliness & foster a mercenary spirit.

We also recommend that the salary of no teacher or catechist be continued when not in active & efficient service except in cases of sickness, & that no grants

be made from Mission funds for their expenses on tours for private business or pleasure.

Your Committee further suggest that in all cases of dissatisfied teachers & Catechists going from Mission to another, no service or gratuitous support be furnished without the cordial approval of the Mission to which they belong, previously obtained.

Respectfully submitted

R. G. W.

Report on Sealing
& Cetaceans.

Mahlon Milburn.

1854

English High School at Bombay.

It should be considered as ~~[illegible]~~ settled, ~~that~~ the Board cannot form or adopt an ~~[illegible]~~ English High School at Bombay, or the principles of the one now existing there. The Deputation feel ~~at Bombay, the fact~~ authorized, ~~they~~, however, to say, in view of the ~~[illegible]~~ spirit in which this result is met by our brethren of the Bombay mission, of our confidence that no advantage will be taken by them of the concession we are about to make, ~~by them~~, ~~[illegible]~~ to prevent ~~all misunderstanding and~~ the evils that might result from a sudden ~~[illegible]~~ change, — that the Institution may ~~continue in existence~~ be continued at the ~~[illegible]~~ charge of the Board till the expiration of the year for ~~which~~ the time when it was commenced; ~~provided~~ with the understanding that monthly ~~reduced to~~ disbursement expended ~~to not exceed~~ ~~[illegible]~~ two hundred and fifty rupees, ~~[illegible]~~ that being the rate ~~[illegible]~~ varied by the ~~[illegible]~~ Pundit Committee, ~~on the limit of the expense for a school in Bombay~~, beyond

at present, for a return of any sort in Burley;
which they did not feel at liberty to go,
& ~~proceed into~~ also that
~~It should be clearly understood that~~
as regards this institution, as
the question is finally settled, that
no assignment will be made on
the supposition ~~that the institution~~ it will
~~be continued~~ & its continuance beyond the close of the
year from the time of its commencement.

Abingdon,
Dec. 22, 1854.

Opinion on the Act
Chancellor of Burley
Dec. 22/54
Original
Duke

The committee on the English High-school at Bombay, offer the following Report—

The following paper on the American Mission Institution having been presented to the Committee appointed on that subject, they have thought it best to embody it in their report, as containing a statement of the plan of the Institution, & of the reasons which led to its establishment, & will state at its close their own views with regard to the propriety of continuing it—

"The English school in connection with the American Mission in Bombay was opened about the 1st of June last. It is known as the American Mission Institution. At the commencement of the month there were about 175 pupils in it, chiefly Hindus. Indo-Portuguese, Musulmans, Indo-Britons & Parsees constitute together a small minority of the students. They are distributed into eight classes. There are employed in giving instruction,

One American Missionary, Rev. G. Bowen.
One Indo-Briton teacher, Mr. J. G. Firth,

Two native Christian teachers. Ramji Bhoe & Sudoo Bhagoo

Six Hindu Monitors.

One Indo-Portuguese Monitor.

Instruction is given in the word of God. daily. to all the classes. by the Missionary & the three assistants. The Monitors receive instruction in the word of God on four days of the week. Instruction is also given in Butler's Analogy. Cowper. Astronomy. M'Culloch's several courses of Reading. Lyttle's History. Modern History. Chambers's History of the British Empire. History of Maharashtra (the Marathi nation). History of England. Moral Class book. Series of Lessons. Geography. Logic. Composition. Catechism. Algebra. Geometry. Arithmetic. English Grammar. Marathi Grammar. Marathi Composition.

In the upper classes the English is the principal medium of instruction. In the lower classes the Marathi. Connected with the School are two vernacular schools. in which no English is taught. In these are about 100 scholars.

The reasons which led to the establishment of this school are the following:

1. A very great desire has sprung up among the Natives of this country to obtain a knowledge of the English language. literature & science. That which sprung up in Europe, just before the dawn of

the Reformation, for the classical tongues & classical lore, was not more eager or more general. We need not now inquire minutely into the origin of this desire for English learning on the part of the people of this Presidency. Neither need we discuss the propriety or otherwise of such a desire. We may just remark that there is no mystery about its existence. It is perfectly natural under the circumstances. Hindoos find themselves brought in the providence of God into contact with a race who exhibit not only great military superiority, but a wisdom & ingenuity, an acquaintance with undreamt of powers of nature, an extent of knowledge, a command of resources, a height of civilization, immeasurably above anything that they were ever in contact with before. One of two things could not but result from a meeting of two races so very different. Either the inferior race must become disheartened & paralysed by the thought of the unapproachable superiority of the other, lose its energy, & perhaps dwindle away as the aborigines of America & the natives of the Pacific islands are doing; or it must be stimulated into a desire to obtain those things which seem to be most intimately connected with the superiority of the other race. The latter is the case in India. The inhabitants of this country admit the fact of their inferiority in the scale of civilization but are not disposed to submit to

it as a thing that must inevitably continue to be. They have been seized with the spirit of progress. This manifests itself, of course, more among some classes than others; more in the cities than in the interior; more among the young than among the aged; more among the middling & higher castes, than among those which are reputed the lowest.

What we make use of in our argument is the simple fact. The desire exists. It will not be suppressed. It ~~will~~ is clearly destined to wax stronger & stronger. It just as much demands our attention as any other fact in the providence of God. The young men of Bombay are ready to flock to educational institutions where they may obtain a knowledge of the English language & the things connected with it; & they are not deterred by the fact that the word of God is there taught & the claims of Christianity urged upon them. Shall the missionary avail himself of this readiness on their part, & embrace this as one mode of fulfilling the command to preach the gospel to every creature?

2. The above argument did not of itself lead the members of the American Mission in Bombay to decide that it was desirable to include in the operations of that Mission an English High-school. The following consideration had chief weight in bringing them to admit the desirableness of it. The thirst for English education entertained by the native youth of this

Presidency is fully shared by those of them who have embraced Christianity. That they should wish & seek for the opportunities of self-improvement is not to be wondered at. The Christian missionaries with whom they are in close intercourse are men of education who value mental discipline, who bring their stores of information to bear upon whatever they take in hand, who urge it as an incidental proof of the superiority of Christianity that it elevates man in his entire character, social moral & intellectual, & who regard the education of their children as of very great importance. That the young men in contact with them & under their care should become animated with a desire to fit themselves in all ways to occupy a position of influence in the land is not strange. At all events, it is a fact that young men connected with the American Mission in Western India have shown such aspirations, & under the influence of them, wisely or unwisely, many of them most promising have left the Deccan & repaired to Bombay to avail themselves of the advantages enjoyed in missionary Institutions there. It is quite possible that they sacrificed other advantages of another kind in so doing. But they were not disposed so to regard it. They come to Bombay, one, & another, & others in succession -

The members of the Bombay American Mission saw with regret that the tide was setting past themselves, & that the converts of the Am. Mission in the Deccan, the members most likely to be influential & useful, were passing under the care of brethren of other denominations. In this regret no feeling of sectarian jealousy mingled. In every point of view it certainly seemed desirable that those who had been the means of these persons, should have the future direction of them & enjoy their assistance in the field to which they naturally belonged & where they were most likely to be useful. This it is believed was the consideration that first powerfully awakened the minds of the American missionaries in Bombay to the desirableness of an ~~Institution~~ Institution where persons of the character spoken of could obtain that education which they were seeking, without becoming disconnected with the missions of the Am. Board in Western India.

3. It was thought that such a school could be conducted without necessarily withdrawing the missionary or missionaries from other labors of paramount importance. It was ~~thought~~ considered that a missionary who felt the importance of preaching in its strictest sense, would not neglect this, because he was engaged in teaching divine truth in such an institution several hours in the day. It was hoped that the disadvantageous tendency of large educational

establishments in withdrawing those engaged in them from other labors, might be avoided in this institution. Is it not possible to carry on a school of this kind without regarding it as the mission field, but only as a portion of the field of the missionary? So far as the present experiment has gone, it would seem to be possible. If it be distinctly understood by all connected or to be connected with the mission, that the mission policy is in the main something else than educational, that it is only the pressure of circumstances that has called this school into existence, & that its existence is permitted only as subsidiary to the direct & oral preaching of the gospel, doubtless the tendency above alluded to might be counteracted.

4. The mission can hardly expect to have Christian catechists or preachers, natives, to labor efficiently in connection with it, unless it has the means of training them for this service. As things now are, persons of the needed ability will prefer to profess Christianity in connection with a mission that has these means. Young men, convinced of the truth of Christianity & fully resolved to embrace it, have been know to hesitate some time as to the mission with which they would unite themselves. Perhaps there is in this nothing strange than in the fact that persons in America ready to make a profession of faith in Christ. Sometimes

deliberate as to the church in which they will seek admission. To be without the means of giving converts an English education, would in Bombay be in many instances to lose the converts.

5. It seems better that persons who are looking to the ministry of the gospel should pursue their studies, or a considerable part of their studies, in a school where they are daily & hourly brought into juxtaposition with the same classes & the same characters that they will be obliged to meet when they enter upon their labors. They will thus acquire much more facility in addressing men, more acquaintance with their actual condition, more readiness in meeting objections -

These arguments might be expanded. Others might be presented. To obtain in this country regular & attentive congregations willing to hear the gospel statedly, is felt to be almost as difficult as it is desirable; but in a school like that spoken of, such an audience is obtained. The object of the present Report however is not to state the advantages of educational institutions generally as a means of missionary operations, but only to point out a peculiar premium of circumstances existing in Bombay, requiring on the part of the American Mission there an Institution something like that of which a description has been given.

This Institution is in its infancy, & it is reasonable to suppose that it is susceptible of many improvements. It is likely that Marathi may to some additional extent be substituted as the medium of instruction, with advantage. But any modification that would make it ill-adapted to meet the felt wants of the community, would conflict with the very arguments which have led to the establishment of it."

In accordance with the above statements, the Committee recognise in the circumstances of the Bombay Mission peculiar claims for an English High-school. Arguments may be adduced in favor of such an institution at that place which cannot be urged with the same force in respect to any station in the Deccan. And it is our opinion that a High school of some kind be found greatly to facilitate the labors of the Brethren in connection with that mission.

But such an Institution when formed must be modeled with reference not only to its results on the mission with which it is immediately connected, but also with reference to the general policy & plans of the Board of whose system of operations it forms a part. What would be expedient & highly desirable viewed only in reference to a particular station, may be inexpedient on the whole. The following considerations seem to us to weigh against the present High school at Bombay, & to render it undesirable that it should be continued on its present Basis.

1. The English language is made to too great an extent the medium of communicating instruction. Past experience has seemed to show that such schools are not the most efficient instruments in forwarding the great work of missions, that of making known the gospel to the heathen & saving souls. The vernacular of any people is believed to be the most suitable language in which to communicate truth, & through which to affect the heart. Schools in which the vernacular is the grand medium of instruction, & the English if introduced, is only taught as a classic, seem to be formed on the best basis, & to promise, & produce the best results.

2. The expense of such a school as that at Bombay is an objection to continuing it. It must be able to compete with other schools of a similar character at Bombay, or it cannot be successfully maintained. To do this it must have those advantages & appurtenances which money alone can procure. It does not appear that the present expense can be essentially reduced consistently with making the school what it should be in order to answer the ends for which it was established.

The funds of the Board are limited. They are not sufficient to carry forward all operations that would seem desirable, or highly useful. There must consequently be a choice of fields, & in each field a choice of means. If there are two kinds of labor which promise equally well in all other respects, the selection must be made with a reference to economy. It is known that such High-schools are among the most expensive operations undertaken by Mission Boards. And with the present amount of funds, & a choice of the means to be employed, it does not appear that a due regard to economy would warrant the necessary expenditure for sustaining such a school at Bombay.

3. The influence of such a school on other mission fields is undesirable. If the High-school at Bombay is continued, there are other missions of the Board which will feel that they have equal claims to be allowed such an institution. It will be impossible to convince them that there are good reasons for allowing such a school

in one large city & not in another. Thus the decision in respect to this Institution involves practically a decision in respect to several other places where the same want exists. It becomes in fact a question of mission policy. Shall a large part of the funds of the Board be appropriated to maintain these expensive Eng. Schools in the different fields occupied by the Board? The question is not one on which there is no experience to guide us. The experiment has been tried elsewhere under the most favorable auspices, & the results if not actually disastrous, have at least proved unsatisfactory. The system seems to be a forced, ~~too~~ artificial one, & produces artificial fruits - In view of these facts it does not seem desirable to make it a part of our mission policy, & we think the Institution at Bombay should not be made an exception to the general policy of the mission.

Rev. Samuel Bissell
" Geo. Bowen
" S. B. Fairbank } Committee

Ahmednuggur
Dec. 15. 1854

Report on English High School
Ahmednuggur
1854

~~The Committee on the~~

The Printing Establishment, ~~would offer the following report.~~

Our Printing Establishment is located in Bombay & styled the "American Mission Press" – It includes, besides the printing department, a bindery & a foundry, & is in all its parts in efficient working order. It employs not far from 125 workmen, of whom about one half are boys. It contains 7 Hand Printing Presses, 1 Lithographic Press, 1 Embossing Press, 2 Standing Presses (for smoothing the printed paper), 2 Cutting Machines (for trimming the edges of books), 7 furnaces & other foundry apparatus &c. &c. – It possesses the moulds & matrices for casting three founts of English type of the sizes called Small Pica, Long Primer & Bourgeoise; the moulds, punches & matrices for 7 Marathi

fonts, Bálbodh character, (viz. Small Pica, English light face, English heavy face, Great Primer, 2 line English 2 line Small Pica 3 line Small Pica);

1 Marathi font, Mod character

3 Gujaráti fonts (viz. Small Pica, English, & Great Primer).

& 1 Jaud font. — It has two small fonts of type for printing Hindustáni. The above fonts enable us to print Sindhi, Hindi, Sanskrit, Persian & Arabic. It has a font of Music type. It has English type of various kinds, plain & fancy, sufficient for carrying on Job-printing to the extent that one proof reader can manage.

Under the able management of Dr Allen, the Press was brought to a high state of efficiency & its profits sufficed for several years to meet the expenses of the

Bombay Mission. This profit was mainly if not entirely derived from job printing. Besides the printing done for profit, the Press has done all the printing of an Marâthî Mission from its establishment, & all the printing of the Bombay Tract & Book Society & of the Bombay Bible Society, for many years past.

The proportion of printing in the vernaculars is more than $\frac{7}{10}$ths of the whole. The proportion of printing for the Am. Board is, directly, about $\frac{1}{10}$th &, indirectly, through the Tract & Bible Societies, $\frac{3}{20}$ths or $\frac{1}{5}$th of the whole; or altogether about $\frac{3}{10}$ths of the whole.

It seems desirable to reduce the amount of printing done at our Press. To

effect this, the job-printing can all be given up. The printing for the ~~Mission~~ Am. Board & for the Bible & Tract Societies cannot at present be done properly elsewhere. The amount of clerical superintendance required would be much reduced by giving up the job-printing, but such superintendance cannot be entirely dispensed with, until a class of printers, not now at Bombay, be found ~~who~~ fit for the work. The proofs of Christian publications in Marâthi & specially of the Bible must be read by ~~the~~ some Missionary & he will usually be the Superintendent of the Press. There is also a general superintendance of expenditure, pay, accounts &c.

that cannot now be thrown off his shoulders -

The giving up job-printing will sacrifice the profits of the establishment, & will result in some irregularity in the supply of work; so that a comparatively larger number of workmen will be required for the work done & the cost of printing specific works will be considerably increased. At present, the work, flowing in from many sources, equalizes itself, fills all the corners & interstices & forms a steady current. This is desirable in a pecuniary point of view.

But the objections to employing the time of the mp.'s & the funds of the Board for ~~pecuniary~~ making money, ~~&c~~ ~~[illegible]~~ are so strong as to require the

proposed ~~reduced~~ retrenchment. ~~[illegible]~~

There are similar reasons that may require giving up the work of the Benevolent Societies when there are ~~means~~ means provided for doing the work properly elsewhere.

Our press has from its establishment ~~taken the~~ lead of printing in Bombay as to correctness & neatness. The tasteful style of tracts & books got up within the last few years has had much to do ~~with~~ in securing the large sales of Christian books & tracts, by hawkers—

Its influence as a Christian press has been very extensive, but this is a

matter that does not admit of great definiteness of statement, because such influence is widely diffused.

The workmen employed in the press mostly attend ~~the~~ our Marathi Sabbath Services & there is a short exercise of reading the Scriptures & prayer at the opening of the press every day just after the roll is called.

There is a centralizing power in a press and hence a necessity for guarding against its absorbing too much missionary labor & employing young members of the church at trade, who might else be useful as teachers or catechists; & also collecting those who would be more influential if left

in their villages. But on the other hand the establishment is valuable as forming an industrial school, affording the means of giving trades to some Christians who would else find it difficult or impossible to obtain the means of a comfortable livlihood. There are at present 8 who have received baptism who are employed in the press.

A list of the principal works that have been printed, which have to do with the extension of Christianity in this country is appended & will help to form an estimate of the influence the press has exerted.

Certain periodicals have been printed viz.

The Dnyánodaya, a ~~bi-weekly~~ semi-monthly Magazine of 16 pp. Royal 8vo, edited & published by the Am. Mission. It has Bombay subscribers & ~~other~~ Subscribers who live out of Bombay, making in all 660.

The ~~Bombay~~ Oriental Christian Spectator an English Monthly of 48 pp. - published by Dr Wilson

The Overland Summary of the O.C.S. a monthly demy 4to of 8 pages by Dr Wilson

A Christian Almanac in English of 36 pp. 18mo. edited & published by the Bombay Mission

A Native Christian Almanac in Mahratti of 40 pp 8vo. Ed.d & pub.d by the Bombay Mission

Yearly Reports of the various Missionary & Benevolent Societies.

(Introduce not of list.)

The above list contains tracts on the fundamentals of Christianity - Narrative Tracts - Moral & Ethical Tracts - Some Controversial Tracts - Some Tracts against Hinduism - a partial series of School Books, the whole Bible, Hymn Books &c

But even of these classes of tracts new ones, or careful revisions are needed & besides, such works as Commentaries on parts of Scripture, Sermons, Theological Class Books, Theological Treatises, a Bible Dictionary, a Scripture Manual, a Concordance as soon as the version of Scripture is sufficiently settled, or at least a Bible with marginal notes. This list might be much extended.

Report on the Printing Establishment.

Report on Printing Establishment.

Mahrattha Minutes.

1854

The Committee on preaching offer the following Report.

The duty of the Missionary is to preach the gospel, to preach it to the natives of the country whither he goes in a language which they can understand, of course in their own tongue. His first business is to acquire the language, to learn to speak it with facility and accuracy. After acquiring the language if he neglects to make use of it in making known to those around him the blessed news of salvation he is unfaithful to his trust.

There are different ways in which the gospel is to be preached in a heathen country. Preaching to regular congregations in stated places is important, but it should not be the only mode adopted by the Missionary. He should have other ways also of reaching the people. He should have his places of preaching in different localities, he should visit places of public resort and where large crowds assemble, and there address those whom he may meet. He should traverse the country around visiting towns and villages and laboring to communicate the news of salvation to those who are still in darkness. All these modes of preaching are in common use in our missions in this country.

In the first stages of a Mission station the only regular congregation which can be collected will ordinarily consist of those natives who are connected with the family of the Missionary, the persons employed in Mission service as Pundits, teachers, &c. the pupils of the schools sustained by the Mission if such there are, and other persons who may casually come in, from curiosity or friendliness of feeling, or any

Report on Pitts

other motive. According to all our experience it is not to be expected in ordinary cases that the natives on hearing the gospel message will manifest much interest in the truth. The higher castes especially hate it because of the consequences of embracing it, and will therefore avoid coming to the place where the truth is made known. It is only after considerable labor has been expended in preaching the gospel and after some have become Christians, and a nucleus has thus been formed for a worshipping congregation, that the Missionary may hope to have regular congregations on the Sabbath, to which he will find it interesting and pleasant to preach. When such congregations are formed, strangers will often drop in, some will accompany their Christian friends, some will come from curiosity, others from interest, and gradually the congregation will increase, the word of God will make an impression, and it may then be hoped will have free course in the community and be glorified.

In accordance with this statement we find the first notices of preaching in the history of the Bombay Mission - In the Report of the Mission for 1815, after speaking of the commencement made by the Missionaries in preaching the gospel to the heathen, it is added, "But the reader must not imagine that the heathen came by hundreds on the Sabbath to hear them, and listened attentively like a Christian congregation to sermons half an hour or an hour long. Instead of this they had no stated congregation of heathen hearers. They were obliged to go to the temples the markets and other places of public resort, and converse with such as would hear them."

In 1822-3 a chapel was built at Bombay and opened for worship, and from that time religious services were regularly held there on the Sabbath, at first only once in Mahratta, but afterwards twice, until the year 1843, when the afternoon service began to be held in a small chapel in the Mission compound at Byculla. In the Report of the Bombay Mission for 1832, after mentioning that those who were in one way or other connected with the Mission were required to attend public worship on the Sabbath, it is added that "Others who are not connected with the Mission often come, still they seldom wait to hear a whole discourse. Few are yet to be found among the natives who are disposed to suspend their usual labors on the Sabbath to attend at the house of God and hear from his servants the message of love." This description is still true at all our Mission stations in the interior of the country as well as at Bombay.

In Ahmedunggur the first place occupied as a chapel by the Mission was a small building on the site of the Mission premises opposite the present large chapel. The place was at that time entirely open, and the only persons who attended service regularly were the inmates of the Poor Asylum; these constituted "the permanent assembly", and from these poor people came most of the first converts received to the church in Ahmedunggur. It was emphatically the day of small things, and many of the proud Brahmans of the city must have looked down with supreme contempt upon those who assembled for Christian worship in that humble shed, and upon the Missionary making known to them the word of life. But God was there and attended his word with power to the hearts of some of those poor beams. In 1836 the premises now occupied

by Mr. Ballantine were united and the chapel in his house was used for religious services on the Sabbath. In 1837, the present large chapel was erected on the Mission premises, and two services in Chabrattu have been held there regularly on the Sabbath ever since.

In 1843, a small chapel was erected at Seroor in the native town and a religious service has been held there every Sabbath morning by the Missionary at that place. Another service has been held regularly on Sabbath afternoon in the school room at his house.

In 1846, a chapel was erected at Wadála an out-station 46 miles distant from Ahmednuggur, and religious services are held in it twice every Sabbath by the native assistant in charge of the station, and occasionally by Missionaries visiting it. Religious services have also been held regularly on the Sabbath at Wádegaum an out station near Seroor, ever since 1846 when Dajeeba the native assistant went to reside there. In 1847 a chowdee or small chapel was erected at Khokar near Wadála and since June 1853 religious services have been held there on the Sabbath by the native assistant at that place. In 1852, a native assistant was stationed at Dedgaum and religious services held every Sabbath.

In 1849 a chapel was erected at Bhingar and two religious services held in it every Sabbath by the Missionary at that station up to the present time, except during his absence.

In 1853 a chapel was erected at Satara and regular services have been held in it since its completion, when the Missionary was able to conduct them. Previous to the erection of this building religious services were held in a school house.

Religious services have also been held in school houses in Kalapoor during the years 1853 and 1854. A large chapel has just been erected there.

Besides these public religious services, it has been the uniform practice of the Missionaries at our different stations to have daily religious exercises for all the natives on their premises. At these exercises a portion of Scripture is read and expounded, a longer or shorter time being occupied in this way according to circumstances, and the truths presented are enforced upon the minds of those present. Many strangers often attend these religious exercises in some of the Mission premises which are specially situated for this purpose, and thus a great amount of religious truth is brought before the minds of those immediately around us and of those also who have very few opportunities of becoming acquainted with the truth.

The practice of preaching in chowdees has been pursued to some extent at some of our Mission stations. A building is erected on some thoroughfare, and efforts are made to extend the knowledge of the gospel by inviting in those who pass that way and reading and explaining to them the Scriptures. Until a regular congregation can be collected on the Sabbath, this is the only way in which the Missionary can accomplish his object of making known the word of God to the heathen with any degree of satisfaction. This plan has been tried at various times in different parts of Ahmedunggur. In 1834 a small open building was erected near a mosque on a great thoroughfare in the northern part of the city, a few steps from where the new chapel now stands, and the Missionary visited it every Sabbath for the purpose of giving instruction. The following remarks made in regard to the success of this effort

in the Report of the Nundumggun Mission for 1838 (which was drawn up by Rev. D. O. Allen) are applicable to many other efforts of a similar nature made since that period. The report says, "The number of those who have been present at this place has been very unequal, and has often consisted principally of people who were passing by in the road, and came in for a short time. Some have given respectful attention, probably more from feelings of curiosity than from any desire to know the truth. But many have manifested a different spirit, some urging their objections, some zealous in defending their own opinions and practices, some striving to show their ingenuity in argument, some endeavoring to occupy the time by useless inquiries and foolish cavils, and some manifesting their ill-will in the more offensive manner of abuse, reviling, and blasphemy. Still notwithstanding this opposition, this is an important and encouraging place. The people who live near are acquiring a knowledge of Christianity and many who have come from other places to Nundumggun on business often at this place hear something of the way of salvation and obtain tracts and Scriptures."

Since that time other places in Nundumggun have been occupied for a time as places for preaching, houses or shops being hired for the purpose, but they have been given up after a few months trial. The work of discussing the truths of religion with angry Brahmans who do not desire to know the truth, has been found so severe and the apparent good fruit so little that generally discouragement has been the result. More recent efforts of the native brethren in preaching to the natives who may be induced to stop at the gate of one of our compounds or at the new chapel have appeared much

more promising, and we hope to see this kind of labor increase more and more. In 1850 a chowdee was built in the Mahar quarters near the Máliwáda gate and has been frequently occupied by the Missionaries and by some of the native assistants in preaching to the Mahars residing there. One of the native brethren has given instruction there regularly every Sabbath morning for some months. Similar means of making known the gospel have been used at other Mission stations, but to what extent is not now known.

It should be mentioned in connection with this part of the subject that preaching in our school houses to the scholars and companies of people assembled there, has been practised very generally in past years at all our Mission stations.

The practice of preaching in the streets of the city, has been common at Bombay and Ahmednuggur ever since the establishment of these stations, and also at the other stations occupied by our Missionaries, but in general it has been found to be attended with some peculiar disadvantages. There is opportunity for the exhibition of more abuse and violence on the part of the natives, and less hope of getting a favorable hearing of the gospel in this way than in any other. Sometimes however in street preaching the results are more encouraging. When the Missionary instead of seeking for large audiences, converses with a few who gather round him, and endeavors to avoid every thing which will bring together a crowd or excite a tumult, mounting the truths of the gospel in a conciliatory manner, he feels great satisfaction in view of the efforts he has made to impart ~~of the~~ a knowledge of the gospel. Conversation with a few in the streets or at the door of a shop is generally more encouraging than addressing a crowd.

A great amount of time and labor has been expended in

making tours and preaching to the people of distant villages, towns, and cities. These labors were commenced soon after the arrival of our missionaries at Bombay, and have been continued at all our stations more or less ever since. These tours have been more distant, extending sometimes to places 300 miles from the residence of the missionary; or they have been made to a particular field where interest has been manifested and where the object has been to follow up the impressions previously made by the truth, or they have been made to neighboring villages, when the missionary having pitched his tent at some central place holds daily religious services there and visits the villages immediately around, and after a few days passes on with his tent to another central village. Each of these modes of making tours is attended with some peculiar advantages. It seems important however that the missionary should stay long enough in a place to see whether any interest is developed in any mind in connection with his preaching, and whenever any interest appears to be excited, to follow it up with further instruction; and it is important also that repeated visits should be made to places where the Holy Spirit seems to be working on the minds of men. By thus co-operating with God, following where he leads and laboring where his providence directs, we may expect the most satisfactory results of our labors. And wherever several individuals are converted to God, there a native catechist should be placed and the interest extended as far as possible, and new centres of light being thus established one after another, we may hope for the more rapid diffusion of the knowledge of the gospel through the whole country around. In all our endeavors to preach the gospel it seems very important that the providences of God should be watched and carefully

followed, and although hopes may often be disappointed yet God will not let his word return unto him void. We know not which shall prosper this or that, but we may not assume that some seed shall spring up and bear fruit to the praise of his glory.

The course of the Missionary in regard to preaching must be different in the same place according to the different stages of the work. When he first enters upon his labors at a new station, his great effort will be to draw people around him and interest them in the presentation of gospel truth. In doing this it will not probably be found necessary to make use of schools in order to collect a congregation, as has been hitherto deemed important in most of our Missions. The Missionary who declines to establish schools for this purpose, must go forth to one place and another preaching in the streets to small companies or gathering larger companies around him at chowdees or in the chapel. When conversions occur he must instruct his converts in the Christian faith, he must have his regular congregations on the Sabbath for which he must exert himself in preparing religious instruction, feeding the flock of God over which the Holy Ghost hath made him an overseer. But he must not be satisfied with this. He must look beyond the mere pastorate of a church. He must endeavor to collect native churches in different places, and he must train up some of his converts to be the pastors of those churches. He should be careful to commit the truths of the gospel to faithful men that they may teach them to others also. As they increase in the knowledge of the distinctive doctrines of the gospel and in adaptation to the work of making them known to others, he must give them the opportunity of exercising their talents, standing out of the way when necessary that they may gradually be preparing to come forward and perform the duties

of faithful ministers of Jesus Christ. He should ever himself be aiming at further extension, seeking how he may collect new churches, and prepare pastors for them, thus making all his plans subserve the one object of fully planting the gospel of Christ in the country where he resides by the establishment of churches with their appropriate pastors and other officers. The missionary should feel it to be his business to go forward and find out where new churches can be established, collect the nucleus and then furnish the native laborer who shall carry on the work. Dr. Judson said when he had succeeded in collecting a church of one hundred members in Burmah, that he was satisfied, his anticipations of success were fully realized. The days of the pioneers of Christian missions are now passed. Henceforth let it be the aim of the missionary to collect not one church of a hundred members, but twenty, fifty, or a hundred churches, over which native pastors shall be placed. With such an object in view, the minor plans of a missionary will all be arranged more wisely than if he makes his arrangements to remain an indefinite time in one spot. And not only so, the views of the churches which he gathers will be more correct than if he settles down in one place feeling little interest in the regions beyond. If he labors to extend the gospel with its privileges to the whole country round, his churches and their pastors will be churches and pastors of the right kind, possessed of a missionary spirit and laboring with one heart for the spread of the gospel among their countrymen. On the contrary if the missionary becomes absorbed in teaching or in home labor, there is great danger, as we all have had opportunity to observe, that his young men will also be absorbed in study or teaching or some other local occupation, and their views will thus become

very much confined, and instead of being good soldiers of Jesus Christ there is great reason to fear they will become effeminate, delicate, worldly, and unfit to do the work of an evangelist or to labor efficiently in the cause of their Master.

Let not the Missionary then regard himself as a mere preacher or pastor of a native church, but also as a trainer and educator of preachers. The work of preaching the gospel is indeed a glorious work, how much more important and honorable, then, for the Missionary in addition to the work of preaching, to train others who shall proclaim the message of salvation to their country men. The Missionary should have both kinds of work on his hands, and the better he is able to preach, the better he will be able to train his converts for the same work. And the more he engages in preaching himself, taking care at the same time to give them all needed opportunities to exercise their gifts, the more he will excite them also to labor in the same way. And the more widely he extends his efforts in preaching the gospel of Christ and in gathering churches, the more effective and devoted may he expect his converts to become in the cause of their Master.

Thus Timothy who had ~~been~~ so long been Paul's companion in travel and in labors, who had fully known his manner of life, purpose, faith, long-suffering, charity, patience, persecutions and afflictions which came upon him, was prepared to follow his example, to be "like-minded" with the great apostle; he was ready to "abide at Ephesus" or to go to Corinth or to any part of the world, where the Apostle wished him to labor in completing the work which he had commenced. May all our Missionaries be the means of raising up many Timothys like minded with Paul, who shall be entirely devoted to the

work of preaching the unsearchable riches of grace to their countrymen, and then may we hope that this land will speedily be evangelized. Until the work of collecting churches and placing native pastors over them is commenced in earnest, the day of the evangelization of India must be regarded as still far distant. To this work then let the efforts of every Missionary be directed.

In reference to preaching in English it may be added, that this is no part of the appropriate work of the Missionary. He is sent out to preach the gospel to the heathen, and all the efforts which he makes for any other object than that to which his life has been devoted, absorb strength and labor which should be otherwise employed. It is a poor expenditure of Mission funds to send a man several thousand miles and support him while acquiring the native language and then allow him to spend a portion of his time in preaching in English when he might be engaged in his appropriate work of preaching to the heathen. Many missionaries have found by painful experience that the effort required to continue preaching in English at the same time with their usual labors in the native language, was too much for their strength, and that it was a very expensive operation to sustain English preaching at the risk of health and even life. The missionary should never by such labors diminish his efficiency in the appropriate work to which his life has been devoted.

H. Ballantine

Chairman of the Committee.

Mission to the Heathen, 1857

Copy 184

Estimates of the Malaprin Mission for 1855

Personal allowance of Mr. Wilder Rs.	1,920
House rent & repairs	500
For building a house (plan of Br. Ws at Satara)	3,500
Native Helpers	250
Free Schools	300
Pundit	240
Preaching Tours	150
Traveling	100
Chapel & Sexton	80
Medical attendance	150
Printing - Scriptures 100 + Tracts 200 + Books =	500
Incidentals	50
Total Rs.	7,940

Note - The above estimates were ~~sent~~ forwarded to the Rooms in Boston, Sept. 8: 1854.

A. G. Wilder

Ahmednuggur

Dec. 23: 1854

fu 10155

Kolapur Mission.

Mr. Wilder's Salary	1920
Rent ~~& Repairs~~	480
Pundit	240
Travelling	100
Preaching Tours	150
Native Helpers	150
~~Chapel~~ Schools.	
Five Schools for the present year — 336	
Two Girls' Schools — 50	386
Chapel & Sexton	80
Medical Attendance	150
Incidentals	50
	~~3626~~
Printing of Books, to be placed to the credit of the Printing Com.e	200
	~~3826~~
	Rs. 3,906

N. B. The Prudential Committee have made no grant for building a house at Kolapur, the Deputation have no authority to do it, but will immediately send home a recommendation that Rs. 2,500 be appropriated for that purpose.

16.149

Missionary Tours,	300		~~300~~
Other Travelling,	100		~~100~~ 40
Medical Attendance,			25
Printing at the Expense of the Board, ~~to be~~			~~60~~
~~placed~~ to the Credit of the Printing Com.e			60
			Rs. 17.39

Revised Appropriations for the Mundlaneyem, Satara, & Kolaphur Missions for 1853-54.

Appropriations to Kolaphur - 2853.

Satara Mission.

Mr. Munger's Salary,			17
Mrs. Graves' Allowance,			60

Native Assistants.

Mahanti,	168		
Dajiba,	144.		
Rajuba,	96.	~~408~~	40
Travelling & Tours,			30
Printing & Books,			10
House Guard,			18
Incidentals,			10
			~~3248~~
		Rs,	3,296

Mission-Extension

India is the place of Satan's seat. Here are his strongest of strong holds. Here he has enthroned himself with unwonted fulness over the minds and hearts of men. He reigns in terror and in blood. His galling yoke lies heavily upon the necks of the 150,000,000 of this realm of darkness. But Satan's dominion here is usurped. India with all her millions of immortal beings is by right a part of the purchased inheritance of Jesus Christ, the Saviour and Lord of the whole earth. He has entered these dominions of Satan, and began to assert & enforce his right to the love and service of these abject millions.

Cast your eye over the map of central India. Let it pass from the ocean on the west towards the east along the 16th and 22nd lines of latitude, and then along the line of the 80th degree of longitude. And now detach from the portion of country embraced by these limits certain small sections in the N.W. and the S.E., & you have mapped out before you the Maratha country, with a population exceeding 8,000,000. Forty years ago Gordon Hall and Samuel Newell began to preach Christ crucified for sin in the city of Bombay. Since then some missionaries of different Evangelical organizations have prosecuted the work of the gospel in this part of India. The result of all their toil and prayer has been the conversion and gathering into the fold of the Good Shepherd of some few hundreds of men and women. These results have fallen far short of what has been desired, and yet they have been such as to prove the sufficiency of God's truth for the conversion of Hindoos, and for the subversion of the strongholds of the wicked one in this land. But what shall we say when we bring to mind the fact that since this work of evangelization began in Western India more than one generation of Hindoos has passed away from the scenes of earth to the tribunal of God, and the scenes of eternity. How appalling is the fact that dying in their sins ——

with all the guilt upon them, which the habitual observance for the period of their lives of all the rites and abominations of Hinduism, has served to accumulate — they have perished in Hell! They are lost forever.

And what shall we say of the living millions of men women and children who make up the population of the ~~Maratha~~ hills and valleys and plains of the Maratha Country? They are the subjects of a religion most insulting to God, and most revolting to every feeling of the sanctified heart. Fondly clinging to their false hopes they are dying by tens of thousands every year, and in all their pollution appearing before Him who has said "Without holiness no man shall see the Lord." Oh! if there is a sight more painful to the Christian heart than others; a sight at which angels well might weep — it is the sight of this whole land lying under the power and dominion of the Prince of Darkness, and its millions of people sitting in the shadow of death — thinking and speaking and acting in ways which only dishonor God, and inflict the greatest injuries upon their own spirits, and all passing day by day on & on to the regions of eternal death.

And is there no help? Must it still be so? Must these millions of Maratha people continue to go on year after year in the way to endless perdition? No, it need not be so — and just because it need not be so, it must not be so — There is balm in Gilead, and there is a Physician there. Some have heard of him, and repairing to him they have been healed. The number is small — And yet the Missionaries in this field have not been idle — They dare not say they have done all they could. But they can speak of the joy they have many a time had, in testifying the gospel of the Grace of God along the banks of the Krishna, the Bhima the Sina, the Godávari, the Wada, the Purna — and other rivers & streams, and among the towns & villages which so fill their beautiful valleys. Many and many a time have they heard the people exclaim, "How can it be as you say, that Jesus Christ is the only Saviour of lost men and that we now for the first time have heard this name from your lips." And yet it

is so; and there are still thousands of towns and villages in the Mahratha country, the people of which have never heard this precious name which all heaven adores. And how shall they hear without a preacher; and how shall they preach except they be sent? We come then in behalf of the millions of our field, and in the name of the Marathas Missions of the A.B.C.F.M. we state the want of this field — the wants of these millions of pagans. We want help. We want men and women, to aid in multiplying the knowledge and the triumphs of redemption among these people. We do not ask help that we may be eased of our burdens. We love to bear these burdens. We are willing to bear burdens for Christ, and in behalf of these perishing souls, which are near crushing us into the dust; but we are not willing that how can we be? to see these millions of Hindus on the North, South, East & West of us going down to death, without having heard this name, which is above every name! without having believed in Him, who is the way, the truth & the life.

Before proposing a plan of extension we will here briefly state some of the circumstances which favor the idea of an extensive occupation of this part of India by the converting agencies of the church.

1st. Easy & safe access to the people. The missionary can go where he will and no man will forbid him. He can preach wherever, whenever & to whomsoever he likes. Preaching the gospel — telling the story of Christ crucified, is the known business of the missionary. Go where he may, the English name and rule are his shield of protection. He can lie down to sleep at night at home, or a hundred miles from home, with a feeling of more security from harm in respect to person & property than he could do either in England or America. When he goes among the people he finds them civil respectful & courteous.

2d There are peculiar & special facilities for introducing the gospel among the people. They are a religious people — perhaps it will be safe to say they are more imbued with the spirit and power of religion than any other heathen people.

they are accustomed to listen to the reading and exposition of their own sacred books. They are fond of religious discussion. Arguments and discussions between pundits, and others familiar with the Shastras, regarding questions of religion & philosophy generally form part of the entertainment, when public occasions call multitudes of people together. It will hence quite coincide with the views and feelings of the Hindus when Missionaries go among them and ask a hearing of the facts of Christianity.

3d The population of this part of the country is dense. The people congregate in towns & villages, which are usually surrounded by walls and entered by gates. These places of congregation are within very short distances of each other, particularly along the banks of the rivers. By reason of this condition of the people the Missionary can reach them without any great expense of time and strength.

4th Travelling is cheap. In consequence of the absence of hotels, and places of public & private entertainment, the Missionary is under the necessity of taking along with him on all his tours, his tents & all his appliances for cooking & keeping house. But because of the cheapness of labor, and of the hire of beasts of burden, these journies are not necessarily very expensive. The extra expense of a single Missionary is some two and a half rupees per day. 5th Residence in this part of India is generally safe in respect to health. The climate in April & May is seriously uncomfortable by reason of the heat. This season of the year is not regarded as unhealthy. The rainy season is June, July, August and September. Little can be safely done in the way of itinerant labor during this season. But every Missionary can find enough to employ all his time & strength during this period, in the way of study, the preparation of books and tracts and in instructing his teachers, catechists, and other native helpers.

Plan of Extension

The circumstances now specified, together with the pressing spiritual wants of the Marathas people present strong reasons for our urging upon the Prudential Committee the very great

importance of greatly extending the operations of their missions in this part of India. This can be done only by increasing the number of men & women for this work. Let us then plainly state the nature of the work which we propose, or rather the mode which we propose for bringing the gospel before the minds and hearts of the people. The plan is essentially that which was developed in the Report on the subject of preaching. It is proposed to make the preaching of the gospel the one all engrossing work of the Missionary. As he will have no converts at the outset of his labors upon whom to rely for a regular congregation, he will find it necessary to sow beside all waters — to preach in every place where he can find hearers. He must closely imitate the example of the Great Missionary and his first preachers of the Word. That Jesus was an itinerant preacher all know. It is written of him — Jesus went about all Galilee — he went about all the cities and villages teaching in their synagogues and preaching the gospel of the Kingdom. And it came to pass afterwards that he went throughout every city & village, preaching and shewing the glad tidings of the Kingdom of God. He stireth up the people, teaching throughout all Judea, beginning from Galilee unto this place." And Paul said unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Whom we preach warning every man and teaching every man." These passages are cited for the purpose of defining the mode — that of itineracy — by which we propose to evangelize the inhabitant of the Marathi country.

Did the people of Judea know of the promised Messiah & were looking for his appearing? and yet was it necessary to visit them in their cities & homes, in order to persuade them of the things of the Kingdom of God? How much more needful is it to go to the homes of this people, who are ignorant of Him who is the Hope of the world? Be it so that when they come to know the things which we testify, they will cease to feel interest in our message, and perchance will curse & revile. Still we must preach to them. We must

seek them. We must run hither and thither, to & fro and preach the word in season & out of season in the Chowdy, the market at the gates of the city, at the well on the threshing floor, in every place of concourse - one thing is certain - if they cannot be persuaded to believe in Christ, they must perish. Can we then neglect them? Can we leave them to go on uninvited, unwarned, unwarned down to perdition?

There to converse with everlasting groans
Unrestpited, unpitied, unreprieved
Ages of hopeless end.

In further designating the mode of operation we mention that the frequent repetition of the truths of the gospel, in the same places and upon the same minds, is in the highest degree desirable. This is every where, and in all cases true, when the object is to produce conviction, and lead to a change of purpose & action But there is special need of repeating Christian truths in this country, from the circumstance that the minds of the Hindus are already occupied by thoughts and teachings, which only deprave and pollute the heart. This need suggests the importance of occupying cities and large towns as central points, which shall furnish full employ, in connection with contiguous towns and villages for two Missionaries. At distances more or less remote from these central points, depending on the character of towns and villages and providential indications, other places should be occupied severally by individual Missionaries. Here is both concentration and extension, by means of which effective cooperation is secured while there is opportunity for independent individual action & responsibility. The villages intermediate between the centres of operation and the remote villages occupied by Missionaries will be occupied by catechists, especially those in which special religious interest has been manifested. For the success of this mode of extending the knowledge and power of Christian truth, it will be found of great importance that the plans of each itinerant Mission

ary should be such that he ~~should~~ may be able to tarry a day or a week or a month or three months in any place on his route, where the providence of God indicates a special need of his presence and labor. He should regard himself as being completely at the disposal of God, and should act from day to day according to the wisdom and grace given him in answer to his daily prayers. In this manner the apostles planned and executed their missions. Their commission and the teachings of the Spirit of God governed them in respect to the places of their residence, and their departures from them. Making the forementioned plan of operation the basis of Mission Extension we purpose the occupation of the following towns and villages.

Ahmednuggur Mission

The city of Ahmednuggur has a population of 28,000. It is yet mainly shrouded in the darkness of Paganism. It has however special interest in the fact of there being in different parts of the city two christian churches in the charge of native pastors. At distances from the city of ~~fifty~~, fifteen & twenty-five miles are villages in which conversions have taken place, and in some of these places there is at present considerable religious interest. The city, together with these villages and those which are contiguous, constitutes a field which furnish ample work for two missionaries. This will appear sufficiently plain when it is considered, that there is required here in the city the supervision of pastors and churches, the instruction of school teachers, catechist and preachers, and the superintendence of schools for the instruction of the children of the converts and the women. There is also the charge of the fields to the N.E. in which it is expected churches will soon be organised.

Khokar. This town is forty miles North of Ahmednuggur. It has a population is already determined to occupy this village by a missionary. The wisdom of this decision is seen in the fact of there being a considerable number of christians in that and the neighbouring villages. This part of our field is very promising. A church is soon to be constituted at Khokar. The missionary at that place will have under his direction a corps of

native helpers by means of whom he will aim to extend the triumphs of the truth in the regions round about.

Sirodr. This town is thirty two miles S.W. from Ahmednuggur. It has a population of 5000. It has been occupied by a Missionary since 1841. There is here a church and several native assistants in charge of the Missionary. There is a large number of towns and villages in this part of our field, and Christ has been much preached in many of them. There are two villages now occupied by native catechists.

Khdlgàr. This town has a population of some 3000. It is situated twenty miles East from Sirodr, and twenty miles south from Ahmednuggur. It is below a range of hills which bound the valley of the Godnadi, and so properly falls within the field of the Sirodr station. It has been recently made the place of the residence of the assistant Collector. There is considerable religious interest in the place, particularly among the Mahars. There is here one Christian family. It is proposed to locate a Missionary here. He will find an ample field & one of much promise

Parhers. This town is fifteen miles North West of Sirodr. It has a population of about 3000. It is situated in the midst of a district of country, which supplies a population fully equal to the strength of a Missionary, and is in the neighbourhood of villages where conversions have taken place.

Alkite. This town has about 2000 inhabitants. It is twenty miles North West from Sirodr, and forty miles West from Ahmednuggur. There is interest in this place, and several villages in the vicinity have afforded interested audiences.

Bhingar. This town is two miles East from Ahmednuggur. It has a population including that of the Military camp of about 5000. It is the place from which came the people who began to build and inhabit Ahmednuggur, and here are the homesteads of many of the present inhabitants of the city. Bhingar has been occupied by the Mission since 1846. The field of the Missionary here is bounded on the South & East by the limits of the country

in which the Mahrathee language is spoken. It is designated his field for the simple reason that the people in this wide extent of territory are wholly dependent upon him and his native helpers for the knowledge of salvation by Christ crucified for sin. There is not known to be any special interest in any of the thousands of towns & villages in this part of our field, and yet there have occurred in several of these places events, in connection with the preaching of the gospel, which have greatly gladdened & encouraged the heart of the Missionary. But the special claim of these scores of thousands of men women and children are their miseries and wants.

Amalner. This is a town of 2000 inhabitants, and is situated on the East side of the range of hills which form the Eastern boundary of the valley of the Sinā, and the Western boundary of the valley of the Godávari. It is ~~situated~~ about forty miles from Ahmednuggur. This town is mentioned as having special claims for a Missionary because of its being only one mile distant from Missalwádi, the small hamlet among these hills, where lived, and prayed & died Thuláje Bhán, who became a Christian at the age of eighty years. The light of Him who is the light of the world shone brightly in this aged disciple for a few years, and it shines still, though he has gone to be with Jesus and to behold his glory. The people among these hills are chiefly Wanjáris, to which class Thuláje belonged. They have more thrift and possess more energy of character than the Kunbi cultivators, and they are less under the power of the Brahmans.

Merichgár. This is a large town some twenty-four miles south from Ahmednuggur. It is a Jaghire - that is a grant of lands to some family without taxes, in consideration of services rendered to government. The villages in the vicinity afford a field of labor in which a Missionary can expend the energies of body and spirit in hope of gathering churches for Christ.

Paitan. This is a large town situated on the Eastern bank of the Godavári river in lat. 19,20 North and long. 75.35 E. It is fifty

miles East from Ahmednuggur, and thirty-two miles South from Aurungabad. It is a place of much importance in the estimation of the people in this part of India, in a religious point of view. There is an annual pilgrimage, which brings thousands there, and daily opportunities occur for addressing companies of strangers, and also of resident inhabitants. It is favorably located in respect to the North-eastern part of the Ahmednuggur field, in which there has been and continues to be much interest in respect to Christian truths.

Satara Mission

Sátará. This city is in lat. 17. 42 N. and long. 74 12 E. It is one hundred and forty-six miles from Bombay. It has a population of 30,000. It has a delightful climate throughout the year, being situated in the midst of spurs of hills which pertain to the great range of Western Ghats. It is already occupied for missionary work and there is much there to encourage labor and prayer. The city together with the towns & villages in the vicinity which are quite numerous, present an inviting sphere of labor for two Missionaries.

Rahimátpúr. This town is twelve East from Satara, and contains a population of 11,000 people. There are many villages near. There is a good road in the process of construction which connects this town with Satara.

Karád. This town has 10,000 people. It is on the road leading from Sátará to Kolapur and is thirty miles South from Sátará. A good road connecting S. and K. is being constructed. It is completed four miles. As you proceed Southward from Karád a few miles, you come to Umráj, which has a population of some 4,000. Still farther South is Islámpur, with a population of 8,000. Ten or fifteen miles from Islámpur is Ashta, with about the same number of inhabitants. All these towns are now eligible for occupation by the messengers of the great salvation.

Kolápur Mission

Kolápur. This city is in lat 16.19 N. and long. 74.28 E. It has a population of 44,000. ~~It is 430 miles S.by E. from~~

~~Ahmednuggur. It is a military station. A very good road connects it with Poona. There is here an annual festival which congregates thousands of people.~~ It has a delightful climate and is regarded as a desirable location in respect to health. The towns & villages in the neighborhood of Kolápur are very numerous. Leaving out of the account all the villages the population of which is less than 1,200 there are more than 115,000 within twenty miles of the city. This place has great repute for sanctity and multitudes of people from all parts of the Maratha country resort there at the time of the festival of the great Goddess of India. Missionary operations were commenced in Kolápur in the early part of 1852, and the missionary there feels greatly encouraged by the openings which he finds for the prosecution of his work. The field is ample for the labors of at least two missionaries.

Merich. This town is thirty miles N.E. from Kolápur and has a population of 25,000. It is situated in a part of the country which abounds in villages and affords a promising field for the labors of a missionary

Nipáni. This place is twenty five miles S.E. from Kolápur, and has a population of ~~about~~ 2,000 inhabitants. The whole country in this part of our field is in a state of the gross darkness. In very few of the villages has the name of Jesus ever been published.

Appointed to report on the extension of the work of evangelization among the millions in this part of India, who are perishing in their guilt and ignorance of the only way of salvation we cannot feel that we have done our whole duty, if we should fail to speak of the importance of occupying new centres of missionary operation around which at convenient distances individual missionaries may be located. There are several cities and large towns which are suitable for such centers, and the towns and villages in their neighborhood are numerous.

Kholápur. This city is situated in lat. 17.40 N. and long. 76.3.8. It has a population of 40,000. It is 130 miles S. by E. from Ahmednuggur. It is a military station. A very good road con-

nects it with Poona. There is here an annual festival which congregates thousands of people. Some interest in past years has appeared here among a sect of Hindus, called Lingáitwánis. The conversion to Christianity of several of this sect by the labors of the German Missionaries in the South Maratha country, produced a good deal of enquiry among these people in this place and in other towns in this vicinity. Perhaps the truth could now be brought to bear with convincing power upon the minds and hearts of the Lingáits. And there is an urgent demand for the gospel of our salvation in the wants of the scores of thousands in this single city. The Mahars are numerous here and both among them and among the people of the city, very good opportunities have occurred for the work of the Lord.

Pandharpur. This town is 30 miles N. of Sholápur. It has some 15,000 inhabitants. It is situated on the western bank of the Bhimá river and is a place of much resort by the worshippers of Vithobá. Frequent pilgrimages are made to this place in the course of the year. It is a most interesting field for the work of the gospel. At all times access can be had to pilgrims who visit the different shrines here. The large road which connects Poona with Sholápur passes near this town.

Bársi. This is a large town situated 32 miles N. by E. from Sholapur. It has a population of some 15,000. It is a place in which an extensive business is done in cotton cloths. Some religious interest was at one time manifested here among the principal Mahar families. They asked a teacher on the basis of a pledge to attend upon preaching and to give up idol worship. Ten miles Eastward from Bársi is Váirág a large town, and some fifteen miles still farther Eastward is Gulajapur. This town is about 25 miles N.E. from Sholápur. At Gulajapur is the shrine of the great Goddess Bhawáni the Diana of India. Thousands of pilgrims resort there annually.—

Karamala. This town has some 8,000 people. It is on the road leading from Ahmednuggur to Sholápur, and is about sixty miles distant from Ahmednuggur. The truth has often been preached there and has had many adversaries. In the Mahar quarter it has had more favor. Some of the Mahars at one time avowed their conviction of the truth of Christianity.

There is now nowhere within that part of the territory of the Nizam of Hyderabad in which the Marathi is the spoken language of the people, any missionary to publish the story of the cross to the multitudes who are there shrouded in the darkness of Paganism.

There was once a missionary living at Jalnapur, and one at Aurangabad, and at that time Christ was extensively preached in all that part of the country. The western districts of the Nizam's dominions have lately come into the charge of the East India Company's government, and this circumstance seems to be a dispensation of Providence which favors the reoccupation of those cities. There is also the large city of Ellichpur, which we are contrained to propose as the central station of a new mission. This city is in lat. 21.14 N. and long. 77.36.E. It is distant from Nagpur on the N.E. 122 miles and from Ahmednuggur 280 miles. It has a population of some 30,000. Three miles from the city is the camp of the Nizam's troops. Thirty ~~four~~ miles S.E. from Ellichpur is Umráwate. This is a very large town and the emporium of the cotton business in that fertile region. There are many other large towns in that part of the Marathi field which afford inviting localities for missionary labor.

And now we must introduce to you a field wholly new & unique. It is that of the Gonds, an aboriginal tribe of people, inhabiting the hills and valleys south of the Narbadda river. In the year 1853 a tour of exploration was made among this people by one of the missionaries of the Ahmednuggur mission, and his report is published in the Missionary Herald of that year. There are many circumstances which commend these people to the regards of christians. They are in the deepest darkness. They know not the

God who made them. The objects of their worship are such as their own imaginations, incited by their danger and fears have created — Among these Ghosts and the tiger stand foremost. The Gonds are greatly addicted to the use of spirituous liquors and every hamlet has its still for the manufacture of this article. Intoxicating liquor is deemed essential on all occasions of rejoicing and sorrowing. The language of this people is the Gondi. Those who have had intercourse with the English can understand a little Hindustani. The summits of the hills afford the only safe places for the residence of Missionaries. The fevers of the valleys carry away very many of the native inhabitants. There are several towns on the summits of the hills where Missionaries can reside and labor throughout the year. The valleys can be traversed only during a part of the dry season. Chikalda an Gávalghar are distant from Ellichpur twenty and eighteen miles. The former is the sanitarium for the European families at Ellichpur. Shall the disadvantages of climate be a bar to the work of evangelization among these people? "He that hath the Son hath life; and he that hath not the Son of God hath not life". How then can we refuse to make known to these poor Gonds the Gospel — the glad tidings of Salvation?

We have now spread out before you our plan of Mission extension and have proposed several cities & towns for occupation. The places designated are twenty six and thirty four men are wanted for the proper occupation of them — For the sake of a distinct view and impression these several towns, their population, and their distance from their central station are here presented ——

Towns	Population	Location	Missionaries required
Ahmednuggur	28,000	Lat. 19,5 N. 74,55 E.	2.
Khdkar		40 Miles N.	1
Seroor	5,000	32 " S.W.	1
Kholgát	3,000	20 " S.W.	1
Akhote	2,000	40 " W.	1
~~Parner~~ Párner	3,000	20 " W. by N.	1

Bhinger	5,000	2. " E.	—	1
Amalner	2,000	40 " S.E.	—	1
Merichgáv	2,000	24 " S	—	1
Páitan	10,000	50 " E.	—	1
Sátará	38,000	Lat 17 42 N. Long. 74.12 E.		2
Rahimátipur	6,000	12 Miles East	—	1
Wái	11,000	20 " N.W.	—	1
Karád	10,000	30 " S	—	1
Kolapur	44,000	Lat. 16 19. N. Long 74 25 E.		2
Merich	25,000	30 ms. N.E.		1
Nipáni	9,000	25 " S.E.		1
Sholápur	40,000	Lat 17-40, N. Long. 76.3 E.		2
Pándhurpur	15,000	30 ms. W.	—	1
Bársi	15,000	32 " N.E.	—	1
Karamatá	8,000	70 " N. by West	—	1
Fálnápur *	15,000	Lat 19.52 N. Long. 76.8. E		2 *Fálnápur
Aurungabad	25,000	" 19 50 " " 75.35		2
Ellichpoor	30,000	" 21,14 " " 77 36		2
Umrávati	15,000	34 ms. S.E.	—	1
Chikálda		Lat 21.9 N. Long 77.24.E.		2

Such is our plan of mission extension, and such are our ~~wants~~ wants for its execution. We have limited ourselves to this small number of towns & villages for present occupation, in consideration of the wants of other Mission-fields, and of the comparatively small number of laborers, who are available for the work of giving the gospel to all nations. But we cannot ask less ~~for the~~ in behalf of the Maratha country, and at the same time do justice to our own feelings and our convictions of duty. And when our work is extended in the manner specified, there will remain large tracts of country in these moral wastes, for which no provision is made. The fact is awfully painful. Must these vast multitudes of immortal beings be passed by and left to go on to perdition, with none to tell them of Him who gave himself a ransom for the world, and who now offers himself for the salvation of every believing, repenting sinner?

The ultimate efficacy and success of this mode of Missionary operation can properly admit of no question. Itineracy is God's appointed mode for extending the knowledge of Himself, and for setting up His kingdom among men. This mode of operation has the advantage of having been adopted by the Lord Jesus Christ, and his inspired preachers. The effectiveness of this mode of extending knowledge and producing permanent results is well attested.

A correspondent of the Calcutta Christian Observer has written on this wise – "Do not false religions in every land make progress by this mode? Thus in India the doctrines of every sect are spread abroad. If the history of all the sects of Hinduism since the time of its first great reformer Sankar Achārya, was investigated, we should probably see that they all owe their celebrity and permanence to itinerant propagators. To instance only two of the sects now popular in India, and familiarly known to me, I may state that the orthodox Vaishnava sects, and the heterodox sect of the Kabir-panthis are actually now spreading by religious mendicants and pilgrim-hunters to the various shrines. I have conversed with those who for this express object have visited towns at the farthest extremities of India. All these things might encourage us to expect great results from the mode of evangelization now advocated". Douglas has written on this subject. He says "Of all methods for diffusing religion preaching is the most efficient; other methods are indirect & preparatory; but the simple proclaiming of the gospel has in all ages been attended with the most transforming efficacy, elevating the few who have evidently received it into a higher and happier state of being, and even raising the many who have rejected it, to a better system of moral opinions. It is to preaching that christianity owes its origin, its continuance and its progress; and it is to itinerant preaching, however much the ignorant may undervalue it that we owe the conversion of the Roman world from Paganism to primitive Christianity, our own freedom from the thraldom of Popery in the success of the Reformation, and the revival of christianity at the present day from the depression which it had

undergone owing to the prevalence of infidelity & indifference.
The want of the church – the want of our own heart in order to success in this work, is faith & love. Faith in God, and in the promises of God, will afford the help we need – the men and women needed for giving the gospel to these perishing millions, will be supplied. There is ability in Christ our Lord and King, to supply all our need. But the power of God will be put forth in answer to believing prayer, for the turning of these Hindu hearts to the truth – to Christ – to Heaven. And love for God and men will make us like Christ, who went about doing good – will make us self denying self sacrificing, and ready to do & suffer for God and for men. Let us then be filled with faith & love, and see the work of the Lord prosper. Let us rally around the cross of our Saviour and Master, and unfurl the banners of Saviour and Master's love. India is waiting to see the love of God and the love of man exemplified in full. Arise then we, beseech you, brethren! Arise in the name of the Lord of the universe – and do your duty to this land, every one in his place and according to his ability! The land is His – the people are His – the means are His & you are His – the truth is His – the power is His – the result will be His.. You are not alone then but associated with the Inspirer, the Conqueror, and the Ruler of all".

Report of
Extension.

Mahratta Wars.
1854.

The Committee on Temporal aid from Mission Funds for indigent Native Christians, offer the following Report—

The different aspects under which this subject presents itself are the following.—

1st. Is Temporal aid indispensable in some form?

We answer, in many cases it is. In giving this answer we recognise no right on the part of Native Christians as such, to demand a support from the funds of the Board. The only claims they can urge are the claims of suffering humanity, strengthened by the peculiar relation they sustain to us as converts since the care of the mission. But it is important to bear in mind that the means of obtaining a livelihood in this land are far more precarious than in Christian countries. People are more dependent upon their daily labor for their daily bread, & hence a loss

of service is often a loss of the very means of subsistence. Nor are there here as in our own country, a score of pursuits to any one of which a man can turn his hand & secure at least food & clothing. Labor is cheap, & among the lower classes will barely suffice to furnish a family with bread & the scantiest supply of clothing — A man turned out of his regular employment is generally turned out of all employment. The demand for labor is not such as to ensure him ready service elsewhere. Past experience has taught us to expect that for some time to come there will be many cases of extreme destitution in which aid will need to be furnished. Some few becoming christians have means of their own, a service, or calling which will support them. Some are treated with more lenity by their friends than others, & thus stand less in need of help. But these are the exceptions rather than the rule.

Converts from the higher castes are in one point of view more helpless than others. They are more effectually shut out from the sympathy of friends. They are utterly unacquainted with all the common forms of labor, & however humble or willing they might be, would generally be unable

to obtain it, or to perform it if obtained. They will inevitably be compelled for a time to look to christians for some means of support. If they had the energy independence & ingenuity of Anglo. saxons. no doubt many of them even in the midst of all their difficulties would find some way of living independently of the mission, but being such as they are. Windoos. they cannot-

The lower castes from their extreme poverty might be supposed to need our sympathy & help more than others, but in fact we do not find this to be true. There are kinds of work to which they are inured, & for which men are always required, that will generally afford them while in health the means of subsistence. But there will occur extreme cases also among them where in accordance with the law of love relief must be afforded.

One fact ought to be particularly noticed. The Mahars as a class are servants of the Patil & other officers of the village: & dependent upon them for employment & support. And when these officers are opposed to christianity they can easily oppress the poor Mahars beyond endurance. They may

thus be compelled to leave their own villages to save themselves from starvation.

The aid which must be given to these poor converts ought not to be regarded as an inducement for becoming christians, & if rightly understood, it will not be so regarded. If it be urged that the heathen will look upon it in this light, we reply that perhaps they will. They now accuse us of this when we employ christians in our families & as native assistants. Such accusations cannot be prevented by any amount of care. In this as in all other cases, "wisdom is justified of her children". The great question is not, how the heathen will regard & speak of it, but how Christ will regard it. Happily he has told us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" – This is the way in which He will look upon help rendered to his suffering disciples.

It will not answer for missionaries to dismiss summarily all these cases by saying, we came here to seek the spiritual welfare of this people, not to attend to their worldly interests. In the gospel which Christ preached as well as in the example he left us, sympathy with the dis-

tress & relief of suffering are made very prominent. If we try to throw off this responsibility, we are in the unfortunate dilemma of being called upon daily to preach & urge upon the people a duty of which we furnish a most unhappy illustration in practice. The gospel we preach enjoins most fully the very thing we are called upon to do in the case supposed, namely, help a suffering brother. These poor converts then must be helped in some way. It is too much to require the missionary to assume so inconsistent a position, or to do the violence to his Christian sympathies which a refusal in many cases would suppose.

9. In what way shall this Temporal aid be furnished? Shall there be an allowance from the Treasury of the Board?

The funds of the Board are contributed for a specific object, preaching the gospel to the perishing nations of earth. The object is one of sufficient magnitude to require all the funds now contributed & many-fold more, & we think no part of them should be diverted to any other purpose. The contributors of these funds feel that they should be held sacred to the object for which they were contributed. There is no doubt that they would

willingly give something to help their persecuted brethren if the case were presented, but such funds should be given specifically for this end. If the principle be once admitted that small sums may be given from the Mission Treasury for the relief of indigent persons, it will be hard to restrict the permission so that the amount thus abstracted will not in the end become large.

There are, in most cases, other ways of obtaining this relief which are not liable to these objections. It will perhaps sometimes expose these destitute families to severer trials than if we could resort at once to the Mission Treasury. But the system of rendering aid of this kind needs to be carefully guarded, & it were better even that some should suffer than that the giving should be pushed so far as to rob the native Christians of their independence. We would urge then that the principle be strictly maintained that no funds should be taken from the Treasury of the Board for the relief of indigent native Christians.

3. If this want is not to be provided for by appropriations from the Mission Treasury, how

shall it be met?

(1) One way of affording aid is by giving the persons employment. Preachers, teachers, catechists & Colporteurs are wanted by the mission, & must be found among our converts. So far as they are fitted or can be fitted for this work, they can be employed usefully to the mission cause & their immediate wants supplied. Of those unfit for such labor some are required for the personal service of the missionaries, to attend them on their tours, & perform various kinds of secular work for which otherwise the heathen would necessarily be employed. In selecting persons for such services we think some regard should be had to the wants of the poor christians, & that when they are capable of performing the required work they should be employed in preference to others. It is far better to assist such persons by furnishing them work than by gratuitous aid. Unfortunately they are too willing to receive the latter, but to those in health & able to work we think it should rarely be given. It has the effect to encourage indolence, to lead the recipient to rely upon the generosity of the missionary rather

than his own exertions, & render him still more dependent in future. As a general rule we ~~think~~ should say it is better to help such persons only so far as their present necessities require, than to give them a greater amount with a view to some permanent provision for the future. Examples show that the practice of loaning money for an indefinite period without interest is of doubtful expediency. Seldom has any considerable part of it been repaid, & in some cases the person receiving it, ill-managed speculations has plunged himself irretrievably in debt.

(2) Industrial schools have been established in many places to meet the difficulty under consideration. Theoretically they seem to be the very thing needed in such an exigency. There is no doubt that they relieve the missionary of much care & perplexity in providing for the poor christians of his flock. They save him from the corroding anxiety & bitterness of spirit with which he is at times oppressed by the sufferings of his spiritual children, which no efforts of his can relieve. They furnish an asylum for those whom persecution has driven from their villages, & who have no home or sustenance for their families.

They educate their inmates to a calling by which they can help themselves & their more ignorant brethren. Thus far they do meet a great want, & their usefulness can hardly be over-estimated.

But in practice they are found also to be attended with many difficulties. They have usually been a source of great expense to the Board, & have been found to produce less useful results than the beautiful theory on which they are based would lead us to expect. We are not prepared to recommend the establishment of any such school in the Marathi country. But in regard to the Printing Press & any similar establishment which is demanded by other exigencies of the mission work, we believe it may incidentally be made to serve an important purpose in rendering temporal aid to the indigent converts of the mission.

(3) Private Charity must be the final resort when no means of self-support can be devised. Poor-houses exist at ~~most~~ many of our mission stations, the funds of which are contributed by English Residents, Missionaries, & other benevolent persons. In these, however, the allowance is

barely sufficient to secure the coarsest food for the lowest classes. Many absolutely could not live upon this allowance.

In special cases of extreme destitution appeals might be made to the European Christian Community, & many of them have at times shown towards our native converts a noble generosity.

There is no doubt that the missionary should be ready to help ~~to~~ those poor christians according to his ability. But it is not the design of those who send out missionaries that their salaries should be graduated on a scale to afford them scope for large liberality. Yet instances will occur in which they will feel bound to afford relief, leaving pecuniary ability out of the question. They will also have occasion to assist indirectly, by affording temporary shelter from the rage of heathen persecutors. Instances have occurred of persons embracing Christianity when their personal safety & even life was endangered by the enmity of their heathen relatives. In such cases the premises of the missionary have afforded an asylum for a few months till the storm passed by.

(4) It might seem that the several ways

of affording aid above stated would be sufficient to meet all the ~~cases~~ exigencies that might arise, but in fact no absolute dependence can be placed upon any of them. And if these are the only resources, much of the time & strength of the missionary must be employed in devising means to save the people of his charge from misery & starvation. The effect of such labor, & of frequent failure in securing relief, on the mind of the missionary is depressing in the extreme. What is wanted is some plan which shall meet the missionary at this point & relieve him from this burden. We understand that such appeals have been sent home from different mission fields, for aid in behalf of a particular christian community or individual, & not without success. We do not ask a world-wide poor-house - a system that shall raise all indigent converts above want & suffering. We would not have it assist any one simply because he is poor. But we desire some provision for extreme cases of bitter persecution & helpless suffering

among our brethren. We are ready to maintain the principle that in future no funds of the mission shall be appropriated to this object, but we cherish the hope that some other judicious means may be adopted for the relief of such suffering.

Rev. Samuel Bissell
Rev. S. B. Fairbank } Committee

Athmonmyzm
Dec. 18. 1854

Report
Relating to Rank of the
Committee on
"Memorial and from
Mission Lands for
Indigent children
Chairman"
Michilli Mission
1854

The Committee on Caste & Polygamy offer this Report.

I. Caste. The following extract from a communication of the Rev. D. O. Allen D.D. to the Secretaries of the A.B.C.F.M. – dated Lowell April 8th 1854 we believe to be correct. It reads thus:

"The missionaries of the American Board in India & Ceylon have always required a renunciation of caste just as much as of idolatry & other parts of heathenism, of all converts before they were baptised. No arrangements nor accommodations, nor changes, have ever been made in the seats, or the sitting in the churches, or in the administration of the ordinances, on account of caste. Caste was in no respect recognized. All men were treated as of one class as much as christians in America are so treated."

In addition to the above we may add that it is well understood by those to whom we preach that caste is not admitted into our churches; & individuals presenting themselves for admission to the church well know that they must give up caste before they are admitted.

among our brethren. We are ready to maintain the principle that in future no funds of the mission shall be appropriated to this object, but we cherish the hope that some other judicious means may be adopted for the relief of such suffering.

Rev. Samuel Bissell
Rev. S. B. Fairbank } Committee

Ahmednuggur
Dec. 18. 1854

Report
Pending Report of the
Committee on
"Scripture aid from
Mission funds for
Indigent Native
Christians"
Madras Mission
1854

The Committee on Caste & Polygamy offer this Report.

I. Caste. The following extract from a communication of the Rev. D. O. Allen D.D. to the Secretaries of the A.B.C.F.M. – dated Lowell April 8th 1854 we believe to be correct. It reads thus:

"The missionaries of the American Board in India & Ceylon have always required a renunciation of caste just as much as of idolatry & other parts of heathenism, of all converts before they were baptised. No arrangements nor accommodations, nor changes, have ever been made in the seats, or the sitting in the churches, or in the administration of the ordinances, on account of caste. Caste was in no respect recognized. All men were treated as of one class as much as christians in America are so treated."

In addition to the above we may add that it is well understood by those to whom we preach that caste is not admitted into our churches; & individuals presenting themselves for admission to the church well know that they must give up caste before they are admitted.

The position taken on this subject hitherto we believe to be the right one, & that it should be firmly maintained in future in prosecuting our missionary work.

II. Polygamy. The number of our church members who before conversion sustained the relation of husband to more than one wife is small. Indeed we know of only two such persons, & neither of these was admitted to the church till his connection with one of his wives had ceased. But as our work advances, & converts are multiplied we may expect that among these converts will be found those who are living in this unchristian relation; & the question arises—shall such persons be admitted to the church, & if so on what conditions?

Our principal difficulty on this subject arises from the Hindu law which legalizes polygamy— making the marriage of a second wife while the first is living as legal & as binding as the first marriage. This law being recognized as valid by the English Government it is impossible in certain cases for a polygamist to obtain a legal divorce from either of his wives. When a legal divorce can be effected it should always be required before an in-

divid uals be admitted to the church. The only cases of real difficulty which present themselves to our ~~min~~ minds are those where a legal divorce cannot be effected. We believe however that it is not expedient to admit any one to the church even in such cases, without his giving a written pledge to the church that he will no longer cohabit with more than one wife & that he will also, if necessary, support the wife thus put away so long as she shall lead a virtuous life. Such a man, though unable to free himself from the legal relation of husband to the person thus put away, we believe to be free from the guilt of polygamy, & hence a proper candidate for admission to the church.

In behalf of the Committee

Wm Wood Chairman

Amendment per
Dec 22. 1854

on Caste & Polygamy.

Mebrallan Mills

1854

Grants-in-aid

The Committee on Grants-in-aid proposed to be made to schools by the Government of India, as mentioned in a late Despatch on Education from the Hon. E. I. Company, report

That they greatly rejoice in the interesting prospects opened up for this Country in that document and in the distinct declaration made therein by the E. Indian Government, of its purpose to promote the welfare of the people of this land so far as it may be promoted by the communication of secular and useful knowledge.

That with reference to the expediency of accepting these grants for any schools that may be under the care of the Missions of the American Board in India, the following considerations present themselves:

With reference to our great object of communicating a knowledge of the Gospel to the people of this land, it seems far from desirable that we should have such a connection with the Government as would be involved in the reception of these grants. Even now the people are ready, until otherwise informed, to regard us as connected with Government and to make Christianity responsible for the acts of Government. There are already difficulties enough in the way of our enabling them

on Gate & Polygamy.

to understand that Christianity is a spiritual religion, that we are simply servants of the Most High and that our dependence for success is on the grace and providence of God. We need not increase their difficulties

By the frequent visits of Government officials, probably Hindus, the secular element might come to assume far more importance in the eyes of the pupils than we might wish it to do. The Examiner might in some instances conduct their visits in such a manner as to disparage the religious instruction communicated and to make it appear that the School had no other value than that which it derived from its secular features. Without any intention on their part even, this impression might be conveyed and perhaps would naturally be

From these considerations and somewhat also from the strong feeling of attachment that we as Christians of America have to the voluntary system, leading us to shrink from anything that may even appear to involve a departure from it, we think it inexpedient to avail ourselves of the proposed Grants-in-Aid, for any schools under the care of these Missions

Geo Bowen
Chairman of Committee

Ahmednuggur, Dec 22, 1854

Cont. on Quantity in Cash.

Nebraska Mines

1854

Subjects.

1. The bearing object in relation to the Bretheren. — Whether it be the conversion of sinners, the gathering of these converts into churches, & the ordaining of native pastors over these churches — whether to operate on men as individuals, or as communities — How this should affect our plans, & govern in the distribution of funds by the Prudential Committee — How far this accords with apostolical usage.

And,

2. Preaching. — Its history in these missions — Difficulty in obtaining congregations — Present account of preaching — What should be attempted in chapels, ~~chowdays~~ chowdies, chawadi streets, & conversationally — in villages — ~~to~~ — in preaching tours — village, & village stations, & concentrations of the labor in particular ~~of a village~~ ~~chapels of villages~~ in ~~tinnevelly~~ districts — In short, the whole subject of making known the gospel in this land by means of preaching.

3 Native Churches & Pastors. — Evidence of piety to be required for ~~admission~~ a public profession — In what circumstances churches should be formed — Pastoral care — Their relation to the mission — Relation of missionaries to them — What they should do towards the building of their house for worship, & the support of their pastor, & the education of their children. — Why no ~~Pupils~~ native pastorate heretofore — Whether natives should be ordained evangelists — Licensing — Whether all should be alike educated — The various kinds of education — Use of the English language in educating preachers — Salaries — Whether it be expedient to associate them with missionaries in ecclesiastical bodies — Employing native pastors occasionally in home churches — Adaptation of natives to preaching — Value of their preaching.

4 Education in [illegible] Teachers & Catechists. — ~~[illegible] schools with heathen masters~~ Number & expediency of ~~the~~ common schools with heathen masters — Expediency of heathen schools with Christian masters — Number of conversions in common schools — Claims of the children of native Christians on the missions for education — Ought schools to be restricted to them — What limits should now be set to Boarding schools, for males, & for females — Education required for native teachers, & for catechists — Importance of cultivating a knowledge of the vernacular language — Should English be taught in any of these schools.

5. The Printing Establishment. — Extent of it — What it has issued — Job printing & profits — ~~How far it can be reduced~~ — The Dnyanodaya & other periodicals printed — How far it can now be reduced — When reduced, whether an active clerical superintendence cannot be superadded — Past influence of the establishment — How to guard against its great centralizing power — Christian ~~bodies & school bodies~~ bodies now in the Marathi language, & the need there is of more.

=

6. Results of our past missionary efforts in the Marathi country.

=

7. Temporal aid from missionary funds for indigent native Christians.

=

7. Tabular aid for inspiring funds for indigent native Christians. — Whether such aid is ~~made~~ indispensable in some form, & should be given ~~to~~ to Bookseller, Shopkeeper, & Matters — Methods of rendering aid, such as Printing Establishment, Boarding School, Industrial School, Government, direct ~~allowance~~ ~~monthly~~ allowance — Tendency of the system — Neutralizing grants — How far the church ought at the different stations receive pecuniary aid in the different form — Its effect in forming a necessary ~~spirit~~ spirit in the inquirers & converts — Public sentiment as to the motives of converts ~~wants~~ creates it among the heathen — Under what head the allowance for it should be placed in the annual appropriations — ~~Effect of withholding altogether an appropriation for this object~~ — Whether the wage of catechists ought to be continued in the mission — Effect of withholding ~~altogether an~~ appropriations for ~~this~~ tabular aid to inquirers & converts.

8. Native Teachers & Catechists. — Their number, origin, education, employment, salaries, & supervision. — Whether rent shall be included in their salaries — conveyance & travelling expenses.

=

9. An English High School to be maintained by the Board at Bombay. —

The reasons in favour of such an institution, & whether it be, on the whole, expedient for the Board to adopt the one now in existence.

R. S.

~~to Brailsford~~

Analysis of Abstracts.

10 Buildings. — Dwelling houses for
religious — & for school children — Pla-
ces of worship — schoolhouses — What
houses are owned, of all kinds. — Their
value, & the title by which they are
held. Renting houses.

Dwelling houses for religious
Meeting houses
Houses for children
Schoolhouses.

11. Caste & Polygamy.

12. Salaries of Missionaries.

at Berby — Aberdruggan — Villa stations — allowance for converts — Myto Sequisapa — Lowants.

13. Returning home, & Rewards routes.

14. Extension & reinforcements

15. Government Despatch.

16. Chart of England, &
English Stations.

pr Rev. Joseph Mather
at
Ahmednuggur.
1854

Estimate of value
3 years hence

As the Deputation are now about leaving us, it is due to ourselves as well as to them to express the gratification which their visit has afforded us, and our sense of the benefits conferred upon the Missions of the Am. Board in the Mahratta country by the opportunity we have enjoyed of ~~meeting~~ meet and conferring with them. — They have carefully examined the working of these Missions in all their departments, and have given us many valuable suggestions and wise counsels. Their efforts to ~~extinguish~~ strictly the expenses of our Missions have had our hearty concurrence, and in this matter they have exhibited a liberality and regard to our feelings which has gratified us much. The results of their extended experience and observation in reference to Missionary operations in other countries have led us to view some questions of Mission policy in a different light from that in which we should have otherwise viewed them, and we have reason to regard their counsels

in reference to these subjects as very timely and important. They have given us new ideas of the best mode of gathering & organizing churches, placing native pastors over them, preparing them speedily to be self-governing and self-sustaining churches. These suggestions we regard as extremely important to the best working of our Missions. We have also been very much gratified in the opportunities we have had of social and religious intercourse with the members of the Deputation, and our souls have been very much animated and quickened by the exhibition of their religious views and feelings. May the Great Head of the Church prosper them in their way, and attend their visits to other Missions wherever they are sent with his blessing, making them the means of great good to all those Missions even as they have been to us

Signed by

H. Ballantine
S. B. Fairbank
G. Bowen
S. B. Munger
A. Hazen
W. P. Parker
L. Bissell
Mr. Wood

~~(In general Tryon) R. G. Wilder~~

~~Dec. 25. 1854~~

In the above expression of cordial gratification & enjoyment from the visit of our Deputation I most fully concur.

R. G. Wilder

Dec. 25: 1854

Testimonial of Rev. Mr. Mulhauser
Informing a Visit of the
Deputation.

Rec'd. Dec. 26, 1854

Appropriations for the Mahratta Missions, as revised by the Deputation, Jan. 6. 1855.

For the Bombay Mission.

Salaries.		
Mr. Hazen — 4 children, — Rs. 2,640		
Mr. Fairbank, nine months, — 1,026		3,666
* Native Assistants, — — — —		382
Pundits & Writers, — — —		360
Two Boys' Schools, now in the Seminary Building, for five months, —	110	
One Boys' School with Chris.n Teacher, —	98	
Two Girls' Free Schools with Chris.n Teacher, —	200	408
Educational Institution for five months, —		1,250
Repairs & Repairs, — — —		310
House Guard, — — — —		48
Removal of Mr. Hazen to Bombay, —		100
Village Tours, — — —		50
Estimated Exp.s on account of Mrs. Hazen's death, —		375
Mr. Fairbank's Voyage to America, —		1,000
Medical Attendance & Medicines, —		250
Library — its removal, binding &c. —		100
Chapel & Burial Ground, — —		150
Printing for the Mission, — —		1,250
Incidentals — Postage etc. — —		50
Rents for Preaching Houses, — —		300
	Rs.	10,049

* Rs. 63 for Sudu, left in the India that he ought to return to the Ahmednuggur Mission.

2

For the Ahmednuggur Mission.

Salaries.

Mrs. Ballantine's,	2,340	
Mr. Bissell, — —	2,100	
Mr. Barker, Village Station, 1,380.		
Conveyance for 8½ months,	175 — 1,555	
Miss Farrar, — —	732	6,727
Pundit, — — — —		240
Aid to two native Churches in Ahmednuggur, in the support of their Pastors, —		900

Native Helpers.

Mahrattee,	In Ahmednuggur.		
	Bhagolea, —	168	
	Sakharam, —	108	
	Lakharam, —	180	
	Ramdas, —	96	
	Vishwanant, —	120	
	Shiveram, —	72	
	Namaji, —	96 —	948
	In Bhingar.		
	Rayuba, — —	108	
	In Serdor.		
	Dajiba, —	264	
	Ramchundra, —	192	
	Siduba, —	93 —	549
	In Khokar.		
	Kanduba, —	120	
	Yetuba, —	108 — 228 —	1,833 ~~1,665~~

Schools.

School for Catechists & teachers, —	565	~~1,532~~
Mrs. Ballantine's Girls' School, —	335	9,700
Miss Farrar's Girls' Schools, —	150	
	1,050	

1,050. 9,700

Other Schools.

Ekwatta,	21		
Bhingar,	26		
Shingay,	72		
Padigham,	60		
Chanda,	72		
Shuni,	84		
Seroor,	60		
Miscellaneous Expenses,	28	423	1,473

Rents & Repairs.

Rent of Mr. Ballantine's House,	180	
Repairs of the Mission House,	100	
Repairs of the other Houses belonging to the Board,	100	
Whitewashing of Old Chapel,	15	
Alterations of the wall in front of the Old Chapel,	100	
Completing of New Chapel, & furniture,	75	
Repairs at Thadala,	50	620

Buildings.

House at Kholar,	2,000	
House in New Chapel Yard to be rented to the Pastor,	300	2,300

Care of Buildings.

Sexton for the two Chapels,	96	
Guards for 3 houses at Ahmed	144	
Guard for house at Seroor,	48	
Guard for house at Nawapa,	48	
Guard for House at Bhingar,	48	384

Preaching Tours,	350	
Travelling,	200	550
Medical Attendance & Medicines,		300
Printing, - to be placed to the credit of the Printing Committee,		750
Miscellaneous Expenses - to include extraadditions to Salaries,		200
	Rs.	16,879

The Mission, if they deem it proper, are at liberty to employ David as a catechist

at Rs. 20 per month.

The appropriation for whitewashing the Chapel, & altering the wall in front, are conjectural; if insufficient, the Mission are authorised & desired to incur whatever expense shall be necessary for that purpose.

For the Satara Mission.

Salaries.		
Mr. Munger, — Rs. —	1,740	
Mrs. Graves' Allowance, —	600	2,340
Native Assistants.		
Mahuruti, — — —	168 *	
Dajiba, — — —	144	
Rayeba, — — —	96	408
Travelling & Tours, including Mr. Munger's reserve,		300
Printing & Books, — — —		100
House Guard, — — — —		48
Incidentals, — — — —		100
Rs.		3,296
		168
	Rs.	3,128

For the Kolapur Mission.

Mr. Wilder's Salary, —	1,920
Rent, — — —	480
Pundit, —	240
Travelling, — — —	100
Preaching Tours, — —	150
Native Helpers, — —	150
Schools.	
Five Schools for the present year, 336	
Two Girls' Schools, — — 50	386
Chapel & Sexton, — — —	80
Medical Attendance & Medicines,	150
	3,656

* He belongs to the Ahmednuggur Mission.

Kalapur Mission

Estimates for 1856

Personal Allowance of Mr. Wilder		Rs 1,920.
House Rent & Repairs	780	300
For building a house		3.500
Native Helpers	150	250
Free Schools	386	500
Pundit	240	240
Preaching Tours		150
Travelling		100
Chapel & Sexton		80
Medical Attendance		130
Printing - Scriptures 100 + Tracts & Books 400		200 = 500
Incidentals		50
Total		= Rs. 7,940

Remark.

If the allowance for building a house is granted the current year it will not be required in the appropriations for 1856.

Very Respectfully

R. G. Wilder

Pannalla near
Kalapur

May 8: 1855.

O Estimates Kolapoor Mission
May 8. 1855.

T Rec'd. July 27.

Copied Rec'd Aug. 27.

For the Prudential Committee

	3,656
Printing of Books, to be placed to the credit of the Printing Committee,	200
Incidentals, — —	50
Rs.	3,906

N. B. The Prudential Committee have made no grant for building a house at Kolapûr; & the Deputation have no authority to do it; but will immediately send home a recommendation that Rs. 2500 be appropriated for that purpose.

R. A.
A. C. T.

End of proceedings and documents connected with the visit of The Deputation.

The following documents relate to The Bombay mission.

by the Deputation

Rec'd Apr. 23. '55.

Ack'd May 2d

P.C. Apr. for House at Kolapur.

Rev. R. Anderson D. D. 194

With Mr. Yates's kind regards.

REPORT

OF THE

AMERICAN MISSION IN BOMBAY,

FOR

1843—44.

REPORT

OF THE

AMERICAN MISSION IN BOMBAY,

FOR

1843—44.

BOMBAY:
AMERICAN MISSION PRESS,
T. GRAHAM, PRINTER.

1845.

REPORT.

For some years past the American Mission in Bombay has published no account of its state and operations—partly because we are not connected with any Auxiliary Society or Association or Committee in this country who require such information, and partly because our operations have been limited and little has occurred in them of special interest to the public. In these circumstances it has not appeared expedient for us to do more than to make the proper communications to the Society in America, with which we are connected, to be there used as its managing Committee should see fit.

At the suggestion of several of our friends we have thought it proper to prepare and print a brief statement of the Mission for two years past, for the information of those who have encouraged and assisted us by their liberality and sympathy, and in the hope of sharing more largely in the supplications of those whose daily prayer is, that the Redeemer's kingdom may come, and his will be done on the earth.

It is proper we should first speak of the Lord's dealings with us personally. And here it becomes us to acknowledge and suitably to feel, that the chastening hand of our heavenly Father has been laid upon us again and again. Mr. Graves died at Mahabuleshwur, December 30th, 1843. He had been in feeble health for several years, and on this account had lived most of the time at Mahabuleshwur. He was able however to do considerable missionary work in translating and revising previous translations of the Scriptures,* and in preaching to the native

* Mr. Graves performed an important part in translating the Scriptures. He assisted in translating the first edition of the New Testament into Mahratta, which was printed by the Bombay Bible

population and conversing with them. His end was peace. He arrived in Bombay February 25, 1819, and so his missionary life was of nearly 25 years duration. A brief Obituary Notice of him appeared in the Oriental Christian Spectator in the No. for March, and a further sketch of his labors and character in the No. for April.

Mrs. Allen died in Bombay on the 12th of June, 1844, after a short illness. She enjoyed in an uncommon degree the consolations of religion during her sickness, and her death was peaceful and happy. A short Obituary Notice of her appeared in the Oriental Christian Spectator for August; it was also inserted in the Madras Christian Instructor for October.—The infant daughter of Mr. and Mrs. Hume died suddenly in May. These repeated afflictions should make us feel the uncertainty of life, and the importance of doing with our might what we find to do for the spiritual good of the people of India.

Society. And his fellow laborers having been removed by death, he performed the entire revision of the 2d edition, which was finished in 1831, and printed by the same Society. He also translated a considerable part of the Old Testament. The translation of Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Kings, 1 Chronicles, and Psalms, published by the Bombay Bible Society, was entirely made by him. For such work he possessed uncommon qualifications in his knowledge of the original languages of the Scriptures, and his very familiar acquaintance with the native languages. His views of inspiration, and his great reverence for the word of God, led him to make a more close and literal version of the sacred text than has sometimes been made in the languages of this country. His views of this subject were the result of much reflection, of great reverence of the Scriptures, and of much prayerful study of them. The Committee of the Bombay Bible Society, at their first monthly meeting after his decease, as a testimony of their respect for his worth and the valuable services he had rendered to the cause, made the following minute in their proceedings:—

"The Commitee would record their sympathy with the American Mission in the loss they have recently sustained by the death of the Rev. A. Graves, to whom this Society is indebted for the active part he took in bringing out their earliest translations in Mahratta and in their subsequent revision; and they would record their testimony to his piety and devotedness as a missionary and to his continued persevering labors, so long as his health would admit of his promoting the extension of the Redeemer's kingdom."

In proceeding to give some account of the means we have used to communicate a knowledge of salvation to the people among whom we live, and for whose spiritual good we labor, we assign the first place to the preaching of the Gospel. This we regard as more especially the divinely appointed means. With this the Christian dispensation commenced: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." With this, our Saviour began his public ministry: "Now after that John was cast into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God and saying, The time is fulfilled and the kingdom of heaven is at hand; repent ye and believe the gospel." For this work he chose and appointed his disciples: "And Jesus ordained twelve that he might send them to preach the kingdom of God." And when about to leave the world, his last command to them was, "Go ye into all the world and preach the gospel to every creature." The Apostles began to obey this command by preaching the gospel to all that dwelt at Jerusalem, saying, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins. Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." And when there was great persecution against the church at Jerusalem so that all the believers, except the Apostles, were dispersed throughout the regions of Judea and Samaria, it is said, "they that were scattered abroad, went every where preaching the word."

In describing this part of our operations, it is proper we should begin by giving some account of our regular services on the Sabbath.—At 8 o'clock on Sabbath mornings all the children in the boys' schools assemble in the Chapel and constitute a Sabbath-school for religious instruction. They are engaged until 9 o'clock in reading the Scriptures, in being examined on what they read, and hearing it explained and inculcated, or in attending to other lessons which have been previously assigned to them. Most of these children have as much historical and doctrinal knowledge of the Scriptures as children of their age generally in our own country. How far this knowledge is accompanied with a conviction of the truth of Christianity,

it is impossible to know, but they cannot follow idolatry and its superstitious and unmeaning rites and ceremonies without recollecting that these things are forbidden, and we believe, not without often feeling a strong repugnance to them.

The regular native religious service in the Chapel commences at 9 o'clock. The congregation consists of the families of the Mission and any persons who are employed by them; of the members of the church and their families; of the teachers and scholars of the boys' and girls' schools; of the men employed in the printing office; and of others in no way connected with the Mission, who attend from curiosity or a desire to know the truth. The assembly varies from 120 to 200 persons, and sometimes exceeds this number. We have all the parts and the order which are common in the religious services of the Sabbath in churches in our own country. Some of the congregation, as might be expected, appear careless and listless, but others give encouraging attention and apparently hear with feelings of interest.

On Sabbath afternoons, at 3 o'clock, we have regular religious services in a school-house on the Mission premises. The congregation here is less than at the chapel in the morning, the children in the school and the men employed in the printing office not being required to attend. As the house stands near the great road, where many people are constantly passing, a considerable number frequently gather round the door, and some of them often come in and remain till the close of the services.

Our religious services on the Sabbath are of a fixed and regular character. But we feel that the command to preach the gospel, is not limited to the Sabbath, nor to any fixed times or places. We have endeavoured as far as health and other engagements whould admit, to inculcate the great truths of the gospel on the people among whom we live, wherever we could obtain an attentive hearing, whether in our school-houses or in their own dwellings or by the road-side or in any other places. The state of feeling among the native population in Bombay has been more unfavorable than it formerly was for obtaining an attentive hearing of the truths and of the claims of Christianity. The novelty which for awhile secured considerable attention, no longer exists. The nature of Christianity—what it forbids and what it

requires of all—is far more understood. And persons whose love to their own religion or dislike to Christianity, makes them zealous in opposing all efforts to subvert the former and introduce the latter, succeed, by means of the native papers and magazines, or by personal influence, or employing others, in keeping the native population in an excited and irritable state of mind when they hear the truth of their own religion questioned or the importance and claims of Christianity inculcated. It is painful to witness such a state of feeling, and often to meet and endure what it prompts them to say and do. But as it is only what might be reasonably expected from an increasing knowledge of Christianity, when this is not accompanied by its enlightening and renovating influence on the heart, it should not discourage us. Our help and hope is in the Lord.

It has never been our object or wish to collect an European congregation or society, who would look to the Mission for instruction and the ordinances of the gospel. But for some years an English service was held in the chapel on Sabbath afternoons for our own families and others connected with the Mission, and for some who could not conveniently or would not attend at any other place of worship. In August of last year the Free Presbyterian Church, then recently formed, having no convenient place of worship, we were happy to allow them the use of the chapel, as this would not materially interfere with our services in the native language. From this time our regular English service was discontinued, and those who formerly attended it, have united in worship with the congregation of the Free Presbyterian Church.

Tours. The small number of Missionaries on this side of India and the large districts in which there are none stationed, make it desirable that tours should often be made for making known the gospel by preaching, conversation, and distributing the Scriptures and tracts. Our duties in Bombay have not allowed us to devote so much time to this kind of labor as we have wished. In the early part of last year Mr. Allen visited Pane and some villages in its vicinity, and in December he made a tour of a few days in the Southern Konkun, visiting Alebag, Revadunda, Rohay, and other villages in their vicinity. Soon after his return to Bombay, Mr. Hume proceeded to Goa,

taking with him what we supposed to be an adequate supply of Scriptures and tracts in the Portuguese and native languages. He remained in Goa and its subordinate territories 9 days, and found better opportunities than he expected for preaching and conversation with ecclesiastics and all classes of people. The Portuguese Scriptures and tracts he took with him, were quite inadequate to supply the demand made for them, and he much regretted that he had not taken a larger quantity. He returned to Bombay through the Southern Konkun, visiting most of the large villages on or near the sea-coast. He was absent more than six weeks. He made two other short tours of a few days each, to Panwell, Caranja, and other villages near Bombay on the continent. He also lately visited Kallian, Bhewndy, Tanna, and some other villages in their vicinity. In most of the large villages in the Konkun in the vicinity of Bombay, were once mission schools. An uncommonly large proportion of the people in these places are able to read, and they have considerable knowledge of Christianity. It is very desirable that all these places should be often visited by missionaries, so that as far as possible, the knowledge which the people have, may be perpetuated until they can be included in the systematic and regular operations of some mission.

Schools. Our schools for *boys* are now five in number, and contain on the teachers lists about 300 scholars. The daily average attendance is however considerably less, probably not exceeding 250. It has been mentioned, that the larger boys assemble in the chapel on Sabbath mornings for religious instruction and afterwards make a part of our native congregation. The books used in school are the Scriptures, school-books and tracts printed by the Mission, and the publications of the Bombay Tract and Book Society. They commit to memory the Ten Commandments and a Catechism of 20 pages. They also learn other suitable lessons—sometimes by committing them to memory, and sometimes carefully studying the meaning so as to be examined upon them. The teachers of these schools are intelligent men and have acquired much historical and doctrinal knowledge of the Scriptures. They have at times shewn that they felt strong convictions of the truth of Christianity, and we have hoped to see these convictions strengthened till they should

give evidence of having experienced the renewing influence of the Holy Spirit and cheerfully profess their faith in Christ.

The schools for *Girls** are now only four in number and contain 95 scholars. They are all on the Mission premises and so are under daily inspection, and they all with their teachers attend worship daily with all other natives who happen then to be on the premises. They also with their teachers are required to attend the service in the native language in the chapel on Sabbath mornings. Their studies in school are similar to those taught in the boys' schools.

It would be easy to increase the number of our schools both for boys and girls, as we often have applications to establish more. But we are of the opinion that it is best not to have more schools than can be frequently inspected and efficiently superintended. Unless they are often inspected, it will be impossible to prevent many heathenish and idolatrous practices from being performed, and improper books from being read and copied. We are aware that such unhappy things were formerly done in some of our schools when they were more numerous, and we know that they have often been done in other mission schools.

We also attach much importance to having all the scholars

* As some mistaken opinions exist and misstatements have appeared in print concerning the origin and early history of female education in Bombay, it is not irrelevant here to say something on the subject.

In the Report of the American Mission for 1826, it is stated that the number of female schools then connected with the Mission was 10, and the number of scholars in attendance was 340. The amount of donations and subscriptions received that year from Bombay and its vicinity for the support of these schools, was Rupees 2,032.

The writer of this note became connected with the American Mission (then the only Mission in Bombay) in the latter part of 1827. The Mission had at that time 10 female schools, containing more than 300 scholars. As he felt much interest in these schools, he often visited them and saw their state; and he believes that as large a proportion of them were able to read as could usually be found since that time in the different mission schools in Bombay. The sum of Rupees 1,880, given that year in this Presidency for their support, shows the interest that was felt in the cause; and much of this was given by persons who knew the state of these schools from their own observation, or from inquiry of those who had seen them.

who are of a suitable age in our schools, attend in the chapel and make a part of the worshipping congregation on the Sabbath. By so doing they not only hear the instruction of the Sabbath, but what is scarcely of less importance,—they have opportunities of seeing how Christians worship Him who is a Spirit, and who requires all to worship him in Spirit and in truth. They can see the rational worship of a Christian assembly and compare it with the mummery of idolatry. And what they thus see and learn from observation, they are more likely to remember than lessons from books or instructions from teachers.

The *Boarding* or *Family School* for Girls, has contained on an average 15 scholars. They live as a family on the mission premises and are under the daily care and inspection of Mrs. Hume. They attend worship twice daily—once in English with the family, and once in the native language with the children of the other girls' schools and all natives who may be on the premises. They attend to the common elemen-

These schools continued without any considerable change through the year 1828. At the meeting of the Bombay Missionary Union in October of that year,there was a public examination of these schools in the chapel, and 9 teachers with more than 300 children were present. The examination was attended by a considerable number of gentlemen and ladies. In an account of it, published soon after, it was stated that "50 of the girls could read the Scriptures with readiness,and could write what the native population generally consider a fair legible hand."

In the Report of the Mission for 1829 it is stated that the number of female schools had been increased, and that the number of scholars exceeded 400—" of whom 122 were readers;— all of these had committed to memory the Ten Commandments, and the greater part had committed a Catechism comprising a summary of Christian doctrines and precepts; several had committed Watts' Second Catechism, a few chapters of the Gospel and some Christian hymns; all could write a fair legible hand and a few had attended to the simple rules of arithmetic." Dr. Wilson did not arrive in Bombay to commence the operations of the Scottish Mission until near the close of 1829, and had no female schools until 1830. And the Church Missionary Society and the Society for Propagating the Gospel did not commence their operations in Bombay until some years later.

The above statement of facts will show that the cause of native female education in Bombay was commenced by the American Mission, and was carried on successfully by them for several years before either of the other missions now established in Bombay began their operations

tary branches of education suited to their age and their expected circumstances in life. They also learn to do plain needle work, and by work of this kind they have earned a considerable part of their support.

During the time included in this report, 4 girls of this school have been married:—One of these, who was the teacher and for some years a highly esteemed member of our church, has been married to a catechist of the Church Missionary Society.—One, who is an African and a member of the church, has been married to a respectable man, also an African, belonging to the musical band of one of the regiments.—One has been married to a native man who works in the printing office; she and her husband are both exemplary members of the church.—And one has been married to a native man who has been in our employment for some years. She and her husband, though both originally of respectable castes, were both in an outcaste-state when they became connected with the mission. They live on the mission premises and belong to our Christian congregation. They have both often expressed a wish to be baptised, but though apparently entirely separated from Hindooism and of fair moral character, they have not yet given sufficient evidence of possessing suitable spiritual qualifications for the ordinance.

This school, though containing but few scholars and requiring much care, yet appears to be of sufficient importance to warrant its being continued. It has been an asylum for some who had neither home nor friends. They are here separated from the polluting influence of heathenism, and have opportunity for observing the influence of Christianity. The earnings of the scholars and the special donations for this object have nearly supported the school. The divine blessing has also rested upon it, and seven of its inmates have given such evidence of having experienced the enlightening and renewing influence of the Holy Spirit that they have been baptised. Two who had not been baptised, have died—leaving evidence that the instruction given them had not been in vain. May the divine blessing rest upon all connected with this school in yet greater measure, and make them all wise unto salvation.

Boarding School for Girls at Mahabuleshwur.—It has been mentioned that Mr. Graves died at Mahabuleshwur in December

1843. Mrs. G. has continued to reside at M. and to carry on the Female School which was commenced soon after Mr. G. removed there, and has been so well known to visitors and residents at that place.—The average number of scholars has been 25 and their progress has been very satisfactory. As they are under Mrs. G.'s immediate care, enjoy her assiduous attention, and receive much religious instruction, there is strong reason for hoping that the labor and care bestowed upon them will be blessed, and the prayers offered for them be answered in their choosing the way of life.

While there is much in the sacred books of the Hindoos and in their views and prejudices against female education, there is now much of an encouraging nature. The more enlightened and better educated among the native population see and acknowledge the propriety and importance of female education, and some of them, notwithstanding the deep-rooted and long continued prejudice on this subject, are beginning to educate their daughters. Female education we have no doubt will increase until the sex shall rise from the degraded state in which they have so long been, to exert that influence in their families and to hold that position in society, for which they were designed by their Creator, and which is now producing such happy effects in christian and civilized countries.

The Press.—Our printing establishment originated in the wants of the Mission. When the Mission was commenced there were no means in Bombay nor on this side of India, to print the Scriptures or school-books or tracts in the Mahratta language. In such circumstances the missionaries found it necessary, in order to carry on their operations with any degree of efficiency, to procure a press and to print what was required for their own use. Their operations for some time consisted of a single wooden press and one font of Mahratta type—the latter procured from Calcutta. There was then no intention of having any English department in the office. It was found, however, that the Mission would sometimes have work to be done for their own use in English, that other Missions and Societies would also wish to have work done for them, and that the superintendence required for doing work in the native language, could easily be extended to printing in English. In these circumstances it ap-

peared expedient to annex an English department to the office. The establishment has been enlarged at different times to meet the demands made upon it, and it now contains materials for printing to any extent required, in English, Sanskrit, Mahratta, Goojarattee, Hindoostanee, Persian, Arabic, Zend and Pelhvi, besides several small fonts of other kinds of type to be used in printing extracts, quotations, criticisms, &c. A lithographic department, a book bindery and a type foundery have been added to the establishment. In the bindery, the books printed in the office are commonly bound, and in the foundery most of the type now in use in the office, have been manufactured.

The Press is engaged in doing work for the Mission, for the American Mission in Ahmednuggur, and for other Missions; for the Bible Society, the Tract and Book Society, and other religious, benevolent, literary and scientific Societies, and also work for individuals, if it has nothing exceptionable in its character. We have now in the press an English and Mahratta Dictionary for the Bombay Government. The work is in a quarto size; 300 pages are printed and probably it will contain 800 and perhaps 1000 pages. When completed, it will be an important aid to Missionaries and others in acquiring the native language.

The number of persons now employed in the establishment in 57. They are of different classes and castes, as well as of different languages and religions, but they are all natives of India. At 9 o'clock daily they are assembled, when the Scriptures are read and prayer is offered. All are required to attend one service in the chapel on the Sabbath, but each is allowed to attend the service of that language which he can best understood.

Recent events in Bombay have shewn more than at any former period, the importance of the press as a means for diffusing religious and secular knowledge in connection with the Missionary cause. There are now several presses in Bombay, which are owned by natives and managed on their own account. These presses are all more or less engaged in supporting their respective systems of superstition and error. The works they print are sold at low prices, are much read, and not unfrequently given away gratuitously. There are now 8 or 10 periodicals printed in the native languages. These all engage more or less in

religious discussion, while some of them are chiefly filled with scurrilous attacks on Christianity, by misrepresenting, ridiculing and reviling the historial facts, the doctrines and precepts of the Scriptures. Their pretended arguments, scoffs, and sneers, are mostly borrowed from infidel writers in Christian countries, with whose works the managers of these perodicals appear to have become familiar. These efforts having been made for considerable time, it appeared very desirable that some more efficient measures should be attempted to counteract such pernicious and wide spreading influence. It was accordingly determined to issue the* Dnyanodaya semi-monthly, to adapt its character more to the present state of the native population in Bombay, and obtain for it a wider circulation. Many of our friends have approved this course and have made liberal donations towards the expense, taking copies, in return as far as they wish for them, for the native population with whom they are connected. We are encouraged in the hope that this publication will be very useful.

Objections have sometimes been made against Missions having printing establishments, as partaking too much of a secular character, and requiring care and time for their superintendence. But it is necessary that Missionaries have the Scriptures, tracts and school-books in the language of the people for whose spiritual good they are labouring. In some places these can be procured in no other way than by printing them. Such were the circumstances of the first Mission in Bombay. And when this exigency has ceased from the native population having acquired some knowledge and skill in printing, missionary printing establishments are still desirable, if not necessary, in order to a due regard to the economy and efficiency of missionary operations. Such establishments should be devoted as far practicable to the missionary cause generally, and the charge for work for different Missions and religious and benevolent Societies, which are auxiliary to the missionary cause, should be no more than is necessary to cover all the ex-

*The Dnyanodaya is a magazine of 16 pages in Mahratta, with a translation of some of its more important articles in English. It was commenced in 1842 by our brethren of the Ahmednuggur Mission, and it has been hitherto printed monthly for them ; from the beginning of 1845, it is to be printed semi-monthly for the American Missions in Bombay and Ahmednuggur.

penses of the establishment. On this principle our press has always been carried on, and whatever profits have resulted from any kind of work, have always been appropriated towards the expenses of the Mission.

The Native Church.—During the time included in this Report, 5 adults have made a public profession of their faith in Christ by baptism, and so been admitted into the church. Of these, 4 were in 1843, and 1 in 1844. They have continued hitherto to live in a manner becoming their christian profession.—The whole number who have been admitted members of the church since the Mission was commenced, is 40. Of these some had been baptised in infancy (most by Romish priests) but no one so far as is known, had ever been admitted to the communion in any Protestant Church. Of this number, 12 have died;—entered as we hope into that rest which remaineth for the people of God. Two have been separated from the church, and 26 so far as we know, are yet living, though of some of them, as they have removed from Bombay, we have not heard for considerable time. The changing state of most of the native population of Bombay, and the want of that order and discipline in churches generally in this country, which are common and are deemed so important in churches in our own country, makes it difficult to preserve a church in a regular and permanently associated body.

In review of our operations for two years past, we see occasion for sorrow that so few of those who have heard the Gospel give evidence of having experienced its saving efficacy. In some the attachment to idolatry and the practice of its rites and ceremonies, appears to be little if any abated. Others have little if any confidence in the Hindoo religion, and the regard they show for it is called forth by pride of caste and to avoid suspicion and reproach. Others have evidently had at times yet deeper convictions of the truth of Christianity, and of their duty to embrace and openly to profess it. Our hope and prayer has been that they may have grace and strength to act in accordance with such convictions, rise above the fear of men, and count all things but loss for the excellency of the knowledge of Christ. Persons in such a state of mind have strong claims to sympathy and to be remembered by all Christians in their prayers.

To our Christian friends we desire to render our cordial thanks for the sympathy they have shown us in times of affliction, and for the encouragement and assistance they have given us in our work. We have no Committee, and no Society or Association of any kind, to aid us by raising funds, and we are aware that the calls on the Christian public for various benevolent objects as well as for private charity, are frequent and urgent. We are thankful, however, that many of our friends, though unsolicited, have yet kindly remembered us. And we earnestly hope for a continuance of their favors and their prayers. All our operations are managed with as much regard to economy as is practicable, and donations for the general support of the Mission or of any part of its operations, will be thankfully received by either member of the Mission and appropriated in the manner directed.

We have much pleasure in acknowledging the following donations for which we return our cordial thanks :—

1843—*Received in Bombay.*

R. T. Webb, Esq.....Rs.	100	0	0
From Do. contributions at a monthly prayer-meeting....	20	0	0
Do. Do.	20	0	0
Do. Do.....	30	9	2
A. Gibson, Esq	30	0	0
Mr. T. Graham	5	0	0
J. G. Malcolmson, Esq.....	50	0	0
J. P. Larkins, Esq	50	0	0
Col. G. Moore	25	0	0
T. Lancaster, Esq.....	100	0	0
Capt. H. Hobson	20	0	0
Capt. J. St. C. Jameson	100	0	0
Officers and Crew of the United States Frigate Brandywine, to purchase a font of Hindoostanee type.....	457	3	0

Received at Mahabuleshwur.

R. T. Webb, Esq	50	0	0
Mrs. Watson	3	0	0
Mrs. Wright	8	0	0
J. P. Larkins, Esq	50	0	0
Mrs. Barr	5	0	0
Mrs. Ovans.....	25	0	0
E. H. Townsend, Esq	75	0	0
E. Lyon, Esq.	105	0	0
Sacramental Collection	50	12	0

1844.—*Received in Bombay.*

R. T. Webb, Esq.....	100	0	0
Do.....	50	0	0
Do.....	50	0	0
Gen. Tompkyns	100	0	0
A. H. Lieth, Esq.....	20	0	0
Mr. T. Graham	5	0	0
G. M.....	100	0	0
J. P. Larkins, Esq	50	0	0
Do.....	20	0	0
Major W. Jacob.....	102	12	0
Dr. Edwards	30	0	0
Miss Abercrombie	87	4	0

Received at Mahabuleshwur.

Mrs. Carr	101	0	0
Mr. S. Child	7	8	0

W. Erskine, Esq	15	0	0
A. Lyon, Esq. and Friends	105	0	0
R. T. Webb, Esq	220	0	0
Mrs. Murray	25	0	0
D. Davidson, Esq	50	0	0
A Friend	5	0	0
Capt. Preedy	50	0	0
E. H. Townsend, Esq	50	0	0

The Missionary Society with which the American Mission in Bombay is connected, was formed 35 years ago. The Society has Missions among the Aborigines of North Ameriea commonly called Indians, in the Islands of the Pacific, in Greece, in Constantinople, Syria and other places in the Turkish dominions, in Persia among the Nestorians, in Western Africa, in Southern Africa, in Western India (Bombay and Ahmednuggur), in Madras, in Southern India, in Ceylon, in Borneo, in Siam, and at several places on the Eastern Coast of China—in all 26 different Missions and 95 Stations; containing 135 ordained ministers, of whom 8 are also physicians; also 7 physicians, 16 teachers, 9 printers, and a considerable number of other mechanics who are employed in Missions where the people are to be civilized as well as christianized. The number of married and unmarried females is 183.—The above have all been sent from America.

In the places where the Missions are established, the Society employs 17 native ministers, and 122 catechists and other assistants. Connected with these Missions are 62 churches, which contain more than 25,000 communicants. The Society has 6 seminaries for the education of native ministers and teachers, and 38 schools which afford special advantages for religious and secular education, and contain more than 1,400 persons of both sexes. The number of common free schools is 639, and the scholars in attendance exceed 30,000. In the different Missions are 15 printing establishments with means for printing in 34 different languages, of which 15 were first reduced to writing by the Missionaries of the Society.

The income of the Society for 1844 was 236,394 dollars. This does not include what was received in places where Missions are established.

ANNUAL TABULAR VIEW,—for the year 1844

To be sent to the Missionary Rooms as soon as possible after the close of the year.

NAME OF THE MISSION,— Bombay Mission.

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of Pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members.
1.— Bombay	2					1				2	200			~~[illegible]~~		1	15	9	275	80	370	..	2	1642	1	1		26	
2.—																													
3.— Mahabaleshwar						1										1	25												
4.—																													
5.—																													
6.—																													
7.—																													
8.—																													
9.—																													
10.—																													
11.—																													
12.—																													
13.—																													
14.—																													
15.—																													
16.—																													
17.—																													
18.—																													
19.—																													
20.—																													
TOTALS,																													

A considerable part of the information desired may be found in the printed Report of the Mission sent recently to the Mis. Rooms. It is there noticed that the congregation on the Sabbath varies from 120 to 200 and more. This is the congregation on Sabbath morning in the Chapel. 120 is the lowest and the average should be put at 200. The congregation on Sabbath afternoon is from 30 to 50.

NAMES OF OUT-STATIONS.	Native Preachers.	Native Assistants.	Total.	Schools.	Pupils.
1.—					
2.—					
3.—					
4.—					
5.—					
6.—					
7.—					
8.—					
9.—					
10.—					
11.—					
12.—					
TOTALS,					

MORE PARTICULAR VIEW OF THE SEMINARY.

No. in Preparatory School, . . .
Class 1st, . .
" 2d, . .
" 3d, . .
" 4th, . .
" 5th, . .
" 6th, . .
Theological Class, ...

Native Teachers.

APPARATUS AND LIBRARY.

Apparatus, added during the year.

Mission Library.

Whole No. of Volumes, . . . ~~some~~ 750
No. received last year, . . .

* including boarding school + boys & girls schools.

ANNUAL TABULAR VIEW, continued.

Printing.	
Whole No. of volumes printed during the year.	
No. of tracts printed during the year.	
Pages of Scripture.	
Pages of Tracts.	
Charge to American Bible Society.	
Charge to American Tract Society.	
Charge to other Societies.	
Whole No. of copies in native language printed during the year.	
Whole No. of pages in native language printed during the year.	
Whole cost of printing during the year.	
Whole No. of copies from the beginning.	
Whole No. of pages from the beginning.	

Books and Tracts.	
Books and Tracts distributed during the year.	
Books and Tracts now in Depository.	

Printing Establishment.	
No. of Printing Presses in use,	4
Lithographic Presses,	2
Founts of Type in Native Language,	10
Founderies,	1
Book Bindery, whether complete. complete	1

Inventory of Mission Property.	
1 Value of Printing Establishment, exclusive of Buildings,	
2 Value of the Buildings,	
3 Number of Houses of Missionaries,	
4 Value of these Houses,	
Number of School-houses,	
Value of these School-Houses,	
Value of the Mission Library,	about Rs 1..
Value of Apparatus for Seminary,	
Value of Apparatus for Schools,	
Value of other property, consisting of	

REMARKS.

It is impossible to fill up this view under these specifications - with an account of the work done in our Office in this place. My letter to the Treasurer of the Board, dated March 1.. 1845 states the amount of work done in 1844 in English and in the native language. It also contains other information - sufficiently particular & explicit - so I thought - concerning the nature & character of the different kinds of work.

J. W. Adams.

1 The value is not easily estimated. Establishment has been considerably enlarged & its value increased in the last years.

2 The buildings are in a convenient state. The Chapel that a separate estimate must be made -

3 We have 3 Mission Houses -

4 Two of these are quite valuable - the other is of little value -

D. Ab.

ANNUAL TABULAR VIEW, continued.

Printing.	
Whole No. of volumes printed during the year.	
No. of tracts printed during the year.	
Pages of Scripture.	
Pages of Tracts.	
Charge to American Bible Society.	
Charge to American Tract Society.	
Charge to other Societies.	
Whole No. of copies in native language printed during the year.	
Whole No. of pages in native language printed during the year.	
Whole cost of printing during the year.	
Whole No. of copies from the beginning.	
Whole No. of pages from the beginning.	

Books and Tracts.	
Books and Tracts distributed during the year.	
Books and Tracts now in Depository.	

Printing Establishment.	
No. of Printing Presses in use,	4
Lithographic Presses,	2
Founts of Type in Native Language,	10
Founderies,	1
Book Bindery, whether complete. complete	1

Inventory of Mission Property.	
1 Value of Printing Establishment, exclusive of Buildings,	
2 Value of the Buildings,	
3 Number of Houses of Missionaries,	
4 Value of these Houses,	
Number of School-houses,	
Value of these School-Houses,	
Value of the Mission Library,	about Rs
Value of Apparatus for Seminary,	
Value of Apparatus for Schools,	
Value of other property, consisting of	

REMARKS.

It is impossible to fill up this view according this specification - with an account of the work done in our Office in this place. My letter to the Treasurer of the Board, dated March 1st 1845 states the amount of work done in 1844 in English and in the native language. It also contains other information - sufficiently particular & explicit - so I thought - concerning the nature & character of the different kinds of work.

J. D. Fuller.

1 The value is not easily estimated. Our establishment has been considerably enlarged & its value increased in the last years.

2 The buildings are in a commodious state. The Chapel that a separate estimate is not will be made -

3 We have 3 Missionary Houses -

4 Two of these are quite valuable - the other is of little value -

D. Ab.

Rec'd Aug 1 1845.

196

1851.

ANNUAL TABULAR VIEW, for the year .....

☞ *To be sent to the Missionary House as soon as possible after the close of the year.*

NAME OF THE MISSION:— Bombay

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	~~Suspended Excommunicated~~ Dismissed	No. of members.	Whole number of members, from the first.
1— Bombay	4					2	6	1		3	*					1	24	9	35				4		1	6	1	1	20
2— Mahableshwar						1	1																						
3— Satara #	1																												
4—																													
5—																													
6—																													
7—																													
8—																													
9—																													
10—																													
11—																													
12—																													
13—																													
14—																													
15—																													
16—																													
17—																													
18—																													
19—																													
20—																													
TOTALS,																													

NAMES OF OUT-STATIONS.	Native preachers.	Native assistants.	Total.	Schools.	Pupils.
1—					
2—					
3—					
4—					
5—					
6—					
7—					
8—					
9—					
10—					
11—					
12—					
TOTALS,					

NAMES OF NATIVE PREACHERS AND HELPERS.

MISSION LIBRARY.

Whole number of Volumes, . . .

No. received last year, . . .

PRINTING ESTABLISHMENT.

No. of Printing Presses in use, . 8

Lithographic Presses, . . 1

Founts of Type in Native Languages, 12

In what Languages: Marátht
Gujarátí
Hindústání
Gond

English Founts, . . . 3 cast here

Founderies, ... 6 furnaces

Book Bindery, whether complete. complete

* 8 A.M. (schools) 150 to 200 10 A.M. (including workmen at yards) 125 to 175
3 P.M. (at Byculla) 20 to 30 4 P.M. English Service 40 to 50

\# We have not the items but probably Mr Wood has made returns

ANNUAL TABULAR VIEW, continued.

PRINTING.

Whole No. of volumes printed during the year.	✠
No. of tracts printed during the year.	75.340
Pages of Scripture.	1.314.800
Pages of Tracts. ~~Distributed~~	~~7.598.925~~ 3.336.850
Charge to American Bible Society.	See Treas.r a/c
Charge to American Tract Society.	₹503.14.0 Rs. + old balance 1330.15.0 = 2834.13.0 or $ 1417.42
Charge to other Societies.	0
Whole No. of copies in native language printed during the year.	99.565+10.250 = 109.815
Whole No. of pages in native language printed during the year.	7.598.925
Whole cost of printing during the year.	See Treasurer's a/c. Numerous profit
Whole No. of copies from the beginning.	*
Whole No. of pages from the beginning.	114.821.605

BOOKS AND TRACTS.

Books and Tracts ~~distributed~~ Sold during the year.	About 14.500 in Bombay
Books and Tracts now in Depository.	

INVENTORY OF MISSION PROPERTY.

Value of Printing Establishment, exclusive of Buildings,	37.852 Rs
Value of the Buildings,	3.000
Number of Houses of Missionaries,	3
Value of these Houses,	15.000
Number of School-Houses,	1
Value of these School-Houses,	100
Number of Houses for Worship,	1
Value of these Houses,	8.000
Number of Houses for Native Assistants,	0
Value of these Houses,	
Value of the Mission Library,	not estimated
Value of Apparatus,	0
Value of other property, consisting of—the land at the Mission chapel	12.000

Rec.d May 21, 1852

Aud. for 1851

Aud. for 1851/52

REMARKS.

Items of "Value of Printing Establishment" Presses Type &c 18.674 Rs
Matrices & punches 11.500
Paper ink &c 7.678
37.852

"Value of the Buildings" 3000 Rs This does not include the m
Printing Office which occupies the lower story of the Mission Chap
Property at Satara is not included in the above view

* Records imperfect
✠ Some are completed of 1850 & some remained unfinished.

Bombay, March 1, 1848.

Rev. Wm. A. Hallock,

Sec. to the Am. Tract Society.

Dear Brother,

Your favor of Oct. 12, 1847 reached us more than a month since. We are greatly obliged to your Society for sanctioning the sum expended by us on tracts beyond the grants made, as well as for the encouragement held out that this important field for tract operations will be remembered, according to the extent of your means, when making appropriations for another year.

During the past year, as formerly, we distributed a considerable number of tracts gratuitously in Bombay & the neighboring region. Besides this, we sold more than 2,500 tracts & portions of scripture to the Heathen around us. This we regard as an encouraging proof that our books are valued, & it is in some measure a security for their being preserved & read. Books for which people have paid their money, though it be but a trifle, will not be destroyed, &, as a general rule, they are far more likely to be carefully read than if obtained gratuitously.

Mr. Fairbank of the Ahmednuggur mission & myself have just returned from a missionary tour in the Southern Concan. We visited a large number of villages & every where met with a kind reception. The people listened

with apparent interest to our instructions, & very generally admitted that they had forsaken the true God, their Creator & daily benefactor, for the worship of idols who can neither hear nor save. We were often much affected by the hearty & earnest manner in which these admissions were made, & could not but feel that they spake the genuine convictions of their hearts. Still their superstitions have fearful power over their minds, & it is only the truth carried home to the heart by the Holy Spirit that can free them from this bondage.

The number of readers in the Southern Concan is very great & we every where found the people eager for books. During the six weeks we were absent, we sold one thousand three hundred & fifty (1.350) of our books, besides giving gratuitously perhaps nearly double that number. We might easily have distributed two or three times as many, to intelligent readers, but we thought it better to teach the people to value & preserve our books rather than by too free a distribution to leave the impression that they are of little worth & may at any time be obtained for the asking. It sometimes happens, when books cost nothing that evil disposed persons destroy not only their own but those which are given to others. We have but little fear that the books put into circulation by us will be destroyed. On the contrary, many of them, I doubt not will not only be read,

but sold or otherwise transferred to others & thus obtain a more extended circulation.

The great number of intelligent readers in this field presents a wide opening for tract operations. On our missionary tours we not only find this class of persons better able to profit by our instructions, but on leaving them, we can put into their hands books which will still continue to make known the truths which we have sought to impress upon the minds of the people.

The native press in Bombay is now bringing out Heathen tracts & books in considerable numbers, and of every variety of size & appearance. In addition to the larger books already published I have by me eighteen different tracts which are got up with considerable taste & which have quite an extensive circulation. They are all of a pernicious character & generally well fitted to the taste of the people. The number & circulation of these tracts will doubtless be increased from year to year. We feel that our tract operations need to be carried on with increased vigor. We are seeking to make them more attractive in their external appearance than formerly, as well as to increase their number & their value. And we trust the day is drawing near when we shall have a system of colportage for the circulation of our books which shall pervade the whole land carrying the gospel to the smallest & most distant village

in the Mahratta country. May the Lord hasten the time.

The Brethren who have recently joined us brought with them your last interesting report. We rejoice not only in all you are able to do towards supplying the Heathen with religious tracts, but in all the success of your Colporteur & tract operations in our native land. These operations we regard with a deep interest, & our prayer is that God may smile upon & prosper them more & more.

You inquiry in regard to the tract "The New Creation" I will answer at a future time. Our Brethren recently arrived are busily engaged in studying the language, & will I trust soon be prepared for more active labors. All unite in fraternal Christian regards to yourself & your associates.

In behalf of the Bombay Mission, yours very sincerely,

(signed) R. W. Hume.

Rev. Hoffman
May 1st

Name	Shape	Language	Size	No. consecutive Pages.	No. of Copies	Whole No. of Pages
Printing for Bombay Mission						
Native Almanac for 1851 (Ja.)	Pamphlet	Marathi	8vo	42	2000	84.000
Dnyanodaya (part for Ah^d)	Bimonthly	do & English	Roy 8vo	398	1050	421.050
Blank bills for do				1	250	250
Cover for Temp. tract			16mo	2	740	1.480
Circular ins^d Dnyanodaya			8vo	2	100	200
Catechism	Tract	Marathi	32mo	46	2500	115.000
Various Religions (half for Ahmd.)	Book	do	16mo	99	2000	198.000
Help to Acquiring English	do	Eng. & Mar.	12mo	184	1000	184.000
Scripture Stories	Tract	Marathi	12mo	72	1000	72.000
Wrapper for Dnyanodaya					2000	2.000
Summary of the Scriptures	do	do	16mo	128	1000	128.000
Book of Beasts	do	do	Roy 8vo	26	1500	39.000
Book of Birds	do	do	do	22	1500	33.000
Forms for Office Books				6		2.870
A Small Arithmetic	do	do	16mo	74	1000	74.000
Native Almanac for 1852 (Dec)	do	do	8vo	42	2000	82.000
Eng. Grammar & Ja. Sentences 2nd	Book	Eng & Marathi	12mo	24	1000	24 000
Christian Almanac	Tract	English	16mo	38	750	28.500
Totals				1206	21.390	1.489.350
For Ahmednuggur Mission						
Vocabulary & Easy Lessons (fin^d)	Book	Eng & Mar.	12mo	50	1000	50.000
Old Testament Selections (fin^d) (Sent to Bombay Mission)	do	Marathi	12mo	230	1000	230.000
Easy Primer & vocabulary	do	Eng & Mar.	16mo	116	1000	116.000
Lambs Fed	Tract	Marathi	16mo	54	1000	54 000
Circular Letter	Letter	Eng.		4	220	880
Romans & Corinthians	Book	Marathi	8vo	80	500	40.000
Reprint 2 pages of like		do	8vo	2	500	1.000
Totals				536	5.220	491.880
For Bible Society						
New Testament (finished)		Marathi	12mo	10	1000	10.000
Old Testament (Dickson's)		do	8vo	321	500	160.500
Matthew in five languages		M.E.G.S.&H.	8vo	88	500	44 000
do in Sanskrit		Sanskrit	8vo	48	250	12 000
Carried forward				467	2250	226.500

Name	Shape	Language	Size	Consecutive pages	Copies	Whole no. Pages
Bible Soc. con.d (Brit.s)				467	2250	226.500
Marathi Bible (Mr Allen's)		Marathi	Roy. 8vo	232	1000	232.000
do (do)		do	4to	232	500	116.000
Reprinted parts of Bible Thisp &c			8vo	10	1000	10.000
Report for 1850	Pamphlet	English	8vo	60	300	18.000
New Testament (begun)		Gujarati	12mo	312	2000	624.000
Gans for parts of N. Test		do	12mo	2 4	1000 500	4 000
Deuteronomy	Tract.	Marathi	12mo	60	1000	60.000
Forms of Bible &c						1.300
Totals				1379	9.550	1.291.800
for Tract & Book Society						
Notices for Annual Meeting	Letter	English		1	300	300
22.d Report 1850	Pamph	do	8vo	52	500	26.000
Three Worlds	Tract	Marathi	16mo	22	4000	88.000
Good Tidings. Lithographed Mod.	do	do	16mo	34	2000	68.000
First Book for Children do	do	do	16	50	3000	150.000
Hindi Domestic Reform	do	do	16	60	2000	120.000
Gospel Catechism	do	do	16	45	1000	45.000
do	do	Gujarati	16	45	2000	90.000
do	do	Guj. Sillar	16	87	1000	87.000
In Whom Shall we trust? Metrical	do	Marathi	16	37	1000	37.000
First Book for Children Balbodh	do	do	16	44	10.000	440.000
Compendium of the Bible	do	do	16	72	3.000	216.000
Elementary Catechism	do	do	16	28	4.000	112.000
Three Worlds (Mod. lith.)	do	do	16	37	2.000	74.000
Pilgrimages & Cholera	do	do	16	36	2.500	90.000
Moral Stories	do	do	12mo	88	2000	176.000
Ayah & Lady	do	do	12mo	78	2000	156.000
Instructive Stories	do	do	12	62	2000	124.000
Village School	do	do	12	38	2000	76.000
Summary of Scrip. Doctrines	do	do	12	78	2000	156.000
Pleasing Instruction	Book	do	12	326	500	163.000
Barth's Bible Stories. O Test.	do	do	12	191	1500	296.500
Lives of the Cæsars	do	do	12	210	500	105.000
Life of Luther (begun)	do	do	12	72	500	36.000
Polytheism of the Parsis	Tract	Gujarati	12mo	43	1000	43.000
First Book for Children	do	do	16	44	2500	132.000
Second Letter to a Parsi	do	do	32mo	47	1000	47.000
Letter to a Zoroastrian friend	do	do	32	21	2000	42.000
Carried forw.d				1948	59.300	3195.800

Name	Shape	Language	Size	Consecutive pages	Copies	Whole No pages.
Tract & Book Soc. cont.d (Brt ford				1948	59.300	3195.800
Sermon on the Mount &c	Tract	Hindustani	32mo	34	2000	66.000
do	do	Eng & Hind.i	32	63	500	31.500
Glory of Christ	Book	Sanskrit & Hindi	8vo	147	500	73.500
Life of Mohammad	do	English	16mo	178	500	89.000
Totals				2370	62.800	3.455.800
For Board of Education						
Elements of Algebra finished	Book	Marathi	8vo	237	575	136.275
Marathi Grammar fin.d	do	do	8vo	34	2000	68.000
History of India	do	Gujarati	12mo	190	3000	570.000
Moral Class Book	do	do	12mo	306	3000	918.000
Marathi Gram. upint		Marathi	8vo	8	100	.800
List of Publications		Sundry	8vo	20	100	2.000
Totals				795	8775	1.695.075
For Various Parties						
Vocabulary	Book	Marathi & Eng.	8vo	137	1000	137.000
Prayer Book (part)	do	Marathi	12mo	147	950	147.000
do	do	do	4to	147	50	
Idiomatic Sentences (fin.d)	do	Eng & Gujarati	8vo	196	2000	392.000
Journal of B.B.R.A. Asiatic Society	do	English	8vo	262	350	91.700
Oriental Christian Spectator	Monthly	do	8vo	472	250	118.000
do corr.	do	do	8vo	44	250	11.000
Overland Summary of do	do	do	4to	88	200	17.600
Temperance Advocate	do	do	Roy. 8vo	70	300	21.000
Church Missionary Record	do	do	Roy 8vo	240	700	168.000
Statement of Bombay Commerce	Weekly	do	4to	347	40	13.880
do	Monthly	do	Roy 8vo	357	80	28.560
Report of Ch. Miss. Society	Pamphlet	do	8vo	61	900	54.900
do Free Church of Scotland	do	do	8vo	48	350	16.800
do Seaman's Friend Soc.	do	do	12	18	300	5.400
do District Benevolent Soc.	do	do	8vo	23	150	3.450
do Mahi Kantha Mission	do	do	12mo	30	300	9.000
do Pensioners & Widows fund	do	do	12mo	22	350	7.700
do Bom. St. Nav. Company	do	do	8vo	13	150	1.950
do Dekhan Vernacular Society	do	do	8vo	25	300	7.500
do Baroda Railway fin.d	do	do	8vo	32	400	12.800
do Cash acc.t of Mill.n Fund	do	do	folio cap	30	475	14.250
Justification by Faith.	do	do	8vo	26	300	7.800
How a sinner may be saved	do	do	8vo	16	2000	32.000
Memoir of Nana Farnavis	do	do	8vo	174	500	87.000
Sermon on Faith	do	do	8vo	32	100	3.200
Carried forward				2957	12.745	1.409.140

	Shape	Language	Size	Consecutive pages	Copies	Whole No pages
For Various Parties cont. not pr.				2957	12.745	1.409.140
Treatise on Stitching cont.	Book	English	Roy 8vo	40	375	15.000
Tract's Calendar part	do	do	8vo	8	860	6.880
Balance Sheet Com. Bank	Pamphlet	do	8vo	19	200	3.800
Catalogue of Furniture	do	do	8vo	32	300	9.600
Memorial of Rig. McK	do	do	8vo	25	100	2.500
Adm Observations	Book	do	8vo	74	400	29.600
Dr Bridt's Reply to	do	do	8vo	127	250	31.750
Correspondence of Eng. Soc.	do	do	8vo	19	200	3.800
Title pages for Sarat Pap.	do	Eng & Eng.	8vo	16	1000	16.000
Standing Orders 4th Reg.	do	English	8vo	24	50	1.200
Jerom's Sermons	do	do	16mo	64	500	32.000
Custom House Forms		do	Bound 12mo	732	123.309	947.644
Forms for P&O. St. Nav. Com.			do	282	25.426	56.388
do Capt Hart			do	18	10.070	136.665
Circulars				146	41.807	212.654
Bills of Lading Policies &c				116	24.677	57.378
Prices Current				470	5.000	49.325
Sundry other forms				330	49.741	148.889
				5.499	297.000	3.156.513

Recd. May 21. 1852.

Pd 5/16/52

Abstract

Books in Native Languages	3.449	24.225	4.262.075
Tracts ~~& Pamphlets~~ do	1848	75.340	3.336.850
Scripture Portions do	1.401	10.250	1.314.800
English Publications Circulars &c	5.087	294.920	2.666.693
Totals	11.785	404.735	11.580.418
Printed previous to 1851			103.241.187
Whole No from beginning			114.821.605

Bombay March 13th 1852

Rev. R. Anderson D.D.
Sec'y of the A.B.C.F.M.

Dear Sir,

The accounts of this mission for 1851 are to be forwarded to the Treasurer of the American Board by the next mail. And as these accounts contain the facts & figures for the estimate of the mission expenses and the appropriation by the Bombay committee for 1853 we may as well now communicate what appears to be necessary on this subject.

These accounts show the expenses of this mission in 1851. Sattara having become a distinct mission the expenses of it for 1853 will not be included in the accounts of this (the Bombay) mission.

The expenses of Sattara for 1851 were the following—

Mr. Wood's salary & conveyance --	Rs 2228-	
Tuition - - - - - - - -	210-	
Schools - - - - - - - -	480	
House-rent - - - - - - - -	259	
Chapel - - - - - - - -	163	
Contributions, taxes &c -	137	Rs 3,427-

We have had no information from the Bombay or from Mrs. Graves in respect to her future relation.— Does she belong to the Bombay Mission? Or to the Sattara Mission?

The expenses of Mahabaleshwar in 1851 were—

Mrs Graves salary & conveyance - - -	Rs 760
House-rent - - - -	300
Schools - - - - - - - -	98
	Rs 1158-

The estimates of the Mission Bombay appear in these accounts are sent to the Board and we are not aware of any items that appear likely to affect materially their state or amount in 1853. How far the printing office will be a source of profit, it is impossible to say. It appears probable, however, that, if the committee will allow to the mission the amount of the salaries of the members—viz Rs 6438, we may be able to realize enough in the country for our other expenses.—

If Mr. Graves is to continue connected with this mission then the appropriation to the mission must include the expenses of Mahabaleshwar.—

I do not think of any thing further which is required to be communicated on this subject.

As ever,
Yours sincerely,
S. B. Allen

Received Aug 4/52.
Entered Aug 16/52
Ans 1853

Approved R. W. Greene
S. B. Fairbank

Bombay June 5th 1852

Rev. R. Anderson D.D
Secy of the A. B. C. F. M.

Dear Sir

Sattara having now become a separate mission and our connection with Mr. Wood in pecuniary matters having been brought to a close, it appears proper that we should inform the Prudential Committee of this circumstance, and to communicate any facts & suggestions connected with it which appear likely to be useful to the Board in considering the state & c of their missions in Western India — in Bombay or in the Deccan.

1 Mr. Wood proceeded into the Deccan with his family in a few months after his arrival in this country on account of Mrs. W's health. Mrs. W never returned to Bombay — Mr. W was here once or twice but only for a few days. For many years past the salaries of the missionaries in the Deccan have been less (and very justly so) than in Bombay — but as Mr. W was in an unsettled state and his domestic afflictions continued, nothing was done or said concerning any change in his salary. After Mrs. W's decease it became necessary for the brethren to determine — within certain limitations — what his personal salary should be, and we were agreed in fixing it 135 rupees per month for the remaining months of that year. This was only one rupee less than it was when Mrs W was living; but we supposed his expenses for some time would not be diminished by the health of his wife. At the beginning of this year we were agreed in fixing his personal salary at 100 rupees per month for this year. This was 20 rupees monthly more than the salary of a single man (either widower or bachelor) in the Deccan missions — it was

equal to Rs 25 per month for each child — that is Rs 10 more for each child than the usual allowance of Rs 15 per month. In both instances the allowance was quite satisfactory to Mr. Wood.

2 Sattara having become a distinct mission on Mr. Bugen's arrival there and the Ahmednuggur mission having agreed with him upon the amount of funds he should receive, Mr. W. suggested the expediency of a similar arrangement between him & this mission that he & Mr. C. might know what amount of funds they had for the current year. After free & unbiased expression of mind & opinion between us and Mr. W. it was agreed that he should have (including what he had received since Jan 1st) Rs 2700 as his proportion of the mission funds in hand and to be expended in 1852. This sum has just been paid to his order. The Sattara mission now use the agency of one of the banks in Bombay and our receiving accounts are as distinct from theirs as they are from those of Ahmednuggur. Mr. W's accounts will be communicated — in common with the Sattara mission — for this year — or from Jan 1st 1852 — to the Prudential Committee & not to this mission.

3 Another pecuniary matter has been so far disposed of that we have no further connection with it and no responsibility for it. — I mean the money which Mrs. Graves received for a house & premises which she rent at Mahabulshwur about a year ago. And here it may be proper to give somewhat in detail the history of those premises, as it possesses some peculiar features and probably may not be known to the Board.

Mr. Graves on his return from America in 1834 proceeded as soon as he could to Mahabulshwur — expecting to make that place his home. At M — he soon purchased for a few hundred rupees a piece of ground on which was an unfinished or partially dilapidated house. He took a deed of this property in his own name and so it was legally his own property. He started home* — rent in occasional as though he occupied hired premises — but always hired in his own house. He was always enlarging the premises & improving the buildings.

{* The house was purchased with money charged to the mission in Mr. G's accounts as rent —}

that the value was much increased and the situation or premises became one of the best in M— supposed at one time to be worth Rs 4500 or Rs 5000. These premises Mr & Mrs G. regarded as really & truly their own property as their clothing or other furniture. He always charged for house-rent, and the charge was always allowed* by the mission — that is, his accounts were examined & audited as though he had paid for rent what he charged. He never rendered any detailed statement on this subject but it was understood in the mission that the amount charged was what he had expended — this sum however was not paid for rent but in enlarging, repairing & improving his own premises — Mr G. made a Will in which he gave this property to Mrs. G. to retain or dispose of as she pleased, only directing that if any thing should remain at her decease, it should be the property of the American Board. These premises occasioned Mrs. G. much trouble & anxiety for several years, and about a year ago she sold them for Rs 2000 — His savings was paid to me by the purchaser (who lives in Bombay) and by Mrs. G's direction it was deposited in one of the banks. Mrs G. wrote to the Bom. committee stating the purposes or objects for which it was to be expended. Your doubtless have her letter — at her request, she requested that this money might be transferred to Messrs Burgess & Wood — in which request they both united. So it has been transferred to them and we have now no connection with it. When transferred, the sum (including the interest) amounted to Rs 2142. The use of this savings, like the other matters of the Sattara mission, are belong to the members and to the Bom. committee.

It will doubtless occur in reading the above statement of facts that the course thus pursued by Mr. G. for 10 years was in direct violation of one of the fundamental laws of this mission — viz — "The sum received for house-rent shall be no greater than is actually paid for rent & repairs of the house occupied, and shall not be appropriated to the erection of a house or the purchase of a house or mission premises." This law was one of several

(* Note by the writer of these pleadings — Many conversations & consultations among the members but no record — all was promised to pass along quietly — though a law was entirely violated this quietly this presently)

which were enacted by the Govn. and sent to this mission in 1831 or 1832. This law was designed to prevent any such case as this — to prevent any such course as this pursued. And of this Mr. G. was well aware; but the bad little respect for laws — any laws — which were enacted after he joined the mission, if they interfered with his views or his wishes. When he joined the mission in 1813, he was permitted by a vote of the mission to appropriate his allowance for house-rent to the purchase or erection of a house in Malacca and the house he thus obtained he always regarded as his own property. When he removed from Malacca into Bombay, he was again permitted to do the same. When he was at the Hillsboro Hills for 2 years, he in the same way became the owner of a house. These cases were before the abovementioned law was enacted. On his ~~business~~ treated at Mahabaleshwar he began the course which has been described — Mr. G. had the same views & feelings that the bad. They united to him in this our house and danger & anxiety encountered in it & the provision which occupied their thought & interested their feelings in their lonely & often afflicted state. Nay, there the law or the subject & they have the views of some of the mission. Mr. G. feelings were extremely sensitive — he thought his character was unusually — not unusually very, and they often appeared quite unable to appreciate the views & motives of any one who should trouble them — and the circumstances gave peculiar in living for so many years absent from the mission and in an English settlement — in character & habits much like the Attorneys of old. See Luke 17:20. to the mission permitted Mr. G. quietly to pursue his own course — whether they did right — I say not. But these facts & these peculiarities may aid in minds which are not easily dealt with — are disposed of and yet "keep the unity of the spirit in the bonds of peace" — It should be mentioned that the second time referred to, increased the salary of missionaries but Mr. G. would never take the increase — only took the allowance (Rs 110 per month) when he joined the mission —

It has been mentioned that Mr. Ward, though living for some years in the Deccan received the same salary as in Bombay. His reason was an expression of opinion as to what salaries should be at Satara. He supposes they should not be more than they are at Sirur & Ahmednuggur. But we know is the opinion of well informed & competent judges — that such was Mr. Graves opinion — but this is a subject for the Prudential Committee to consider & decide —

I remain, Dear Sir,
Yours sincerely
D. O. Allen —

Read and approved
R. H. Deane
S. B. Fairbank.

Schedule of work done at the American Mission Press Bombay in A.D. 1852 –

Title of Publication	Shape	Language	Size	No. of Ch. & pages	No. of Copies	Whole no of pages.
For Bombay Mission						
Native Almanac for 53	Pamphlet	Marathi	12mo	42	1500	63.000
Dnyánodaya Semimonthly Magazine (vol. 2d)		Mar. & Eng.	Royal 8vo	408	825	336.540
Eng. Grammar & Idiomatic Sentences	Book	do	12mo	272	1000	272.000
Conc. Summary of the Scriptures	Tract	Marathi	18mo	2	1000	2.000
Wrappers for Dnyanodaya				1	2500	2.500
The Young Irishman	Tract	English	12mo	64	1000	64.000
Dnyanodaya bills		~		1	500	500
The Bombay Temp.ce Repository Quar.	Magazine	English	8vo	196	500	98.000
Tillepsye & Contents Various Religious	Book	Marathi	18mo	4	1000	4.000
Conc. of Matin au rogie	~	~	12mo	2	300	600
Christian Almanac for 1853	~	English	18mo	72 / 36	800	50.400
Circular Prospectus, Notices & Letters Blank forms.				53	2750	7.600
For Bombay Br. Bib. & for Bibdoc.						
New Testament in progress	Book	Gujaráti	12mo	324	2000	648.000
Old Testament ~	~	Marátthi	4to	304	500	152.000
do ~	~	~	Roy 8vo	304	1000	304.000
Matthew. Polyglott completed Eng. Marátthi Hindustani Gujaráti & Sanskrit			8vo	24	500	12.000

Titles of Books & Pamphlets	Shape	Language	Size	Consec. Pages	Copies	Whole No. Pages
Bible Soc. con.d						
Report for 1851	Pamph.	English	8vo	48	300	14.4
Book of Joshua	Tract	Marathi	12mo	59	1000	59.0
" Judges	"	"	"	60	1000	60.0
" Ruth	"	"	"			
" 1st & 2d Samuel	"	"	"	146	1000	146.0
" Deuteronomy in part	"	"	"	44	1000	44.0
" 1st & 2d Kings	"	"	"	150	1000	150.0
Circulars & forms		Eng.		7	2800	33.0
For Bombay Tract & Book Society.						
Catalogue of Books	Pamph.	English	8vo	28	1500	42.00
Compendium of Bible Mod. char.	Tract	Marathi	18mo	134	2000	268.00
Barth's Bib Stories New Test	Book	"	12mo	174	1500	261.00
Elementary Catechism	Tract	"	18mo	35	4000	140.00
Life of Luther complete	Book	"	12mo	111	500	55.50
Lives of the Cæsars	"	Gujarati	12mo	304	600	182.40
Náráyan Báwá	tract	Marathi	18mo	40	5000	200.00
First Book for Children	"	Gujarati	18mo	46	6000	276.00
Report for 1851	Pamph	English	8vo	55	500	27.50
First Book for Children (Mod.)	tract	Marathi	18mo	52	3000	156.00
On the choice of a teacher (Guru)	tract	"	16mo	8	4000	32.00
Child's Picture Book	"	"	32mo	34	5000	170.00
In Whom shall we trust? (Mod.)	"	"	18mo	46	2000	92.00

Titles	Shape	Language	Size	Consec. Pages	Copies	Whole No. of pages
Tract Soc. con.d						
Three Worlds	tract	Marátthi	18mo			
True Atonement	"	Eng. & Mar.	12mo	53	1000	53.000
Mother at Home	Book	Marátthi	18mo	221	1000	221.000
Catalogue of Vernacular Pub.s				8	200	1.600
Life of Nero	Tract	Gujaráti	12mo	43	1000	43.000
Life of Mohammad	Book	English	18mo	179	500	89.500
Henry & his bearer	Tract	Marátthi	18mo	57	5000	285.000
Shepherd of Salisbury Plain	"	"	18mo	57	3000	171.000
Dairyman's Daughter	"	"	18mo	67	3000	201.000
Letters to Indian Youth	Book	English	12mo	223	500	111.500
Poor Sarah	Tract	Marátthi	18mo	36	3000	108.000
Essay on Female Education	"	"	12mo	61	1000	61.000
Life of Titus	"	Gujaráti	12mo	74	1000	74.000
Relief of the Sin Burdened (Mod.	"	Marátthi	18mo	36	2000	72.000
Cocoanut Day	"	Marátthi		8	5000	40.000
Life of Rajan	"	Gujaráti	32mo	47	1000	47.000
True Atonement	"	Marátthi	18mo	44	3000	132.000
Elementary Catechism	"	Gujaráti	18mo	30	4000	120.000
Historical Sketch of Speculative Phil.s	"	English & Mar.	12mo	62	1000	62.000
Touch Stone of Truth & falsehood	"	Eng. & Guj.	12mo	123	1000	123.000
Destroyer of Superstition	"	Gujaráti	18mo	61	2000	122.000
True Atonement Mod. char (53)	"	Marátthi	18mo			
Chapter on Hindooism	"	English	12mo	30	500	15.000
Truth Seeker	Book	Gujaráti	18mo	64	1000	64.000
Pilgrim's Progress begun	Book	Marátthi	12mo	48	1000	48.000

Titles	Shape	Language	Size	Conse. pages	Copies	Whole no
Tract Soc Cont						
Sloma of Div. Revelation printed	Book	Sanskrit & Hindi	8vo	107	500	53.5
~~Story of Jesus Christ printed~~	~	Sanskrit & Hindi	8vo			
Child's Picture Book	Tract	Gujaráti	32mo	34	5000	170.0
Examination of Parsi Religion	~	Parsi Gujaráti	12mo	38	1000	38.0
For Various Parties						
Jerrom's Sermons	Book	English	12mo	317	500	158.5
Standing Orders for 4th Regt	~	~	8vo	80	50	40
Oriental Christian Spectator	Mon. Mag.	~	8vo	546	250	136.5
Overland Summary of do	Mon. Newspaper	~	4to	84	200	16.8
Treatise on Stillage	Book	~	Roy 8vo	52	375	19.5
Weekly Returns of Trade	Mag.	~	4to	300	40	12.0
Monthly Trade Statement	~	~	Roy 8vo	402	80	32.1
Report of Free Ch. of Scotland	Pampl	~	8vo	22	350	7.7
Report Poona Free Ch Mission	~	~	8vo	12	150	1.8
Report of Seaman's Friend Soc	~	~	12mo	18	300	5.4
Report of Church Miss. Soc	~	~	8vo	53	500	26.5
English & Hindustani Vocabulary	Book	Eng. & Hindi	18mo	248	1000	248.0
Church Miss Record with Rates	Mag	English	Roy 8vo	8	400	3.2
Hand Book for the Overland Route	Pampl	~	16mo	34	500	17.0
Oriental Calculator (begun)	Book	English	8vo	200	500	100.0

Abstract of Printing for 1852

	Consecutive pages	Copies	Whole No. pages.
Books in Native Languages	2.787	12.169	2.208.296
Tracts do	1.326	74.000	3.216.000
Scriptures do	1.415	9.000	1.575.000
English Publications	6.006	378.025	3.060.052
Totals	11.534	473194	10.059.348
Printed Previously			114.821.605
Whole No from Beginning			124.880.953

In judging of the labor bestowed in the Press, the consecutive pages furnish a better test than the whole no of pages - The No of pages of scriptures wd have nearly doubled the present sum had the edition of the Bible now in progress been printed in the usual type & on an 8vo page.

S. B. Fairbank
Supt. Am. Mess. Press.

Bombay
June 20 1853

Title	Shape	Language	Size	Consec. pages	Copies	Whole pages
Report of Dist. Benev. Soc	Pamph	English	8vo	20	150	3.0
Artillery Benefit-Fund Regulations	~	~	8vo	17	150	2.5
Catalogue Mathurpakade Book Club	~	~	8vo	9	500	4.
Mechanics (Bd. of Education)	Book	Marathi	12mo	223	500	11 1.
~ (~)	~	Gujarati	12mo	237	500	118.
A discourse on the Holy Spirit	Pamph	English	8vo	16	150	2.
Hist of India (repent 2 forms)	Book	Gujarati	12mo	24	44	1.
A Hop Skip & a Jump. (Mar. Grammar)	~	Marathi	12mo	67	500	33.
Marshmans Moral History	~	~	12mo	190	500	9.
Analysis of Butlers Analogy	Pamph	English	8vo	34	100	3.
Essay on the Observance of the Sabbath	Book	Marathi	12mo	89	200	106.
Report of Mahikantha Christian	Pamph	English	12mo	47	250	1
Military Fund Cash a/c	~	~	Folio	24	500	1
~ ~ Regulations	~	~	8vo	45	100	4
The Oxford School of Theology	~	~	8vo	24	100	2
An act relating to Castors	~	~	8vo	15	100	1
List of Publications Elphin. Inst.	~	~	8vo. (Reduced 5)	18	200	3.
Custom House Forms		~	12mo	648	147.604	1.112.
P & O. St. Nav Co's forms		~	~	796	56.339	223.
Circulars &c		~	~	610	119.536	398.
Bills of Lading Policies &c		~	~	50	14.420	38.
Prices Current		~	~	679	5.327	53.
Sundry other forms				25	12.874	12.

Recd. Aug 15 1853

THE AMERICAN MISSIONS IN WESTERN INDIA.

The Missions of the American Board of Commissioners for Foreign Missions in Western India are as follows :—

Stations.	Missionaries.
BOMBAY	REV. D. O. ALLEN. REV. R. W. HUME. REV. S. B. FAIRBANK. REV. G. BOWEN.
AHMEDNUGGUR	REV. H. BALLANTINE. REV. A. HAZEN.
BHINGAR	REV. S. B. MUNGER.
SEROOR	REV. L. BISSELL.
SATARA	REV. E. BURGESS. REV. W. WOOD.
KOLAPUR	REV. R. G. WILDER.
Licentiates.	
AHMEDNUGGUR	MR. HARIPANT RAMCHANDRA.
NEWASE	MR. RAMKRISHNAPANT. V. MODAK.

In connection with these Missions there is a considerable number of Native assistants; 5 Native Churches containing 157 communicants; 22 Boys' Schools containing 1050 scholars; 11 Girls' Day Schools containing 220 scholars, and one Girl's Boarding School containing 25 scholars.

The *Dnyánodaya*, the only Christian vernacular periodical in Western India, is published once a fortnight,—a portion of the articles being in English as well as in Maráthí. This being furnished to natives at considerably less than cost, on the same principle that Christian education and tracts are so furnished, is a constant source of expense. Upwards of 600 copies are regularly circulated, and it is read by many of the more influential classes whom it is difficult to reach with Christian influences in any other way. It is hoped that the friends of Native improvement will estimate aright the importance of such a periodical in the present state of this country, and extend to it their cordial

support. The labor of conducting it is considerable:—the expense ought not to be allowed to rest on the American churches.

The Mission at Kolapur is just commenced and considerable expenditure will be required on its account.

The sole object of these Missions is to aid in enlightening and Christianizing the inhabitants of British India, and it is hoped that they may be remembered in the prayers and share in the contributions of British Christians resident in this country. The American churches have long contributed for this object with a praiseworthy liberality; but while so many calls are made upon them from other quarters, their operations in this country ought to be sustained in part by local aid.

As evidence of the deep interest felt by American Christians in the evangelization of this country, it may be proper to state that there are 80 ordained American Missionaries laboring in India and Ceylon, 40 of whom are sustained by the American Board, and the remainder by other Societies in America.

The following summary of the operations of the American Board in different heathen and Mohammadan countries is taken from their last Report.

Missions,	26
Stations,	111
Out-stations,	45

LABORERS EMPLOYED.

Ordained Missionaries, (7 being physicians,)	163	
Licenciates,	2	
Physicians not ordained,	5	
Other Assistants, Male and Female	231	
Whole number from America		401
Native Preachers,	43	
Native Helpers,	202	
Whole number of Native Assistants,		245
Whole number now connected with the Missions...		646

THE PRESS.

Number of Printing establishments,	11
Pages printed last year,	52,225,203
" " from the beginning	922,595,924

CHURCHES.

Number of Churches,		93
Communicants		24,386
Added during the year.		1,276

EDUCATIONAL DEPARTMENT.

Seminaries,		10
Other Boarding Schools,		17
Free Schools, (441 supported by the Hawaiian Government,)		783
Pupils in the Seminaries (75 do.)	485	
,, in the Boarding Schools,	484	
,, in the Free Schools (12,949 do)	22,595	
Whole number in Seminaries and Schools		23,564

Contributions will be thankfully received by any one of the Missionaries and duly acknowledged.

January, 1853.

American Missions in W. Indies

Rec. Apr 8, 1853,

Ans

Statistics

Bombay 14 April 1853

Rev Rufus Anderson D.D.
Secretary to the A. B. C. F. M.

Dear Sir, Just before Mr Allen left for America the small Mission house on Nowrojé Hill was sold in accordance with the directions of the P. Committee, and, instead of using the money for ordinary purposes, the following on the proposal of Mr Allen was adopted:-

"Whereas it is very desirable and important, if practicable, to extend the ground of the Mission premises at Byculla, on the West side, and so remove the nuisances now there;-

"Resolved, that the money received for the house on Nowrojé Hill and the interest of the Hantridge legacy be appropriated to this purpose- - that the money be deposited in the Bank and a letter directed to the Prudential Committee containing this resolution, with the reasons for it, and requesting permission for the Mission to obtain the land on the best terms on which it can be got."

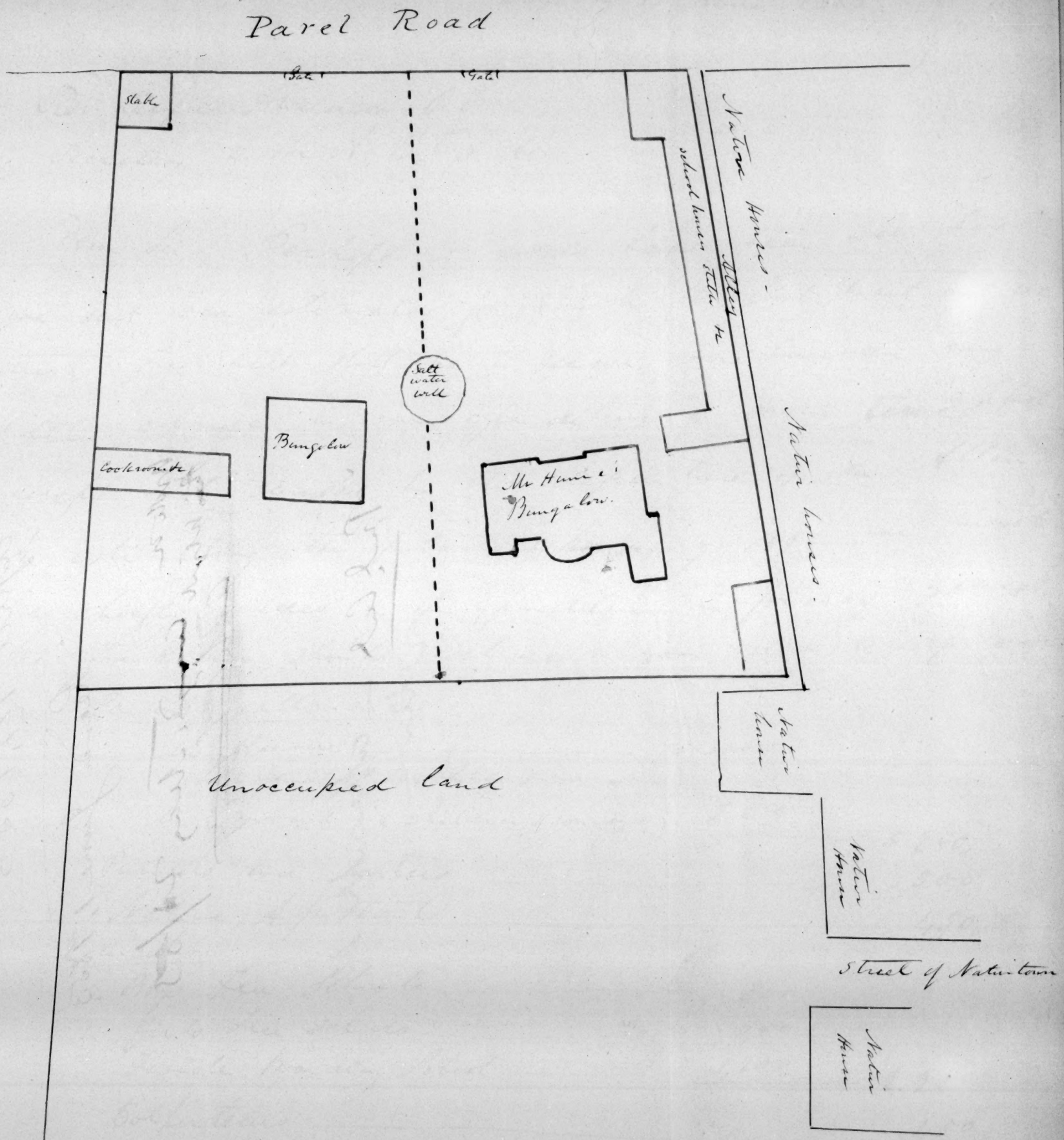
Enclosed I send a plan of the premises at Byculla with the assistance of which Mr Allen will be able to explain the reasons for the course pursued by the Mission. The "unoccupied land" to the West is immediately contiguous to the native city which has latterly grown a good deal in this direction, and this land has, in consequence, become the grand public privy for all this part of the town.

The effect of this on the Mission premises, as might be supposed, is very unhappy. The stench is not merely unpleasant, but very unhealthy, and the Mission physician and another medical friend of the Mission have repeatedly spoken of it in very strong terms. Mr Wood of Satara when here recently, as well as other Brethren, strongly urged that a piece of this land should be purchased, not only on the ground of health and comfort, but as a matter of pecuniary importance, the value of the Mission premises being greatly depreciated by this nuisance. The houses at present would not let for anything like a proper rent; and were the premises to be sold, the price, in consequence of the nuisance, would be reduced far more than the cost of the vacant land is likely to be, if secured soon.

We hope therefore that the course of the Mission in this matter will be fully approved. I would write more fully in reference to it were it not that Mr Allen will be so much better able to furnish any information that you may desire. On behalf of the Mission,

Yours very sincerely

R. N. Moore



Plan of
Mission Premises
at
Byculla. Bombay.

The Mission property bounded by red lines & scale of 20 yards to an inch. — S. B. Fairbank

April 14, 1853.

Recd. June 1, 1853.

Written on this subject ~~Compt.~~ May 24/53
~~[illegible]~~

✓ Pub. Cab — after Mr. Mc. returns.

Extract

Bombay 17 June 1853

Rev. Rufus Anderson D.D.
Secretary to the A. B. C. F. M.

Dear Sir, Perhaps it would have been well had we sent our estimates for 1854 by the last mail, but we trust they will still be in season. There has been very little change in our expenditure for some time past except that caused by the departure of Mr Allen. In estimating the probable expenses of 1854 we must be chiefly guided by the expenditure in former years. We think you should include in your estimate as follows:-

Parsonal allowances

Mr Hume (with family of six children & conveyance)	Rs. 3.000	
Mr Fairbank (& children's conveyance	2.280	5.280
Pundits and writers		.500
Native Assistants		.450
Education		
Boys Free Schools	.600	
Girls Free Schools	.500	
Female Boarding School	1.100	2.200
Colporteurs		.450
Rent, taxes, & repairs of premises		.750
Journeys & Tours		.300
Medical attendance & Medicines		.350
Mission Library		.100
Chapel & Burying-Ground Expenses		.150
Incidentals, Postage &c		.50
		Rs. 10.850
		10,580

We have not in the above estimates included anything for Mission Printing, though, may possibly, something may be required how much we cannot tell. The sum per cent, &c. has been given in view of the possibility, or rather probability that Mrs Greene and children may require to go to the Hills in the hot season, — and if so a house for three months must be taken.

We have a balance of the grants of the Am. Bible Society on hand, so that no application need be made to that Society on our account.

We shall need a grant of $1000 from the Am. Tract Soc. for 1854, and hope you will apply for this sum on our account. We need not repeat what has been said in former communications regarding the wide field for tract circulation here.

We have not included in the above estimate the expenses of the proposed educational institution, as we are not yet informed what action you may take in reference to that subject. Neither can we tell what outlay may be required to carry out our plan. For teachers, rent of premises, &c. perhaps Rs 2.500, — perhaps Rs 3.000, as there will be considerable expense in providing desks, benches, &c. &c. at the commencement.

Our estimate for Boys Free Schools, as you will see, is less than usual. Under present circumstances, we regard these Schools as the least important part of our operations; and we would be willing to relinquish them wholly, or rather to merge them in a superior Institution should you be unable to provide funds for both.

How far the avails of the Press may go to defray the expense of the Mission cannot with any certainty be

fore told. But, we see no reason to suppose that the receipts from that source will be diminished.

We remain, as ever, Yours very faithfully

R. W. Hume
S. B. Fairbank

Mission for 1854.

Recd Aug 19/53

Common abstr important

Copied Aug 19/53

Acknl. Lib. 9.

Bombay, 28 April 1854

To the Rev. Rufus Anderson, D.D.
Secretary to the A. B. C. F. M.

Dear Sir, Along with the accounts of 1853 we send our estimates for 1855 so that they may not fail to be in season. We have not yet received your sanction to our proposed Educational Institution, but not doubting that this will be fully approved, we include it in our estimates. As near as we can judge, the expenses of the Bombay Mission for A.D. 1855 should be set down as follows:—

Salaries.

Mr. Hume, Rs 90 monthly & conveyance Rs 24 = Rs	1368	
Mr Fairbank do. do.	1368	
Mr. Bowen (if required)	1368	
Mr. Fith	1200	
Native Assistants	300	
Pundits and Writers	480	
		6,084.0.0

Education.

Boys Free Schools	Rs. 400		
Girls Free Schools	400		
Female Boarding School	1,300	2,100	

Educational Institution.

House rent	Rs 1,200		
Teachers	1200		
Other expenses, books, &c. &c.	600	3000	5,100.0.0
Colporteurs			400.0.0
Rent, Taxes, and repairs of premises			700.0.0
Carried forward		Rs.	12,284.0.0

Brought forward	Rs 12,284.0.0
Journeys and Tours	250.0.0
Medical Attendance and Medicines	250.0.0
Mission Library	150.0.0
Chapel and Burial Ground Expenses	150.0.0
Printing Works for the Mission	2,000.0.0
Incidentals, Postage, &c.	50.0.0
	Rs. 15,134.0.0
Passage, &c. of Mr. Hume's family to America – say about	3,000.0.0
	Rs. 18,134.0.0

Mr. Bowen's Salary is included above, in accordance with our letter of 6th Feb., to be drawn only if required by the wants of the Mission. Possibly, should he give a call for a good deal of his time in the Institution, he may relinquish private teaching and receive through the Mission whatever he may require for his support.

A new Marathi Hymn Book – also an edition of the same with music – is in progress, – one half of which is on account of this Mission. It is expected that the Theological Class Book, in Marathi, will be printed during the year, and one half of the expense of this will fall to this Mission. There will also be the Dnyanodaya, the Native Almanac and other things to be printed, which will call for expense, so that the estimated Rs 2,000, at least, is likely to be required for works which cannot be charged to the American Tract Society.

Rs. 3000 have been set down as the expense of a passage, &c. for Mrs. Hume and family to America. Possibly

a less sum may suffice; if so we shall be glad. We shall study strict economy in all things, and seek to render the expenses as small as is consistent with the usefulness of the Mission.

In accordance with our letter of Feb. 6th we ask the Prudential Committee to grant a sum equal to that put down under the head of salaries — say Rs. 6000, or $3000, — also the expense of the voyage of Mrs Hume and family to America. The other expenses of the Mission we hope to defray from the profits of the Printing Establishment, donations, &c.

The funds of the American Tract Society now on hand will all be expended by the close of the present year, and when the proper time shall arrive, we beg that you will apply on our behalf for not less than $800, for the year 1855. The accounts of the Mission with the Am. Tract Society are forwarded with this communication. We believe that no part of the heathen world presents a more interesting and important field for tract operations.

We still have funds of the American Bible Society to be accounted for, so that you need not, on our account, apply for aid to that Society.

During the past year our communications respecting the state of the Mission and the pleasing indications of progress in this field have been less frequent than we could wish. We hope to write more fully hereafter. With kind regards to all your associates at the Mission Home, we remain, yours very faithfully R. W. Hume

S. B. Fairbank

Bombay April 28/54

Recd. June 26/54

Estimates

Co/recd June 26/54

acknr. Jy 26/54

Bombay 19th May 1854.

Revd. Rufus Anderson D.D.
Secretary to the A. B. C. F. M.

Dear Sir,

Great interest has of late been felt throughout the Christian world in the wonderful revolution now in progress in China. That vast country, hitherto closed against the Gospel, is suddenly opened, and victorious armies of reforming Chinese go forth destroying the idol temples, and declaring themselves to be worshippers of the living God, believers in his word, and disciples of the crucified Jesus of Nazareth. We wonder and rejoice in view of these things; though there is doubtless much in connection with this movement which should lead us to rejoice with trembling.

In India too, a great revolution is in progress - one less likely to arrest the attention of distant observers than that of China, - but one not less important nor less sure. On all sides the work is progressing, and that too with an accelerating speed. I can but glance at a few of those things which indicate progress - some of them having ~~indeed~~ chiefly a commercial or political character, but all having important bearings on the religious state of the country and the evangelistic efforts of the Church of Christ - all tending to arouse the native mind from its apathy, to break the power of long dominant superstitions, and to awaken the spirit of reform.

Railways and Electric Telegraphs.

One of the most recent steps in advance is the introduction of Railways, and the Electric Telegraph. The telegraphic wires are already laid down between Bombay and Calcutta, also from Bombay to Agra, and in a few months more, all the great cities of India, the Punjab included, will be in direct and instantaneous communication with each other.

Railways between the different parts of India are also planned on a magnificent scale, and will be urged forward to their completion with all possible expedition. Already the railway trains pass several times a day within a few rods of the Mission House; and the railway whistle is fast becoming a familiar sound. The extensive introduction of these improvements into such a vast and populous country as India, where there have been hitherto no roads, and almost no intercommunication, must lead to the most important results. The influence must be felt in every corner of the land, affecting the whole social state of the people, and preparing the way for the introduction of manifold changes.

Cheap Postage, &c.

Cheap postage has been delayed longer than was expected, but in a few months more this great measure will be introduced. And in no country will it exert a more decided and beneficial influence. The Government is also now doing much for the country by opening roads, digging canals, chiefly for irrigation, ~~purposes~~, improving the ~~inland~~ navigation of the rivers &c. &c.

Education.

The desire for education is ~~yearly~~ increasing among the people; and the Government from time to time is enlarging its educational grants. In the Bombay Presidency Rs. 67,000 have this year been added to the annual grant for education; making it in all Rs. 192,000. The people themselves are also more ready than formerly to contribute to the erection of school-houses, and the support of schools. In the large towns there is an irrepressible desire for an English education among the ~~part of~~ the rising generation, especially those belonging to the more enterprising and influential classes. This is an important fact, in its bearings on the work of Missions in this country, and one which the church is clearly called upon to turn to account. During the past year we have repeatedly pressed this subject upon the attention of the Pre-

dential Committee, so that there is no occasion for dwelling on it here.

The expectation is pretty general that the Government will ~~ere long~~ soon make grants in aid to all schools in which English and the higher studies are taught, without enquiring in regard to the religious instruction there given. Should this be done, it will lead many of the Missionaries ~~in many cases~~ to enlarge their educational operations, and will give a fresh impetus to the ~~cause~~ of education.

~~Female Education.~~

and it is worthy of special notice that a great change has taken place in the sentiments of the people regarding female education. When the Missionaries began this work, they encountered great and general opposition. But now the most influential natives subscribe for the support of female schools, attend the examinations, and even send their own daughters to receive instruction. A few days since I attended the examination of, or rather the distribution of prizes to the girls of eight schools, established and superintended by a Society of Native young men. The meeting was in the Town Hall, the Governor presiding on the occasion, and a large number of influential Natives, as well as Europeans, being present. Six hundred girls were reported as in attendance; and the scene was truly an animating one. About 250 Parsee girls also attend the Jamsetjee Schools, which are under the care of the Parsee Panchayat; and a large number attend the schools of the different Missions. Female Schools, supported by Natives, are also found at several of the larger towns in the interior; and the number is increasing. A few months since the examination of three such Schools was held in the city of Poona, after which an interesting Report from the Managing Committee was read, in which, after enumerating the various obstacles and discouragements with which they had been obliged to contend, they say; "every step of the way thus far has been forced

through difficulties of no small magnitude; but, through the spread of liberal sentiments in the rising mind of India the legitimate result of the education which our schools and colleges afford, and through assistance in various ways furnished by the liberal minded and benevolent of the European community, the sacred cause of education triumphs. All difficulties are daily vanishing away and the Committee fully hope that, in their life time, they may see the day when Female Education will be no more held in contempt and derision, but will be deemed a sacred cause, in which all classes will heartily assist."

~~The Native Periodical Press.~~

The Native Periodical Press is gradually becoming more able and influential. Several papers of an infidel character have at different times been started for the purpose of opposing and ridiling Christianity; but they have all had a short-lived existence. The existing Marathi periodicals, though not just what we could wish, on the whole exert a salutary influence. They are doing much to diffuse useful information, and to destroy confidence in the prevalent superstitions. As a favorable specimen of what they contain, take the following predictions from the first issue of the Dhum Ketu or Comet of the present Hindu year, written in imitation of the predictions of the Native Astrologers. The article is headed:— "The Fortunes of the year of Joy of the Hindu Cycle truly foretold".

The writer first states that the name of the present year, which commenced on the 29th March 1854, is "the year of Joy"; he next refers to the custom of assembling at the temples, or elsewhere on New Year's day to learn from the Astrologers the fortunes of the year, also to the confidence which the old orthodox Hindus place in these predictions, ~~and~~ then, Astrologer-like, he predicts as follows:—

"1. There will this year be an increase of knowledge in Western India, since Government is about to devote a larger sum for the promotion of education. Libraries are springing up here and there; Societies for the spread of knowledge have been organized; two new Marathi newspapers have appeared; and others are to be started. ~~And by reason of these things, this year will rightly be named the year of Joy.~~

"2. Commerce will also receive a new impulse this year, for railroads are rapidly being constructed; and the electric telegraph is presently going into operation, &c.

"3. Unless Government shut up the grog shops, there will be an increase of poverty, misery and disease.

"4. Those indolent persons, who squander the property left them by their fathers, will soon become bankrupt, and be reduced to beggary.

"5. They who have no zeal for the reformation of their country, but foolishly cling to pernicious customs, will come to shame.

"6. Those Brahmins who imagine themselves terrestrial gods, and do not moderate their pride, will find themselves outstripped in intelligence and respectability by Shudras and men of the very lowest caste.

"7. Christianity will be propagated with success in many countries, and other religions will decay.

"8. Many this year will renounce all confidence in charms, magic, astrology, oracles, idolatry and caste.

"We conclude with some things of universal application.

"He that will fear God, and diligently keep his commandments, will be happy. Those families will flourish, in which mutual love and piety shall reign. Those com-

munities shall prosper and be honorable; that will respect the laws, and prize morality. The land where unanimity shall prevail, newspapers be sustained, & foreign commerce promoted, shall witness great improvements.

"In this year God is the King. He is unchangeable, and needs no mantris. He is Lord of the treasury, and the Arbiter of wars. He is Lord of hosts, in heaven above, and in the earth beneath. Agriculture, custom, commerce are all dependent upon his control. He is God over all: Mercury, Mars, Venus, Luna, Sol, and Jupiter are all his servants. They have no authority not even over the most insignificant things. They are but inanimate existences; and faith in them is not of the slightest advantage. Let us worship Him alone who is their and our Creator, the most High, the Almighty, the Omniscient, the all Holy, the infinitely just, the all Merciful, the adorable God: then this will be indeed to us a year of Joy."

~~The above and~~ Such articles ~~of a similar character~~ are interesting as showing the progress of native enlightenment. That an individual, here and there, among ~~the native community~~ the Hindoo should entertain and express ~~such~~ sentiments, is no more than might be expected. But when the Editor of a popular newspaper not only gives utterance to such views, but expects his supporters to pay for and read them, it shows that a great change has been wrought in the opinions and feelings of the people. A few years ago, ~~the Editor~~ he would have been disciplined and suspended from caste, ~~for the publication of such an article as this~~. But now the most influential and intelligent portion of the rising generation applaud such views, and designate he the writer an enlightened reformer, though putting himself in direct opposition to Hinduism, and nearly all the popular superstitions. +

no P

Doubtless the Dnyanodaya and Native Almanac, published for several years past by our Mission, suggested the plan of this article to the writer, the fortunes of the year having there been repeatedly foretold in a similar way.

Influence of the Dnyanodaya.

And this leads me to say that the Mission periodical the Dnyanodaya (or Rise of Knowledge) which is published once a fortnight, and which has in its a circulation nearly equal to that of all the other Marathi papers, put together, has exerted a great and happy influence upon the Native Press, and on public opinion. It goes into the hands of hundreds to whom we could get access in no other way, and is read by many among the higher classes. We have had very gratifying proofs that the labor bestowed upon it has not been in vain, and that it has exerted a powerful and salutary influence on the opinions and character of not a few. At the suggestion of the other brethren I send you a letter received a few weeks since from an educated and energetic young man whose father holds a high office under Government, and who himself, if spared, is doubtless destined to exert a controlling influence on the opinions and character of many of his countrymen. Being about to leave Bombay for a season, he wrote as follows in reference to the Dnyanodaya.

Letter from an Educated Hindu.

"Reverend and dear Sir,

I am led by a sense of duty to express my feelings of love and gratitude to you whom

I have always regarded as my well-wisher, and from whom I often had valuable assistance, and enjoyed the benefits of good advice. I am deeply indebted to you for the liberal views and sound principles I hold. Your valuable Paper was one of the chief means of removing from my mind time-honored prejudices, and foolish prejudices, and I am happy to say that your paper, or rather you yourself, did not only demolish the old building of ignorance and false religion, but aided in a considerable degree, to rear up a new and beautiful edifice in its place. It is true that this building received a great portion of its materials from other quarters, but your supply was regular every fortnight, and it gave additional strength and stability. I hope it is the case with many of my brethren, whose minds being evacuated of their rubbish, by the force of education, are either partially left empty or filled with equally bad things as before.- "It was your Paper that always gave me a stimulus to exercise my mind, and scanty as my ability and knowledge are, my humble pen always found an undefiled place to send in its contributions.

"Thus, dear Sir, as the Editor of an excellent paper, you are a great benefactor of our country in general, and in my case, of myself in particular!

"Wherever and in whatever circumstances my lot is cast, I shall never forget your obligations, I shall always look to you as a great reformer in the sentiments and views of many a Marathi speaking youth! When our Native papers went wrong, and their correspondents opposed truth, and confused their readers heads with their sophistical and sceptical arguments; it was you who set the minds of those

who were favorable to truth to right, dispelled the darkness, and there was truly the Dnyanodaya or Rise of Knowledge in their minds. I write this from my own experience, and I have no doubt it is the experience of many of the readers of the Dnyanodaya.

"I never let you know before this the spiritual state of my mind. But as it is closely connected with my departure from Bombay, in fact it is the cause of my leaving this place, I embrace this opportunity of opening my mind to you.

"After several changes in my religious opinions, first that of a ~~deist~~ devout Hindu, then a Vedantist, then partially inclined to deism, then for some time indifferent to all systems of faith; at last I came to see the truth as it is in Jesus. God in his bounty led me to the fountain of all knowledge - his holy Word, and in it I found what a guilty soul requires. But the belief of the truth was followed by a serious attack of depression of mind, and sorrow of heart, under which I keenly suffered for more than a year. I often wrote to my father on the subject of religion, directing his attention to enquire it for the good of his soul. I always received favorable answers to my letters. He expressed his desire of knowing what Christianity is, and desired me to compose a small tract explaining the doctrines of that religion. Many circumstances prevented my accomplishing this task; but when my father lately came to Bombay, I again expressed to him my views of making a public confession of my faith. To this many difficulties were brought forward by my father; but amongst them all he said, that he himself is desirous of learning the truth, and that some time is required to examine it. He also urged upon me to instruct my

wife, and to persuade her to come with me. Judging from his love towards to me, his comparative dislikeness in Hinduism, his complete stoppage of idolatrous worship in our family, and some other sure signs, I am inclined to believe that he is sincere in his statement; and my dear Christian friend and adviser Dr. ——— thinks it a call of Providence to me to go along with my Father and instruct him in the way of truth.

"These considerations lead me to accompany my father to ———, and if I see there any thing contrary to my views (which I hope will not be the case), and if the whole be found a mere pretence to remove me from Christian society and Christian influence, my direct path of duty is before me. God will be my Protector, I will flee to him, and He that stretched forth his arms ~~for~~ on the Cross for my sake will be ready to receive me into his bosom."

You will excuse me for thus passing upon your valuable time by writing this letter.

Yours sincerely.

13th April 1854
Bombay.

Temperance.

Owing to the spread of intemperance among the native population, your Missionaries here have, for years past, ~~taken~~ felt a deep interest in the temperance cause. One of our number is President and another Secretary to the Bombay Temperance Union. We also edit and publish on our own responsibility "The Bombay Temperance Repository" a Quarterly Periodical which has met with much commendation. It is a valuable means for diffusing information

on this important subject, and urging its claims upon statesmen, Christians and philanthropists. The public meetings, which are often held in the Mission Chapel, have lately been very fully attended, many educated natives being present. It is a gratifying fact that in our advocacy of this cause we have the sympathies of all the better classes of the native population. Friendly intercourse is thus promoted, confidence is secured, and we are brought into a more favorable position for exerting an influence on the minds of the people. Our efforts in connection with the cause, moreover, are not wholly vain.

The Native Church.

Two persons ~~during the year were~~ have been admitted to the Native Church on a public profession of their faith in Christ. One of them is the wife of a Native Christian from Ahmednuggur; the other a young man ~~a boy~~ from Ahmednuggur, who is acquiring an education in hopes of being useful in connection with the Mission. Both give very satisfactory evidence of sincerity. The former is the mother of several children, in whose spiritual welfare she manifests much interest. The latter, we trust, will prove a valuable helper.

The number of members connected with the Church is 25, four of whom are at present removed to other places. Four infants were baptized during the year.

Religious Meetings.

On Sabbath morning, at 8 o'clock, the teachers and advanced scholars of the vernacular schools meet at the Chapel for religious instruction. The principal Marathi service, which is generally attended by about 200 persons, is held at 9 ~~A. M.~~ o'clock.

in the same place; also an English service at 4 P.M. in the after
At this about 40 persons are generally present. Two services are conducted elsewhere during the day — sometimes three or four.

The Monthly concert in Marathi is observed ~~on the first Monday in the month~~ by the Native Missionary Society. In this meeting the native brethren generally occupy a considerable portion of the time ~~and that too~~ in a way that is truly gratifying. The amount collected during the past year was 105 Rupees or about 52 dollars. The Monthly Concert in English, on the evening of the same day, is also observed in connection with the Missionaries of the Free Church of Scotland and others.

On the morning ~~of the first Monday of the month~~ we attend the meeting of the Bombay Missionary Conference, ~~which is~~ composed of the members of the different missions, who on that occasion unite in prayer for the blessing of God upon their operations, and in free conversation on subjects of common interest. These meetings are always interesting; and they tend to promote unity of feeling and of action among the missions.

On Wednesday evening a Social Mission prayer meeting is held at our house, on which occasion friends of the Mission, strangers from abroad, and any whom we may wish to meet, are invited to join us. On Thursday evening a public prayer meeting is held in the Chapel. This has continued without ~~any~~ intermission for several years, and is well attended. ~~This meeting~~ It has, ~~as we know,~~ proved a blessing to many.

On Saturday morning the members of the Church meet in my study for reading the Scriptures, prayer, and familiar

instruction, suited to their peculiar circumstances. ~~On this occasion~~ the Brethren lead in prayer, and are encouraged freely to communicate their views and feelings. The other evenings of the week are often occupied by meetings of various kinds.

Mrs. Hume has two meetings during the week with the women, in which they appear much interested. She has also a weekly meeting with the children, which is attended by a considerable number.

Day Schools.

Three day schools for boys, and three for girls, have been sustained during the past year. The former have been superintended by an intelligent native Christian, who has visited them frequently for the purpose of giving religious instruction. A highly intelligent and excellent native Christian woman, the wife of one of the converts, has also superintended the girls' schools, and ~~devoted~~ much of her time in giving religious instruction to the children. She often, in addition, reads and converses with companies of women in the neighbourhood.

Female Boarding School.

The Female Boarding School during the past year ~~contained~~ had 25 inmates, besides a few day scholars. Mrs. Hume has devoted much of her strength to the care and instruction of the children, in which she is assisted by a very worthy and pious female. Both English and Marathi are studied. The girls are also taught needlework, &c., and labor a part of the time for their own support. A Marathi service, consisting of singing, reading the scriptures, exposition and prayer, and which is attended by a considerable number

of

of other persons, is held daily in the school-room. The children also attend family worship with us in the evening, when they unite in reading the ~~Scriptures~~ Bible, and are questioned as to regarding the meaning. This truly Christian School in a heathen land is like an oasis in the ~~midst of the~~ desert, ~~an enclosed garden in the midst of uncultivated wastes~~. The blessing of God has manifestly rested upon it, and a goodly number of its inmates have from time to time been brought, as we trust, to a saving knowledge of the truth. At ~~the~~ present, three of the larger girls are members of the Church. Others who have left in former years, now occupy responsible stations, and are exerting a happy influence in their domestic circles. Two were married and left the school during the year.

Colportage and the Press.

I need not here repeat what has been said in former years, in reference to the Press, and its importance in connection with the Mission. Mr. Fairbank will communicate all that may be thought necessary to say on that subject.

As for some years past, we continue to circulate the Scriptures and Christian tracts by sale at low rates, chiefly through the agency of Colporteurs. Recently one Colporteur went about 450 miles into the interior, and brought back with him upwards of Rs. 80, the avails of Christian tracts and books sold to the Natives. Another brought back Rs. 33, ~~the avails of~~ upwards, a second time a two months' tour in the Southern Konkan. Another, who went South as far as Goa ~~more than 300 miles distant~~, brought back Rs. 88. In Bombay and the neighbouring towns the sale of Christian tracts and books by means of Colporteurs is now a regular business. In some cases people purchase these publications by the quantity at reduced rates, and retail them on their own account. Those who hawk heathen publications, often purchase supplies of our tracts, on which they make a small profit.

Sometimes almost the whole stock in trade consists of the prettily "got up" Christian publications, printed at the Mission Press. The fact that money is paid for these shows that there is a desire to possess them; and it is, moreover, a security that they will be preserved and read. The field for tract operations in Western India seems to be peculiarly interesting. The number of intelligent readers is large; and no where in all the heathen world is there, so far as we are informed, an equal readiness on the part of the people to pay for and peruse these publications.

The Mahratta Bible.

During the past year a revised and uniform edition of the Mahratta Old Testament has been completed for the Bombay Bible Society. Of this, Mr. Allen, who for a considerable period gave almost ~~the~~ his whole time to the work, was the "Principal Editor." When his health failed, the revision of the whole Old Testament was in a good degree of forwardness, and the printing had advanced about one third of the way through the ~~Book of~~ Psalms. At the time of Mr. Allen's departure, I was asked by the Committee of the Bible Society to supply his place and to carry the remainder of the work through the Press. This, owing to the pressure of other duties and various considerations, I declined; and one of the Church Missionaries has supplied Mr. Allen's place in a very satisfactory manner. This is the first uniform edition of the Marathi Old Testament. The New Testament is to be added in the same style; so that we shall soon have the whole Bible in one volume instead of the portions hitherto in use. Mr. Ballantine has been appointed "Principal Editor" of the New Testament.

The Revd. Dr. Allen.

We are very sorry to learn that the state of Mr. Allen's health does not seem to justify his return to the Mission.

This is a great loss to us and to the Missionary cause in Western India. The experience gained during 25 years of active labor, and his intimate acquaintance with the people and the language were qualifications for usefulness which few can hope to possess. For some time we cherished the hope that he might be permitted to return to this field, where he had labored so long and so faithfully. Who will come to supply his place?

The Bombay Bible and Tract Societies.

These are important catholic institutions, like the American Bible and Tract Societies, and the field of their operation includes a population as large as that of the whole United States. Mr. Fairbank is one of the Secretaries of the Bible Society, and I of the Tract Society. For 6 or 7 years past this has been quite a tax on my time and strength, as most of the business devolves on me, such as issuing circulars, conducting the correspondence, preparing the Reports &c. &c. The Society however is doing a most important work, and labor expended ~~upon it~~ in connection with it bears directly upon the cause of Missions.

Krishnarao.

I wrote to you some time since that Krishna, after coming from Sattara to study in the Free Church Institution, was transferred to our Mission. His health had not been very good before he came here, and since then he has not generally been well, consequently he has not made great progress. He has now returned to Sattara to Mr. Wood, where ~~I trust~~ should his health be restored, we hope he may be contented and useful.

Death of Mrs. Firth.

We recently mentioned the arrival from Kolapur of Mr.

Firth and family. You will be sorry to hear that since then, one of the children has died, and that Mrs Firth herself after a short illness died on the 16th instant. The disease in both cases was cholera. She was a most excellent woman, and her death is a great loss to her family. She was perfectly resigned to the will of God, and during her sickness manifested the most ~~enduring~~ unwavering faith in Christ. When her child, a nice little girl of 5 years of age was suddenly removed by death she was enabled to say "Thy will be done". And so, in regard to herself, she wished the Lord's will to be done. In her case Death seemed to be disarmed of its terrors.—

Health of Family.

In October last, I wrote to you regarding the sickness in my family. Early in March of the present year my eldest daughter had an alarming attack of inflammation of the lungs, accompanied with fever, difficulty of breathing &c. &c. The physicians for some days thought the result very doubtful; but at length, through the Lord's mercy, she began to improve. There has also been a great deal of illness among the other children of late, but nothing of so alarming a character. Mrs Hume and the children, with the exception of Sarah the eldest daughter, have been at the Hills (Mahabaleshwar) during April and May. Owing to the state of her lungs it was not thought expedient for Sarah to go to the Hills, and so I remained on her account, though feeling that a change on my own account was very desirable. I am now however faling better than in the cold season. The other Brethren too are in usual health.

Need of Additional Laborers.

In October of last year, when asking permission for Mrs. Hume and family to go to America, both Mr. Fairbank and myself urged the importance of having some one to supply Mrs Hume's place in the mission, on her departure. The Female Boarding School and other schools; the female members of the church and others more or less connected with the mission, all require the presence of a female missionary, and render it peculiarly undesirable that this mission should be left with no female laborer connected with it. To us, it seems that in no mission of the Board is there more urgent need for assistance of this kind. Owing to the customs of the country and to the general feeling which prevails, missionaries without families find comparatively few opportunities for preaching the gospel to females. Considering how much the mission has done for female education, the proportion of females connected with the church, and the whole circumstances of the mission, we feel that it would be a great mistake not to have some one on the ground to supply Mrs. Hume's place on her departure. Mr. Hume remained in the country the present year, contrary to the advice of physicians and many excellent friends deeply interested in the missionary cause, in the hope that by another year, some one might be provided to enter upon this sphere of usefulness, and to follow up her labors.

We are much disappointed that you, in no way whatever, refer to this subject. We hope, however, that what we wrote has not been forgotten, and that

the views here repeated will receive due attention. What we desire, and what we think true wisdom would sanction, is that you should send out a missionary and a missionary Printer with their wives — the missionary to give himself in a good degree to a superior educational institution; the printer to relieve Mr Fairbank of his present duties, so that he may give himself wholly to direct missionary work, and their wives to occupy a sphere of usefulness among the females. And we earnestly hope that the claims of this increasingly interesting field may meet with a prompt and hearty response.

We trust the Committee and the Churches will not become discouraged in regard to this field. We regard it as one of peculiar interest and promise. We believe that no mission of the American Board occupies, at this moment, a more important position. Let the mission be properly sustained; let the prayers of the Churches be continued on its behalf; and, in due time, an abundant harvest will be gathered to the glory of God. Superstition is giving way; the spirit of change is going forth with resistless power; there is a wide-spread conviction that the gospel is of divine origin and that it is ere long destined to prevail; there is a shaking among the dry bones of this valley of vision, and we are called on as we never were before, to go forth proclaiming

the word of the Lord — declaring to all, whether high or low, the unsearchable riches of Christ. This is no time for you to withdraw your hand, nor to slacken your efforts. On the contrary, everything calls on us to prosecute the work with redoubled vigor. And, in the end, it will appear plain as noon-day, that a wise and gracious Providence guided the first Missionaries of the Board to this great Metropolis of Western India, and that he has heard and regarded all the prayers which from that day forward, have been offered on behalf of this first Foreign Mission of the American Churches.

With kindest regards to all your associates at the Mission House,

I remain, yours in sincerity, R. W. Hume

Recd. Nov. 1835

P.S. We wrote to you by the mail of the 14th April in regard to what we were doing and proposed to do in reference to the Institution. As Mr. Bowen is to be more decidedly devoted to that department it was understood that he would by the present mail write to you fully the reasons for the steps we are taking in that matter. I regret that he has been prevented doing this. But it is from no lack of time for us to say anything on that point. He will write to you at a future occasion. We are persuaded that our course will meet with your approval. R. W. H.

I am glad that Mr Hume has written so fully & approve of his letter as the report of our Mission for the past year. I hope that use may be made of it for the Mis. Herald. The notices of the Bombay Mission for some years past have occupied a very small space in the Herald. I think this calculated to produce a wrong impression of the comparative importance & interest of this & other fields occupied by the A.B.C.F.M. It hardly seems proper that our mission should occupy a more prominent place in English & Scotch Publications than in the Herald.

Mrs Anna E. Fairbank

Memo. of work at Press for Bom. Mission in 1852-3

		Rs	As	Ps
500 "Native Almanac" in Marátthi for 1854. 40 pp Royal 12 mo		134	0	0
500 "Principles of English Grammar + Idiomatic Sentences" in Eng + Marátthi 2d Ed. 295 pp. 12 mo		197	8	0
500 "Grammar of the Marátthi language" by Rev E. Burgess 196 pp 8 vo		920	6	0
500 "Small Arithmetic" in Marátthi 3d Ed. 72 pp 18 mo		193	0	0
Papers for Marriage Registry	14.4.0			
Circulars respecting Mission	20.0.0			
Lists of Books	4.0.0			
Binding sundry Work for library	21.6.0	59	10	0
Balance due the Press for the Dnyánodaya		887	12	10
Total Rs.		3392	4	10

E. E.
R. B. Faulkner
Supt. of Miss. Press.

Bombay
Apr 21. 1854

Work done at the Bombay
Press.

Rec.d June 26, 1854

Ans.d July 26

Dr. Anderson, Senior Secretary of the American Board of Commissioners for Foreign Missions, and one of the Deputation to visit the Missions of the Board in India, on moving a vote of thanks to the Office Bearers of the Society for their services during the past year, spoke in substance as follows :—

My Lord,—I take for granted, that I have performed my duty to the Resolution by simply moving it, and that not a word will be necessary to secure its unanimous adoption.

At this late hour of the meeting, and in view of allusions that have been made to ourselves and to the Missions we represent, I am obliged to throw away the train of thought I had considered for the occasion, and trust myself to an extemporaneous expression.

Forty years have elapsed since Gordon Hall and his associates, among the first foreign missionaries from our churches, commenced the American Mission in this city. I was thinking of the great changes here since that time, especially while listening to the most interesting speech of the Right Reverend Chairman. Our mission was at first ordered to leave the country. What religious darkness was then upon this land ; and how different now ! Dr. Wilson has alluded to a conference of missionaries, which my respected associate and myself have just been attending, and to the great advantages such conferences have over mere correspondence. It is a fact, that we have been occupying twenty successive days in free consultation with the American missionaries of this Presidency, assembled at Ahmednuggur. The nature and value of Western India as a field for missions, and the efforts best adapted to the people, have been thoroughly discussed. And what is the result ? I am happy to say, that we looked back upon Ahmednuggur from the hills, on our departure, with brighter hopes, than we had when we first beheld the city. And when traversing some of the extended valleys of the interior, and especially when, ascending to the top of some Pisgah, our surveys seemed to embrace scores and even hundreds of villages, all accessible to the preacher of the gospel, we felt that it was a goodly land we were surveying, and one deserving the most vigorous efforts for subjecting it to Christ.

Dr. A. then availed himself of Dr. Wilson's allusion to the superior advantages of personal conferences over correspondence, to explain why so many Deputations had of late been sent to India. It so happened, he said, that three Secretaries of great Missionary Societies, (including himself,) English and American, were at one time at Galle, in Ceylon, in November last. Dr. A. had since seen editorial remarks in some of the India Newspapers on the subject of Missionary Deputations, that were not at all complimentary to them. He thought the case might be very easily stated. The progress of native society in India and of India missions had been so great ; there were so many complications ; so many different problems to be solved ; so much to be said, just now, on all subjects, and on all sides of every subject ; that no possible correspondence was adequate to the exigencies of the case ; and *Secretaries* must *go*, instead of *writing*, and talk with their brethren face to face. Hence he had himself been compelled, after a thirty years' correspondence, and though on the verge of sixty years, to visit India, in company with a respected and beloved associate, and travel from mission to mission. It is an expedient, to which Missionary Societies must needs occasionally resort. It is, or it ought to be, an advantage to all concerned. Certainly no correspondence could secure all the beneficial results of the late conference at Ahmednuggur, and it would have taken a long time to secure them even partially. In our experience at least, the visit has been most cordially welcomed, and has proved a source of high enjoyment to our missionary brethren and to ourselves.

Reference has been made, by my colleague, to the Society lately formed in England, and chiefly in aid of the missions of the American Board in Turkey, of which the admirable Earl of Shaftsbury, President of the British and Foreign Bible Society, is at the head. This brought us, while in London, in delightful conference with friends, clerical and lay, of different denominations,—Episcopal, Independent, Presbyterian and Baptist ;—and there, standing on ground where we could act in common, (which we found far more extensive than that wherein we differed,) we experienced the joy of the higher christian fellowship, approaching that of heaven ;—a fellowship available to all who stand on the basis furnished by the Book, which it is the object of this Society to distribute.

My Lord, I have been led, during the considerable period in which it has been my privilege to correspond with missionaries, to think less of the Scriptures as *intrinsically a power*, and more of them as an *instrument*—in the hands of the Holy Spirit. The same is true in respect to preaching, even the preaching of Christ crucified. They are merely *instruments* ; deriving all their converting energy on the souls of men directly from the agency of the Holy Spirit. Hence we confidently push the use of the Scriptures by the preacher in advance of all educational appliances ; in advance of all historical argument of their authenticity and credibility ; and in the very face of scoffing infidels ; and, with these in hand, we say to all, *Thus saith the Lord*;—in expectation that the Lord himself will be present by his Spirit to give effect to his word. And I believe that nothing is wanting to success in India, but the persevering use of God's appointed means. What if these are simple ?—foolishness in the esteem of the world ? Enough that they are ordained of God. The power, that will in due time work through them, suffices to bring down all the huge old pagan fortresses of India, in God's good time, and to fill the land with Christian temples, and the religion and worship of the true God.

over

THE BOMBAY ASSOCIATION.

At the Second Annual General Meeting of the Members and Subscribers of the Bombay Association held on Thursday last at the residence of Framjee Nusserwanjee, Esq., Fort, the following speeches were delivered after the Report was read;—

I. Proposed by Nurrotumdass Madowdass, Esq, seconded by Dhunjeebhoy Nusserwanjee Camajee, Esq.—

"That the Report just read be adopted, and that printed copies of it be forwarded to the Members and Subscribers of the Bombay Association."

The proposition having been put to the vote, was unanimously carried.

II. Proposed by Jewanjee Pestonjee, Esq., and seconded by Dhunjeebhoy Framjee, Esq.—

"That the best thanks of the Meeting be given to the President, Vice-President, and Members of the Managing Committee, for the zeal and ability with which they have conducted the affairs of the Association during the past year."

Mr. Dhunjeebhoy Framjee, in seconding this proposition, spoke as follows:—In embracing the opportunity that has been afforded to me of addressing you on the present occasion, I think it fair to state, that I am not prepared to lay before you so fully as might be expected, my humble opinions on the subjects alluded to in the report, but merely beg to offer a few observations which, I trust, may not be unacceptable, coming from one who is thoroughly alive to the importance of the laudable undertaking we are engaged in. It is well known to all that since the establishment of the Association various opinions have been expressed by able men in England and India regarding its character, and the probability or otherwise of its proving useful to the cause it has espoused Without wishing for one moment unduly to depreciate the value of the unfavorable opinions that have been expressed, I may remark that these are amply counterbalanced by the numerous and valuable judgments in our favor pronounced by Europeans both in this country and in England. Our object is the dissemination of correct information, and so long as we do not swerve from that object, and so long as we have that end in view, we need not be afraid of any one. The progress made by the Bombay Association during the

meeting of Bombay Bible
Society.

Bombay Feb 13. 1855

Revs Messrs Ballantine & Hazen

Dear Brethren

You are aware of the determination of the Bib. Soc's Com. to enter speedily on the printing of the Marathi New Testament & also that it is to be printed at our Press.

On examination of the type that was used for the Old Test. viz an English sized Mar. type, I find it is so worn that it requires recasting before we take the New Test in hand. Please examine the late articles in the Dnyánodaya & other work printed in that type & you will see how worn & defaced it has become

I think the casting a font of sufficient size would not cost us more than Rs ~~1200~~ 1200 & of that at least two thirds should enter in to the list of items ~~charged~~ amalgamated in the charge made the Bib Soc.

I propose that permission be asked of the Deputation, who are for the time being in stead of

the Prudential Committee, to cast a fount of Eng. size Marathi type, large enough to compose 50 pages of Royal 8vo. — It will be used in the first instance for the Bible but will then remain for other uses. — I should state here that a motion will be made at the next meeting of the Bib. Soc. Com. with reference to reprinting the Old. Test. & probably that work will be undertaken in the beginning of 1856 & with this same type. —

Please give your opinions & votes.

I am Yours faithfully

S. B. Treat

Rec. March 5, 1855.

Mr. Hazen

Mr. Ballantine

P.S. Will Mr. Hazen give his opinion that this may be forwarded to Mr Ballantine & by him sent to the Dep.n? T.

From an examination of the type I am fully of the opinion that the font should be recast at once. It is not fit for printing the New Testament, and we wish to proceed to that printing without delay. The size proposed for the font is not too great, in view of the work which will be in hand soon.

I approve, G. Ballantine

A. Hazen

To the Committee on Printing of the Marathi Mission.

Bombay 13 August, 1855.

Secretaries of the A.B.C.F.M.

Dear Brethren,

I send accompanying this an estimate for the expenses of this Mission for 1856. Some of the items need no comment.

1. The first item should be increased sufficiently to cover Mr Fairbanks allowances for the portion of the year that he will probably be here. You, with his assistance, can place the proper figure better than I can.

2. We hope to have two assistants employed during the year. In regard to this I shall write more particularly hereafter. The estimate includes rent. In case they live in houses belonging to the Board, some expense will be the rent charge upon the pay here estimated.

5. This item includes the taxes on the property at the Prof and the new Mission Chapel, and the ordinary repairs required there, also the repairs upon the house in which we are now living at Byculla.

7. This item is presented from the grants for 1855. It has not been used in this year, and most likely the physicians will deem it essential for Mrs Bagan to proceed to the Hills for next hot season.

14. This item is introduced as we suppose Mr Fairbank will return in season for the work to commence the next year. I have added Rs 250. to the amount granted for 1855. as there will be an entire new floor needed. and probably the expense will be some Rs 400. I sincerely hope however that the whole may be brought within the figure named. We shall inform you of particulars when they may be decided on.

The Prof. The expenses are at present Rs 700 a month. Reductions are still going on. It is probable the expenses for next year will be within Rs 600. This sum it is hoped will be covered by the grants for printing. & by the proceeds of work done for the Bombay Bible Society. & by the Tract & Book Society.

On behalf of the Publishing Committee of the Marathi Missions. I am to request a grant of Rs 600. to cover the expense for a new fount of Marathi type, in long Primer body - & be about 2/3ds the size of our present smallest font. —— It is understood that if such a font be provided the Bombay Bible Society will print an edition of the Scriptures in the type. A large part of the expense would be covered by such an edition. And probably we should not proceed to cut such a font unless we were encouraged to do so by the Bible Society. I hope the Committee will have no difficulty in making this grant.

Yours very truly A. Wilson

Estimated Expenses of the Bombay Mission for 1856

Mr. Fairbank. See last page

1.	Allowances of Mr. & Mrs. Hazen, 4 children.		~~Rs~~ 2.640.
2.	Native Assistants. 2. at Rs 16. ea.		384.
3.	Pandits and writers. (Rs 30 per mensem)		360.
4.	Schools. one for Christian children. Rs 120		
	one girls school with Mr Fair.	100	220.
5.	Tapes and upains.	310	
	Night Guard	48	358.
6.	Village Tours.		100.
7.	Traveling for Health.		350.
8.	Medical Attendance. Medicines		250.
9.	Library. binding. purchase of Periodicals & general expenses		100.
10.	Chapel and burial ground. care		160.
11.	Rent & care of Preaching station.		180.
12.	Incidentals & postage.		50.
13.	Printing for the Mission inc. Dnyanodaya		1.350.
14.	Remodelling the Chapel.		2.250.
			Rs 8.752.

See last page

E. E. A. Hazen

Bombay Aug. 13. 1855.

1

Rec'd. Oct. 13.

Ackd. Feb. 12. '56

Estimates 1856.

Copied

Jonathan Duncan

Jonathan Duncan

Bombay Oct. 3. 1856.

Rev. R. Anderson D.D.

My dear Sir

I send you enclosed an estimate of the expenses of this mission station for 1857. This estimate will probably be subject to some modification on the arrival of Mr Fairbank.

I have assumed that he will be connected with this mission for the next year. I have also proposed allowances for myself through the year. The question of our return to America is no nearer a decision than when I last wrote you. I do not now propose to take any further steps until the arrival of the Brethren. A free conversation at that time may easily settle the matter. We shall of course wish to stay if possible. and if health should require us to go. the appropriation for salary will just so much diminish the sum necessary for a passage to America.

I am proposing to employ two assistants Stamajee and Bernard next year. The actual employment of the latter will depend upon the opinion of Mr. Fairbank.

In the matter of tours with Mr Fairbank a supply will probably wish to be out all the time till March, and this is a low estimate for that length of time. The estimate on account of travelling for health supposes that Mrs Hazens health will be such as to permit us to stay here. And in that case, that it will be necessary for her to depart the ensuing season

or part of it, in the Deccan. I presume you would agree with us that a small expense of this kind will be preferable to a passage home.

I do not know that any other items require remarks from me at present.

It will be necessary for me to apply to the Committee for an appropriation to cover the expense of a passage home, whenever it is decided that we must go. This appropriation will not probably exceed Rs 3000. If a good passage can be secured via Calcutta I should hope the entire expense would not be over Rs 2,500. On these points I hope to have the advice of Brethren before making any specific request.

I have not made any estimate regarding the refitting of the old Chapel. In case it should be done we probably cannot commence the work before March – i.e. at the close of the season for tours – and consequently we can write for an appropriation after Mr Fairbank's arrival.

My own health continues good. Mrs Hazen has improved considerably since our return from the Hills. Our children are all well. There is nothing of special interest occurring here.

With kindest regards to yourself, to Mr Thompson & the other gentlemen at the Rooms.

I am. Very truly yours

A. Hazen

Estimate of the expenses of the Bombay Mission for 1857.

Allowances of A. Hazen & ch.		Rs 2.640. ✓
Allowances of S. B. Fairbanks		1.920.
Native assistants (two)		384. ✓
Pandits & writers		360 ✓
School for Christian children.	120 ✓	
Another school, outside Chr. teacher	100 ✓	220 ✓
Taxes on property, repairs &c	300	
Night guard	72	372
		180
Preaching Tours.		
Travelling for health		300.
Medical attendance & medicine		250.
Library		100. 75
Chapel & Burial ground		162.
Rent & care of Preaching stations		180.
Incidentals & postage		47.
Printing for the Mission including Dnyanodaya		1.300
Total		Rs ~~8.315~~
		Rs- 8.415 25
		8380
A. Hazen		= £ 4 19 5

Bombay Oct. 3. 1856.

Rec'd. Nov. 14.

Estimates.

Copied.

A.D. Nov. 20

Report of the Publishing Committee of the Marathi Missions for 1855

The business of this Committee may be said to have been only incipient the past year. No works of any size have been submitted for ~~their~~ sanction during the year.

At the expense of the American Board there have been printed at the Press the past year.

1 The Dnyanodaya. semi monthly. periodical, royal for 1850. each no. containing 16 pp. in all 388 pp. The expense of this publication above the amount received from subscribers has been 990 rupees. Of this amount two thirds is charged to the account of the Bombay Mission and one third to the Ahmednuggur mission.

2. Account of Lakhiram. reprinted from the Dnyanodaya 18mo 18 pp. 2000 copies for the Ahmednuggur Mission - 36000 pages.

3 Address to Educated Young Men. reprinted from the Dnyanodaya. 18 mo. 300 copies English & Marathi 77 pp. — and. 700 copies Marathi only 56 pp. half the expense charged to the Ahmednuggur Mission. and half to the Bombay Mission.

Bombay Cf. 3. 1856.

A statement of the work done for the Bromley Auxiliary Bible Society, and for the Tract and Book Society is appended.

The Oriental Christian Spectator was printed at our Press until May. At the close of the year there was an outstanding balance due the press on account of that work to the amount of Rs 4000. The Proprietor, Dr. Wilson, has promised to pay the whole balance in the course of two years. 10 per cent discount being allowed him on all he pays within the year 1856.

There are other debts due the press to the amount of about Rs 4000. the greater part of which, we expose will be paid in the course of this year.

A statement of the property connected with the Press is appended. We think it would be advisable for the Board to sell this property to Dr. Thomas Graham. delivery to be made when he shall have paid up the amount of its valuation.

Such a sale would enable Mr. Graham to undertake the printing of vernacular books for the Government Educational Department. Such is the demand for vernacular printing, that Mr. G. would be likely to have his time fully occupied in this department without again collecting a large English stock of type.

While the Press remains the property of the Board, we have every confidence that the Committee will enable it to perform its work efficiently. The number of readers is every year increasing. The cause of education will doubtless receive a great impulse under the operation of the Grants in Aid. The British and Foreign Bible Society are in earnest in their endeavors to supply India with the Bible. The Tract and Book Society are hoping to make new advances each year. Large editions of the Bible, and of the publications of the Tract Soc. are now the order of the day. We greatly need a power press which shall enable us to print 3000 copies a day. We hope the sanction of the Committee at home will be readily granted, and that Mr Fairbank may be commissioned to bring one with him on his return. If the press is sold to Mr Peabody this will go with it, and be no loss to the Board. If the establishment is not sold some of the present presses could then be disposed of, and the cost of a power press, be thus made good. The receipts for work done, partly outstanding

accounts of work done in former years, and the remainder the proceeds of the present year work, as stated in the accounts furnished to Mr Gordon, is £10.455.

In behalf of the Publishing Committee.

A. Hayne
Superintendent of the Press.

Rec'd. Mon. Nov 7.

Rec'd. Mon. Nov 10, 1856.

Rec'd. Cus
Sub Press
Power Press.

Stockbridge Mission 1856.

Books and Tracts printed at the American Mission Press. Bombay in 1855.

		size	pages	copies.	total pages	
Bible Society	Holy Bible.					
	The New Testament	Royal 8vo	268	1.000	268.000.	Marathi.
	do do	Royal 4to	268	.500	134.000	
	New Testament	12mo	600	5.000	3.000.000	
	Matthew's gospel	12mo	78	2.000.	156.000.	
				8.500	3.558.000	
	Annual Report	8vo	40	250	10.000	English.
Tract & Book Society	Narayan Bawa	32mo	40	3.000	120.000	
	True Atonement	18mo	42	3.000	126.000	
	Wrath to Come	18mo	12	6.000	72.000	
	Ayah and Lady	12mo	66	2.000	132.000	
	Marks of True Religion	18mo	28	2.000	56.000	
	Brahman's Claims	12mo	64	2.000	128.000	
	Elementary Catechism	18mo	29	3.000	87.000	
	God and True Worship.	12mo	24.	2.000	48.000	
	Prayer for Rain	18mo	~~22~~ 8	5.000	40.000	
	Word of God	12mo	8	2.000	16.000	
	First Book for Children	18mo	44	10.000	440.000	
	Alandi Pilgrimage	12mo	30	2.000	60.000	
	Physical Errors of Hinduism	12mo	71.	1.000	71.000	
	Atmaram Pant,	18mo	30	2.000	60.000	
	Young Cottager	18mo	79	2.000	158.000	
	Comparison of Hinduism and Christianity	12mo	79.	1.500	118.500	
	Khandoba & his Worshippers	18mo	38.	2.000	76.000	
				50.500	1.808.500	

List continued

Amounts.				
				1.808.500
Pandherpur & Pilgrimages	18mo	69	2000	138.000
Mata pariksha (in part)			52.500	1.946.500
2d Part of Pilgrims Progress (in part)				
In Marathi, Mod. character.				
Marks of True Religion	18mo	49	2000	98.000
First Book for Children	18mo	52	3.000	156.000
Good Tidings (in part)				
In Guzmathi				
In Whom shall we Trust	18mo	36	5.000	180.000
Three Worlds	18mo	32	3.000	96.000
Letter to a Parsi.	32mo	47	1.000	47.000
In Hindustani				
Shorter Catechism	18mo	31.	1000	31.000.
In English.				
Annual Report	8vo	41	500.	20.500
For the Mission.				
Dnyanodaya	Avg. 8vo	388	825	320.100
Lakhiram	18mo	18	2000	36,000
Address.	18mo	77	300	23.100
do	"	56	700	37.200
Consecutive pages.		2.840		6.559.400.

Total pages six million five hundred fifty nine thousand four hundred.

Rec'd May 10. 1856.

Ans. May 21

List of Property in the American Mission Press. Bombay.

5	Printing Presses.
1	Galley Press.
2	Cutting Presses.
182	Galleys. Brass and Copper.
24	Wooden Galleys.
36	Case Stands.
2	Large Case stands.
8	Case Racks.
5	Imposing stones.
31	Marathi cases.
9	Guzarathi cases.
4	Hindustani cases
75	English cases.
20	Composing Sticks
30	Chases of Sizes.
6	Ink Tables
6	Press Banks.
	Type in all estimated 90 Cwt.
6	Tables for folders.
1	Iron Standing Press.
1	Wooden do do.
1	Embossing Press.
4	Desks.

30	Moulds. generally old.
11	Fonts for vernaculars.
3	English fonts.
1	Lead mould
1	Furniture mould
6	Sewing stands.
	Book shaving machine <u>broken</u>.
2	Standard guages.
2	Lining guages.
	Blacksmith Tools.
	Cuts
2	Lathes.

Rec'd. Mcay 10. 1856.

Ack'd May 21,

Printing at the American Mission Press, Bombay in 1856.

For the American Missions.

6 works, Marathi. 1 in the Mod. character. pp. 596.900.

For the Bombay Auxiliary Bible Society.

The Old Testament (in part) + 2 portions. total pages 3.476.000.

For the Bombay Tract & Book Society.

16 works in Marathi. Balbodh character.
2 do in do Mod character.
2 do in Guzarathi.
2 do in Hindustani.
Total 22 works - pages. 1.801.000

Total amount of pages printed in the year 5.863.900 five millions, eight hundred sixty three thousand, nine hundred.

A. Hazen
Superintendent.

Recd. Mom. 10. 1856.

Rec'd. Sep. 15. 1857.

The New Chapel in Bombay

Paid the Architect & masons as cost of foundation, & masonry work for Chapel & Tower	Rs.	5900.0.0			
Paid the Architect & Carpenters for wood work cost of the Building & Tower		1212.4.0	7112	4	
Cost of furnishing the Nave					
Newcloth ceiling	Rs.	65.8.0			
Pulpit with couch & carpet		181.0.0			
Matting for the large room		184.11.6			
40 seats @ Rs. 10 ea.		400.0.0			
Varnishing & cleaning		26.0.0	857	3	6
Building carriage shed in yard			69	11	3
		Total Rs	8039	2	9

The above appears in a/c as follows:

In the a/c of 1855,	Rs	3050.0.0			
" " " " 1856,		3662.4.0			
" " " " 1857.		1326.14.9	8039	2	9

The fund for the Chapel was invested in 4% Government Paper and amounts nominally to Rs 7500.0.0

It was sold as follows:

Rs. 3000 @ 81 %	Rs	2430.
" 4500 @ 79 %		3555.
	Rs	5985.

The interest realized & credited in a/c '55 is 299.4.0
" " " " " " " '56 " 299.4.0
" " " " " " " '57 " 399.4.0
Rs. 997.12.0

Interest due in Feb. & Aug. each year
In selling the paper Rs 100 was allowed as the proper interest due the mission for the time we had held the notes (1/4 of 1% paid each year as commission)

This paper has been on interest many years.

Rec'd. Sep. 15. 1857.

Bombay New Chapel

5th May 1858

Cost of Chapel.

Am. Mission Chapel at Bombay.
80 ft. long. 40 wide. & 22 ft. high.
The front room. or entry occupies about
12 ft.

1857.

Bombay,

1857.

To be opened when

Lt Hardings letter

April 24/58

$35,00 will cost

Lieut Hardings
Jackson
Jean

Estimated Expenditures of the Bombay Mission for 1858.

Allowances for Mr.	Rs 2.640	
do for Mr Harding	1.920.	Rs 4.560. 0.0.
Native Assistant, Naoroji. @ Rs 15.		180. " "
School in the Yard.	Rs 120	220 " "
School outside (Christian T.)	100	372 " "
Taxes, Repairs, grand &c.		220 " "
Preaching Tours		275 " "
Travelling for health		250 " "
Medical attendance and medicines		100 " "
Library, case, pamphlets, & binding		162 " "
Chapel & burial ground.		180 " "
Rent & care of Preaching Station		71 " "
Incidentals, & postage,		1300 " "
Printing, including the Dnyanodaya		Rs 7.890
(omitted in copying)		360
Pandits and writers.	Rs 20.	Rs 8.250
Total Estimate		

N. Mazum

Bombay Aug. 15. 1857.

Note

The estimate for Tours is increased, and that for health-Harding diminished. It is probable some other changes may need to be made when Mr Harding shall return. I have expected him to be with me, and aid me in this estimate, but he still remains at Surat, and I cannot longer delay forwarding this. It is already very late.

If any other Missionaries are sent the expence of Pandits will be increased, and we must add an Item of Rent. and I must hope increase the items for Preaching stations. We ought to have two more men here without any delay. A.H.

Bombay Aug. 15. 1851.

Rec'd. Oct. 3.

Copied

Extracts for Monday Prayer
1858

Bombay 20 Octr 1837.

The Revd A. Nagen of the American Mission and family have been resident in Bombay since the end of the year 1834 and during that time they have been under my care professionally. Mrs Nagen's health has not, during any part of the above period, been in a satisfactory state; and the opportunities of change which she has had, on two occasions to the Mahableshwar Hills, have only resulted in a temporary benefit -- the very severe attack which she has lately experienced has so prostrated her, & undermined her constitution as to render it exceedingly improbable that she can fully recover her health in this country; and I am therefore of opinion, that she should as soon as possible, have the benefit of a sea voyage to America, and a residence there, of at least three years, with a view to the restoration of her health. — I do not expect that the approaching cold weather here, can be of much advantage towards her recovery. And I would strongly recommend, that she should leave Bombay before the hot season, say by the month of March at latest, and if possible so arrange, as to arrive in

in America before the month of August so as to have the full benefit of the best season on first landing there.—

A. Milnes M.D.

Recd, Dec. 21.

2

Bombay Oct. 22. 1857.

Dear Brethren,

I enclose a certificate of Dr. H. Miller in regard to the state of Mrs Hazen's health.

Dr. Anderson, in his letter to the Ahmednuggur Mission, Sep. 13. 1856 says: "Mr & Mrs Hazen are authorized to visit the United States, either this year or the next, should a satisfactory medical opinion recommend it, & should their former associates in the Ahmednuggur Mission give their written approbation."

The words "former associates" include, in one view, Br. Munger of Satara. In the para: of Dr. Anderson's letter immediately preceding the one above quoted, he says: "the brethren of the Ahmednuggur Mission were instructed to act with Mr Hague in making a provisional arrangement for the supply of the necessary labor in the Bombay Mission." — I send this letter to the brethren of the Ahmednuggur Mission in the first instance, and if they are of opinion that Br. Munger is included they are requested to forward this letter and document, with their own opinions upon the case, ~~and~~ to Br. Munger, and to request him to favor me with his opinion also.

It is probable, that were Dr. Anderson to write now, he would direct me to consult the brethren of the Ahmednuggur Mission, or, "the other missions." He might infer this from his proposal for a meeting of the Missions. And it would gratify me, brethren, to have an expression of opinion from you as a mission, including of course, Br. Harding. If it is not convenient for you to meet & pass any resolution, the same object would be gained, if each

one

has the opportunity of making any remarks he sees fit, upon this circular-letter — and not merely the brethren embraced in Dr. Anderson's language. You have all seen Mr. Hazen within the current year.

2. Dr. Anderson, in his recent letter to the Marathi Missions, Aug. 13, 1857, says; "You will understand, that Bombay is to be retained as a permanent member of our system of operations."

Of the importance of this field, and of the urgent necessity of vigorous operations being carried on here, I need say nothing. The intimate relations of this station with all our interior stations are evident to you all. I have been much gratified to see that the Committee have apparently resolved to sustain an efficient Mission here. I would only suggest that in making your decision as to the proper arrangements for this field, you bear in mind the relation which our Mission has sustained, from the first, to the Bombay Bible & Tract Societies; and further, to the whole missionary work in the Presidency by means of the Press, and the Dnyanodaya.

I have no suggestions to make as to the way in which the "necessary labor" here should be supplied. I am ready to reply to any questions which you may propose, in case you think it necessary for me to give an opinion. I will only say, I hope there may be no unnecessary delay, in designating the proper arrangements to be made.

I will add in conclusion, that the matter of a return to America at present, is a very painful one to us. If we go, we must leave what might have been

our preferences and hopes. Probably no one of you will be called to a greater sacrifice of your personal feelings and wishes, in coming to reside at Bombay, than we are, in being compelled to leave the Missionary field for a time.

Praying that the Lord of the harvest may guide you to a decision which shall be for His glory —

Remain, dear Brethren

Yours very truly

A. Hazen

I approve of Mr. Hazen's visiting America with his family on account of the health of Mrs. Hazen as recommended by Dr. Miller in his medical certificate and sincerely hope that the desired object may be attained.

In reference to making a provisional arrangement for the supply of the necessary labor in the Bombay mission it will be remembered that in January last the letter of Dr. Anderson was taken into consideration at a meeting of all the brethren then in Bombay, including Mr. Hazen and all the brethren of the Ahmednuggur mission except Mr. Barker — and Mr. Harding was then fixed upon for the purpose mentioned in Dr. Anderson's letter — That action therefore seems to be all that was required by that letter.

I would add that Dr. Anderson's more recent letters show plainly what his views are in reference to the supply of Bombay from this mission. In his letter of April 2. 1859 he says "I have written to Mr. Bissell adversely to his removing to Bombay even for a season to supply the place of Mr. Hazen except on the basis

suggested in my letter some months since, a mea
for repairing to the seacoast for health. The inter
of Bombay and all our interests in the Deccan w
last to prosper in the end by following up your pre
advantages for gospel preaching in the Ahmednagg
Mission. Your easily obtaining men from this country
all the ~~Mission~~ Mahratta Missions depends under
on this. Therefore we should be sorry to see Mr. Bisse
leaving the fine field connected with Seroor, Mr
Parker his fine field to the north of Ahmednagg
& Mr. Daintan his to the north east, not to speak
Mr Ballantine at Ahmednaggur. Mr. Dean in my
mind's eye is not located & Mr. Harding it s
is to remain for a time at Bombay" —

Then after requesting the Ahmednaggur Mission to do wh
it can to keep the Kolapoor station in life and motion he ad
"We think of no one of your number who could properly be removed
thither unless it be Mr. Dean" — The same ideas in re
to Mr. Bissell, Mr. Parker & Mr. Daintan are repeated in
Anderson's letter to Mr. Hazen dated May 1, 1857. Indeed there
be no doubt about the views of the Prudential Committee
respect to those three brethren as they have spoken so explicitly
repeatedly on the subject. There remain then only Mr. Abbott
Mr. Dean — and in regard to them we can do nothing just n
so far as location is concerned — We have been ordered to take
consideration the question of establishing a new Mission at Kola
or of supplying a Missionary for Kolapoor — As soon as we can
an answer to our letter to Dr. Anderson of July 8th in wh
we made inquiries as to the Kolapoor Mission we shall kn
better what we have to do in regard to these two places. Bu
in the mean time, I would suggest that it would be inexpe
for us to detach either Mr. Abbott or Mr. Dean from this Mission
as it may be the wish of the Prudential Committee that one or bo
of them should go to Kolapoor or Kolapoor to carry on operations there. D. Ba

Ahmednagar
Oct. 20. 1857

I approve of Mr. Hazen's visiting America with his family & trust it will be the means of securing many additional years of their valuable services in this country.

The subject of supplying Bombay, I think may safely be defered till some more definite time is fixed upon for Mr. Hazen's leaving India.

Ahmednuggur Oct 26. 1857. Amos Abbott.

I approve of Mr. Hazen's visiting America with his family.

Ahmednuggur Oct. 26. 1857. S. C. Dean

I approve of Mr Hazen's visiting America with his family, in view of her state of health & also according to the principles of our report adopted at the General Meeting in 1854, & I hope the change will be the means of greater good to themselves & the missionary work here, than their staying longer at present would be.

As to the provisional arrangement, I approve of Mr. Ballantine's remarks. I think the Hardings are eminently adapted for Bombay, & if not called on to take charge before March, it seems to me that he will be able to undertake the vernacular work of the Mission. So far as the Bible & Tract Soc.ᵗʸ require help

from those who have been longer in India, it can be given without their leaving their present fields. The aware of Mr Harding's preferences, I trust the Prudential Com.e will speedily send missionaries designated to Bo

Nh.r Oct 27. 1857. S. B. Fairbank

My decided opinion is that Mr. Hazen ought visit Ar with his family as soon as practicable. I think m who know the state of Mrs H's health can doubt the expe not to say necessity of such a course. May our Heaven Father watch over them, & bring them back to us in Own good time with renewed health & vigor.

Much as I wd like to see Bombay fully man I see not how, in obedience to the directions of the P Com. & in justice to our own fields of labor (at once so & so promising), any of our number can be sent thith excepting Mr. Abbott or Mr. Dean. And I think we shall know the wishes of the Pud. Com.. in rence to the location of these Brethren before Mr. Ha embarks for Am. so as to render any action on our p unnecessary. Or we may before that time learn others have been sent to be associated with Mr. Hard at Bombay until Mr. Hazens return.

Nh.r 27. Oct. 1857. W. P. Barker

4

I agree with the brethren who have written on this circular, that the state of Mrs. Hazen's health fully justifies Mr. Hazen's taking his family to America as soon as he can make arrangements for the voyage -

In regard to the supply of Bombay I think the remarks of Mr. Ballantine exhibit the wishes of the Prud. Committee, & the only course for us to pursue in the present circumstances. I do not think, however, that this should affect the question of Mr. Hazen's visiting America; although he must earnestly desire to see Bombay occupied by a missionary able to preach, before he leaves. The necessity for the proposed change absolves him from any further responsibility in connection with the supply of Bombay for the present - There is not in my opinion any probability that a missionary would be sent from the Deccan if he (Mr. H.) should remain a year longer - Our hopes for occupying Bombay efficiently must, it seems to me, rest on further supplies from America. We pray the Lord of the harvest that Mr. & Mrs. Hazen may soon be enabled to return to their field, & that their efforts in America may be blessed in awakening a deep interest in behalf of the Marathi missions - & that thus, not [illegible] men may be found for Bombay. But

also for other wide districts now unsupplied with laborers —

It has been suggested that I should send this circular to Mr. Hazen, & that he can then forward it to Lattana for the opinions of the brethren there if he wishes —

Jerome Bissell

Jerom —
Oct. 28. 1857

From my acquaintance with Mrs. Hazen the past year, I am fully persuaded that her health requires a change of climate; & I therefore concur in the views of the Brethren respecting their return to America as soon as practicable.

Charles Harding.

Jerom. Oct. 28. 1857.

53
2
3

Bombay 4th Oct. 1857.
Rec'd Dec. 2

Pub. Cons.

Estimated Expenditures at Bombay. 1859

Allowances of Mr Harding.		Rs 1920
Native Assistants.	Namji Rs 15	
	Dhondoba 15 = 30 × 12 =	360.
School in the yard.	Rs 120	
in town.	100	220.
Pundits and Writers	Rs 30 × 12.	360.
Days, repairs, guard &c.		150.
Preaching Tours.		120.
Travelling for health		150.
Medical Attendance & medicines.		225.
Library - binding &c.		90.
Chapel & burial ground.		162.
Rent & care of Preaching Station,		180.
Incidentals, postage.		53
Printing and purchase of books from the Bible and Tract Societies.		500.
		~~Rs 4490~~

A Hazen

Missionary House
Boston, Sept. 23d 1858

Boston Sep. 23. 1858.

Rec'd. Sept. 23.

for 1859.

Copied.

Bombay Mission -

Estimates for 1860. —

Salary of Missionary.

C. Harding — Rs 1,920

Native Pastor

R. V. Moduk — 900

Native Helper

Nanjé — 216

Education

School in the yard	120
do do do town	100
Pundits & Writers.	200
	Rs 420

Building. Rent. Repairs

Taxes, repairs, yard &c	180
Chapel & burying ground	150
Rent & Care of preaching Station	125
Rs.	455

Tours &c

Preaching Tours	50
Traveling for Health	150
Rs	200.

Printing — Rs 200

Miscellaneous

Medical attendance & medicines —	250
Library & binding &c	50
Incidentals & Postage	20
Rs	320

Total Rs. 4.631.

Boston Dec. 23. 1859.

James Mc. Gordon Esq.

My Dear Sir.-

I send you herewith the estimates for this mission for 1860.- Should another Missionary be sent out for Bombay his salary would need to be added - & also Rs 160.- more under the head of "Education".- I recd. the boxes from the "Squantum" last week.- Please thank the kind friend who sent us the "Better Land", & the "Meditations".

I remain My Dear Sir

Ever Truly Yours

C. Harding

Bombay June 23. 1859.

Recd. Aug. 12. 1859.

Copied.

Satara Mission.

1852 – 1857.

For the Prud. Committee of the A.B.C.F.M.

Regarding it as of paramount importance to the best progress of the Missionary work at this place, that we have commodious buildings in eligible situations, for the purposes of religious worship and giving instruction

Resolved. That we ask the Prud. Com. for an appropriation of funds for the erection of two buildings in Satara, viz. one smaller at an expense of about Rs400 - (viz. Rs100 for a site and Rs300 for the building) - & and one larger at an expense of about Rs3000. three thousand Rupees.

In regard to the above Resolution we remark that we feel it to be in propriety of the site for the smaller chapel in a day or two, and intend to proceed ~~to proceed~~ immediately to the work of building. The larger chapel cannot be put up till after the rainy season ~~xx~~ ~~xxxx~~. Within this interval we shall hear from the Prud. Com. We intend this larger chapel to be a firm substantial building, a little larger than the one at Ahmednuggur. We have on hand Rs1100 given by Mrs Graves for this object. We hope to receive some aid from the students at the station and friends of the cause in India. And we trust the Prud. Committee will make an appropriation sufficient to make up the amount required.

Satara Feb. 14. 1852

E. Burgess
Wm Wood

To Prudential Comt.

Recd. Apr. 6, 1852.

Ans. April 14.

- Chapel

- Prud. Comt

Satara April 14th 1852

Rev. Rufus Anderson D.D.
Sect. A. B. C. F. M.

Dear Sir,

I herewith forward to you the estimates of the Satara Mission for 1853. Considering the cost of living in Satara we have put down Mr. Burgess' Salary the same as that of the Brethren in Bombay. My own salary to continue the same as put down by the Bombay Brethren for this year.

In respect to the sums put down for traveling, printing & books, we may remark, that we cannot fix upon the amount we shall actually require with as much definiteness as we can in respect to the other items. We may not require the whole sum. We hope however to spend considerable time in the villages during the touring season. And as heretofore we have been called to visit places distant from our station — such as going to Bombay for an operation on my child's foot — or going to the Hills to spend a part or whole of the hot season. (Mr. Burgess finds it necessary for his health to spend the hot season at the Hills this year) it is not improbable that similar occasions will occur again. And so in regard to the sum put down for printing & books. we cannot say positively what we shall require; but from the encouragement we have met with the past two years in putting books into circulation in this field, we hope we shall require the whole sum we have put down for 1853.

In regard to Periodicals & Papers we hope you will bear in mind our wants. At present, through the respective missions. Bombay & Ahmednuggur, I receive the New York Evangelist. & Mr. Burgess the Independent. We would like to have you continue to send us these two papers to our Address — Overland. We also wish the Herald

To Prudential Com.

sent to us in the same way. If consistent with your arrangements for sending Periodicals to your respective Missions, we shall feel very thankful if you can furnish us with the American Almanac, Bibliotheca Sacra, & Silliman's Journal of Science. As a matter of course, in the infancy of the Satara Mission, we have as yet scarcely formed the nucleus of a mission Library. We hope therefore you will be able from time to time to send us such books as you will deem valuable for a mission Library.

In behalf of the Satara Mission

Very Sincerely Yours

Wm Wood Sec.y

P.S. Will you kindly send us by the first opportunity some paper for writing letters to the Rooms, & oblige? W.W.

p 149

Estimates of the Satara Mission for 1853.

Salaries.	Mr. Burgess	per mo.		per year		
	Personal allowance	136				
	Children's do	30				
	Conveyance	20	186	2232	"	"
	Mr. Wood's					
	Personal allowance	100				
	Children's do	30				
	Conveyance	20	150	1800	"	"
Native Helpers		20		240	"	"
Traveling				500	"	"
Education	Boys' schools	50				
	Girls' do	20				
	Pundit	20	90	1080	"	"
Printing & Books				500	"	"
Rent & Repairs				150	"	"
Miscellaneous				250	"	"
			Rupees	6752	"	"

April 14, 1852.

Recd. June 3, 1852

Estimates for 1853.

Copied

✓ Paper for letter writing.

Ans. July 12/53

(Copy.)

The Rev. Mr. Brigham.
Secy. Am. Bible Soc.
N. York.

Rev. & Dear Sir,

Till recently Satara has been a branch of the Bombay mission, on which account we have had no occasion to ask for a distinct grant from the Am. Bible Soc^y. to furnish us with the holy Scriptures - having always been supplied by the Bombay mission. As we are now become a distinct mission we have resolved to apply to you for a grant of $100 for the year 1854. This sum will probably be all we shall require. We hope you will be able to grant it.

Believe me
very sincerely Yours
(Signed) W. Wood

Bombay Jan. 28/53.

Received 14/1853.

Salaria Mission to Am. Bib.
(Cty)
Rec'd March 24, 1853.

Ack Apr. 12

(Copy.)

The Rev. O. Eastman
Sec'y Am. Tract Soc'y
New York.

Rev. & Dear Sir

In a communication to you a few months since I stated that while the Bombay mission continued to supply the Satara mission with books & tracts published by the Tr. Soc, we should not make an application for a separate donation to the Satara mission.

We thought such an arrangement might be attended with less inconvenience to all parties than any other; but upon further consideration it is thought best that we ask you for a donation to the Satara mission for 1854.

We cannot tell the exact sum we shall require, but we have

concluded to ask for $200 (two hundred dollars) hoping that a g share of this sum, at least, will expended in circulating the wo of life in our field. We hope you will be able to grant us th sum.

The annual meeting of th Bombay Tr. & Book Soc. takes pla on the 1st. of Feb. Bro. Hum will send you a Report in due seas

Believe me
Very sincerely yo
Wm Wood.
Sec. Satara Im

(Signed.)

Bombay
Jan. 27. 1853.

Lieutenant Wilson to Admiralty

(Ady)

Recd Newark 24. 10. 1853.

Adm Sept. 12

Satara June 17. 1853.

Rev. Rufus Anderson D.D.
Sec^y A.B.C.F.M.

Dear Sir.

The following Appropriations we ask you to make to the Satara Mission for the year 1854 — viz:

Salaries	Mr. Burgess'	per. mo. 100				
	3 children	45				
	Conveyance	20	165	1980	"	"
	Mr. Wood's	100				
	2 Children	30				
	Conveyance	20	150	1800	"	"
	Mrs. Graves'	60		720	"	"
	House-rent for do	25		300	"	"
Native Helpers	—	25	—	300	"	"
Traveling & Miss^y Tours.	—	—	—	400	"	"
Education	—	—	—	600	"	"
Pundit	—	—	—	240	"	"
Printing & Books	—	—	—	400	"	"
Rent & Repairs	—	—	—	250	"	"
Incidentals	—	—	—	200	"	"
Chapel	—	—	—	600	"	"
Bell for Chapel of about 500 lbs	—	—	—			
From Am. Tr. Soc^y	—	—	—	$200		
" " Bible Soc^y	—	—	—	$100		

In regards to these appropriations in general we have a single remark to make — viz: that we put them at the lowest rates we dare to. Last year we asked ~~for~~ Rs. 150 for rent & repairs, & received nothing. Our actual expenses for repairs this year thus far have been over Rs. 200. — All lands on which we build &c. are subject to a yearly tax. The rains are heavy & not unfrequently we have high winds. Our buildings must be kept in constant repair or they quickly go to ruin. Hence this item for repairs should not be omitted.

So in regard to Incidentals — We asked Rs. 250 last year & received nothing. On referring to our accounts for 1852 we find nearly Rs. 200 put down under this head. Were it necessary we might specify the items such as Postage — Transportation of Books &c &c. Such items are always occurring, & we think there should be a grant to meet them.

In your letter containing the appropriations for 1853 you remark "that the amount actually needed for the places of worship is not made entirely clear." * We have already expended the sum granted in building the Chapel, & it is not yet finished. To complete it on the original plan we need Rs. 600 more. This sum we hope will enable us to put on the tower for the Bell & furnish us with a good number of benches.

* (vide p. 3.)

In case you send another mission family to Satara (as we hope you will) you will bear in mind its wants & make the necessary appropriations.

In behalf of the Satara Mission
Very sincerely Yours
Wm Wood
Sec M

P.S. Your letter of April 12th was rec'd. the 11th inst. When in Bombay I consulted with the Brethren there about asking a common grant for our missions from the Tract Society, & they thought it better that we receive our grants separately from that Soc'y.

* Note. On referring to our letter of June 22d. 1852 you will observe that we asked you to grant us Rs. 1600 toward in building the Chapel. [The sum granted was only Rs. 1200] Such is the nature of the ground upon which we have built the Chapel that we had to dig some 12 or 13 feet to lay the foundation. Ordinarily we have to dig only 3 or 4 feet. This increased the expense about Rs. 100. The unfortunate affair of rebuilding one of the side walls (to which I have referred in a former letter) will also increase the expense to about another Rs. 100. The sum we ask is not large. Some part of it we shall no doubt be able to raise in this country.

W. W.

We are rather late about sending our appropriations this year. Hence we send this via Marseilles & a copy of the same via Southampton.

Rec. Augt. 17, 1853.

Mr. Flagg Chairman B.P.
Sec. U.A.O.F.M.
33 Bennet Street
Boston Mass

Mr. Norton Atty —

Estimates Copies

Satara, June. 17. 1853

Rev. Rufus Anderson D.D.
Sec^y A. B. C. F. M.

Dear Sir.

The following Appropriations we ask you to make to the Satara Mission for the year 1854 — viz:

Salaries		Per. mo.				
	Mr. Burgess'	100				
	3 children	45				
	Conveyance	20	165	1980	"	"
	Mr. Wood's	100				
	2 children	30				
	Conveyance	20	150	1800	"	"
	Mrs. Graves'	60	—	720	"	"
	House-rent for do	25	—	300	"	"
Native Helpers	—	25	—	300	"	"
Traveling & Miss^y Tours	—	—	—	400	"	"
Education	—	—	—	600	"	"
Pundit	—	—	—	240	"	"
Printing & Books	—	—	—	400	"	"
Rent & Repairs	—	—	—	250	"	"
Incidentals	—	—	—	200	"	"
Chapel	—	—	—	600	"	"
Bell for chapel of about 500 lbs	—	—	—	$		
From Am. Tr. Soc^y	—	—	—	$ 200		
" " Bible "	—	—	—	$ 100		

In regard to these appropriations in general we have a single remark to make — viz: that we put them at the lowest rates we dare to. Last year we asked ~~for~~ Rs. 150 for rent & repairs, & rec'd. nothing. Our actual expenses for repairs this year thus far have been over Rs. 200. All lands on which we build &c. are subject to a yearly tax. The rains are heavy, & not unfrequently we have high winds. Our buildings must be kept in constant ~~order~~ repair or they quickly go to ruin. Hence this item for repairs should not be omitted.

So in regard to incidentals — We asked Rs. 250 last year & rec'd. nothing. On referring to our accounts for 1852 we find nearly Rs. 200 put down under this head. Were it necessary we might specify the items — such as Postage, Transportation of Books &c. &c. &c. Such items are always occurring, & we think there should be a grant to meet them.

In your letter containing the appropriations for 1853 you remark — "that the amt actually needed for the places of worship is not entirely clear." * We have already expended the sum granted in building the Chapel — & it is not yet finished. To complete it on the original plan we need Rs. 600 more. This sum we hope will enable us to put on the tower for the Bell & furnish us with a good number of benches.

In case you send another mission family to Satara (as we hope you will) you will bear in mind its wants & make the necessary appropriations.

In behalf of the Satara Mission
Very sincerely Yours
Wm Woods
Sec.

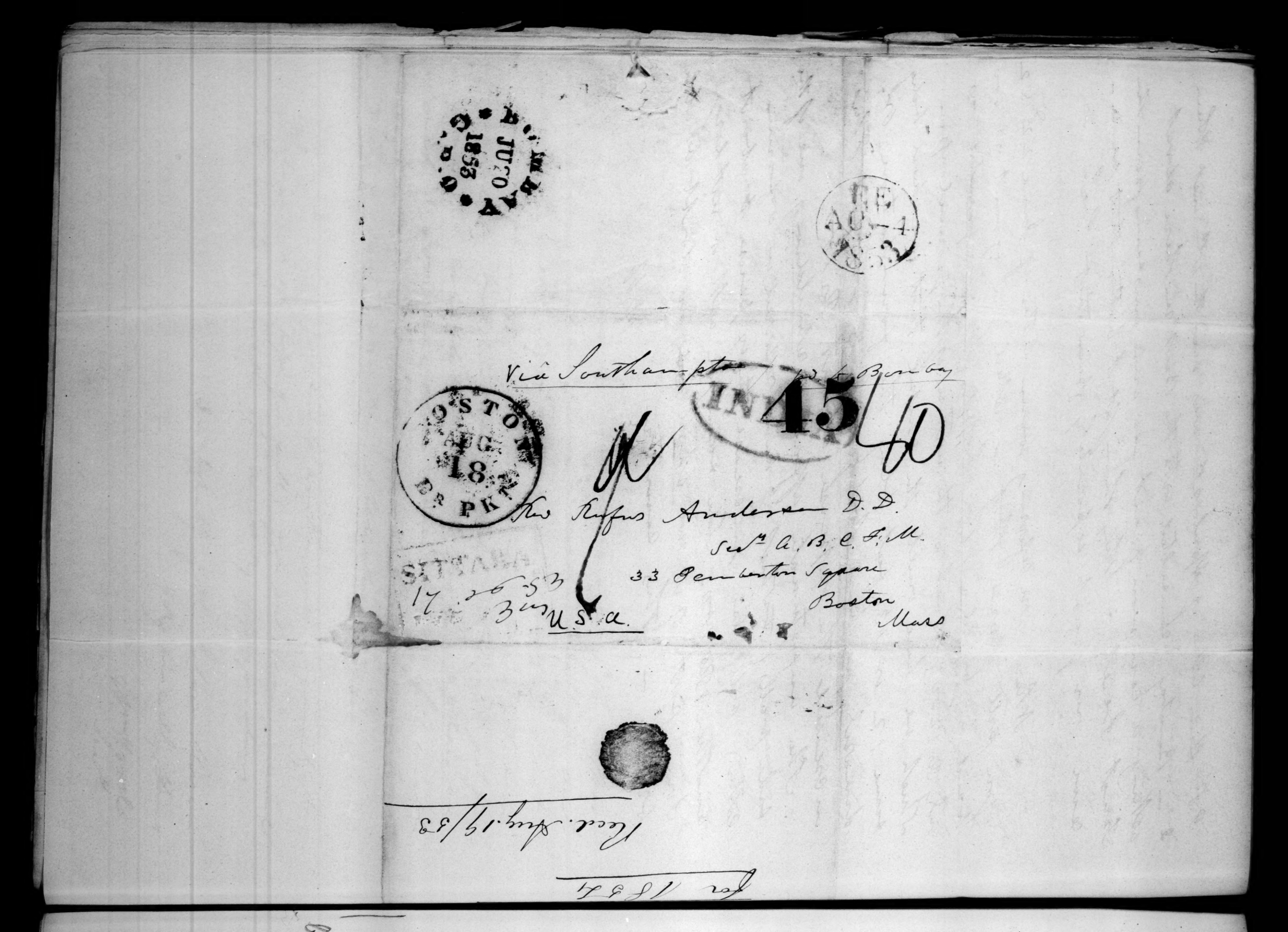
P.S. Your letter of April 12th was recd. the 11th inst. When * in Bombay I consulted with the Brethren there about asking a common grant for our missions from the Tract Society, & they thought it better that we receive our grants separately from that Soc.

* Note. On referring to your letter of June 22d/52 you will observe that we asked you to grant us Rs. 1600 toward in building the Chapel. [The sum granted was only Rs. 1200] Such is the nature of the ground upon which we have built the chapel that we had to dig some 12 or 13 feet to lay the foundation. Ordinarily we have to dig only 3 or 4 feet. This increases the expense about Rs. 100.

The unfortunate affair of rebuilding one of the side walls (to which I have referred in a former letter) will also increase the expense to about another Rs. 100. The sum we ask is not large. Some part of it we shall no doubt be able to raise in this country.

W.M.

BOSTON MASS. 1853 JUL 4 P.M.



Rec. Aug. 19/53

for 1834

Via Southampton pd. to Bombay

45 40

Rev Rufus Anderson D.D.
Secy A. B. C. F. M.
33 Pemberton Square
Boston
Mass

U.S.A.

BOSTON AUG 18 FR PKT

SHIP LETTER

17 26 53

INDIA

BE AUG 4 1853

BOSTON JUL 30 1853

Satara July 17. 1854

Rev. Rufus Anderson D.D.
Sec^y A. B. C. F. M.

Dear Sir.

The following appropriations we ask you to make to the Satara Mission for the year 1855 — viz:

		per. mo.				
Salaries —	Mr. Wood	100.				
	2 Children	30				
	Conveyance	20 =	150 =	1800	0	0
	Mrs. Graves	60	—	720	0	0
	House Rent for do.	25	—	300	0	0
Native Helpers	—	25	—	300	0	0
Traveling & Tours	—	—	—	400	0	0
Education	—	—	—	600	0	0
Pundit	—	—	—	240	0	0
Printing & Books	—	—	—	100	0	0
Rent & Repairs	—	—	—	250	0	0
Incidentals	—	—	—	200	0	0
				4910	0	0

In addition to the above we do most earnestly hope & pray that the Committee will make provision for one more mission family at least, & not only so but send us the family without delay. We cannot tell what the designs of the Committee are respecting this field. but we certainly feel that there should be a more efficient force sent here without delay. We also believe that arrangements should be made without much delay for opening a school of a higher order than we now have. But as Bro. Burgess is probably with you ere this you can consult him upon this subject & I need not enlarge.

I have been suffering a good deal from de-

bility of late; while cares & anxieties have been pressing upon me to an unusual degree; hence I am late in sending home the amount of appropriation needed for the Satara Mission.

Krishna Rao Bhowe, who was baptised here two years ago returned to us from Bombay in April in very poor health. He had been suffering for some months from chronic diarrhea. He died on Friday the 7th inst. Would that I could say that he left behind him the joyful testimony that he was ready & waiting for the coming of the Son of Man. But there have been developements in his character since coming to Satara that lead us to fear that if he is saved it is so as by fire. I was at the Hills when he came here, & as he was so very low, I allowed him to take shelter in my bungalo as it wd. be cooler than his own house. Having free access to all the books in the house, the temptation was too strong for him. His covetous desires were awakened. He made a selection of a good number of books in which he wrote his name — post dated them as if obtained when in Bombay &c. &c. On my return to Satara I at once noticed that books to a considerable amt had gone, & began to make inquiry who had taken them. I examined Krishna's boxes, but not having suspected that he was dishonest. I readily believed that what he told me respecting the books was true, such as, Mr. Burgess had given some Christian friends some, & others he had bought in Bombay. From certain statements from several persons, & from the appearance & amount of the books I was led to fear that it <u>might</u> be that K. was guilty. Hence I looked at the books more carefully, & wrote both to Revs. Burgess & Hume, from whom I thought I might obtain some definite information upon the subject. Some two & a half weeks before his death I thought Krishna wd. hardly survive through the day, & such too was the Dr's opinion. I told him this. He seemed startled, at the same time he said he did not

think he was going to die now. I inquired of him respecting the grounds of his hopes, upon which he replied I am not a hypocrite, which tone seemed to indicate that the subject was not a pleasant one to him. But by degrees I led his mind on so that he seemed to feel that it was important for him to look into his own heart, to repent of all his sins & confess them to God & to man. Without alluding directly to the fact that I supposed he might be guilty of theft my remarks were general. The next morning when I went in to see him he said he had something to tell me during the day. Tell it now I said. After a little hesitation he did tell me that he had been stealing books from my house & had written his name &c. &c. in them as I have described above. At the same time he half or quite excused himself by saying that he had designed to pay for the books when he got able. This seemed like confessing with a lie in his right hand. He also besought me not to expose his character to the world. I told him I would try to deal with him kindly & yet faithfully; & this I have endeavored to do.

On the morning of his death when I went in to see him he was very much worse. For the first time he expressed to me that he thought he was going to die. He could speak but little. I asked him if he had repented of all his sins. He said yes. Do you feel that Christ has accepted you, & that he will receive you to himself? Yes. Have you peace of mind now in your dying hours by believing in Christ? Yes.

Such is a brief statement of the painful end of one whom we hoped might live to do good. The case is not without a valuable lesson. May the Lord sanctify it to us all.

Mrs. Graves is with me, but very feeble. Miss Forsyth is also with me. I have long been looking for a letter from you, particularly in reply to mine of the 24 Dec. last written at Kolapur. I had intimations by

last mail that in an interview with Gen. Lawson you had told him that you had written to me recommending me to leave for America. From this I am led to suppose that you may have written & the letter miscarried.

Believe me
Very sincerely Yours.
Wm Woods.

Rec'd Jan. 25. 1864

Salara, July 17. 1854.

Estimates '55. Recd Sep. 23.

Copied

Pen. Com.?

Mission family wanted.

Satara July 17. 1854

Rev. Rufus Anderson D.D.
Sec^y A. B. C. F. M.
Dear Sir.

The following appropriations we ask you to make to the Satara Mission for the year 1855 viz:

		per. mo.				
Salaries	Mr. Wood	100				
	2 Children	30				
	Conveyance	20 =	150	1800	0	0
	Mrs. Graves	60		720	0	0
	House rent for do	25		300	0	0
Native Helpers		25		300	0	0
Traveling & Tours				400	0	0
Education				600	0	0
Pundit				240	0	0
Printing & books				100	0	0
Rent & Repairs				250	0	0
Incidentals				200	0	0
				(4910)		

In addition to the above we do most earnestly hope & pray that the Committee will make provision for one more mission family at least, & not only so but send us the family without delay. We cannot tell what the designs of the Com^e are respecting this field, but we certainly feel that there should be a more efficient force sent here without delay. We also believe that arrangements shd. be made without much delay for opening a school of a higher order than we now have. But as Bro. Burgess is probably with you ere this you can consult him upon this subject, & I need not enlarge.

I have been suffering a good deal from debility of late; while cares & anxieties have been pressing upon me to an unusual degree — hence I am late in sending home the amt of Appropriations needed for the Satara Mission. + + +

Believe me
Very sincerely Yours Wm Wood

D Rev. W. Wood, Estimates, 1855.

Satara July 1st. 1854.

Rec'd Sep. 16. 1854.

Copied Sep. 16, 1854.

Estimates

A duplicate with the same estimate added to it & sent with Sanitt. comptr.

W. Moore

Report of the Satara Mission for the year 1854-5.

"What are the prospects of the missionary work in your field?" inquired a good deacon of the church the other day. "Good". I replied. "Never better. As good as the word & promises of God can make them"

The inquiry is an interesting one, & deserves a fuller answer than I had time to give. This I shall now attempt to do in the report for the past year.

The prospects are good:

I. Because of the fact that a mission is established in Sātārā. In every important ~~undertaking~~ enterprise a beginning is something. Principles established, preliminaries settled, plans laid, rules adopted & the work begun is something. It was something when the Mayflower weighed anchor at Delfthaven to convey those brave hearts on board to an asylum from their persecutors in the wilds of America. It was something when they had crossed the Atlantic & landed on Plymouth rock. Ask

what was their prospect then. Their prospect! Why, that all they sought for themselves & their posterity will be granted — "freedom to worship God".

It was something when forty-five years ago the flame of love to God & love to the souls of men was so kindled in the hearts of a few young men that they desired to go on a mission to the heathen world. It was something when they left their native land; — & carried safely over the deep. it was something when they had gained a foothold, some on the shores of India. & others of Birmah. There was a <u>beginning</u> of the modern missionary enterprise. Those dear brethren rest from their labors. but their works do follow them. They lived long enough to see the work begun, & some of them to see it in an advanced state. <u>It was something</u>. So it is something that a mission is established in Siam.

It is something that the darkness of ages has been broken in upon — that the light of the gospel begins to shine there. The prospect is that this light will increase unto the perfect day.

The prospects are good:

II. Because of the impression which the gospel has already made there. When the children of Israel had crossed over the Red sea & stood on the opposite shore, the Lord said unto them: "This day will I begin to put the dread of thee & the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, & shall tremble & be in anguish because of thee." Deut. 2:25. The knowledge of what God had done for his people, & of what he had promised to do for them introduced an element of weakness into the hosts of their enemies. The preaching of the gospel in India has introduced an element of weakness into the idolatrous hosts of that land.

It is a common belief in India that the days of Hindusm are numbered, & that the religion of the cross will eventually be the religion of the land. This impression is becoming more & more prevalent. Every new missionary sent out; every new station formed; every new copy of the Bible put into circulation; every tract distributed; every new convert tends to deepen this impression.

For six years the gospel has been preached in Satara. Thousands of religious tracts & books, & portions of the word of God have been put into circulation. Two chapels are erected in the heart of that idolatrous city; & there the living preacher stands up every sabbath day, & every day in the week & proclaims Christ & him crucified as the only Saviour.

Two years ago a young man of the Brahman Caste was baptised. He had a good Knowledge of the Bible, & as long as he was with us he rendered us much aid in

making known Christ. He died July 7. 1854.
There were blemishes in his character; such that
we feared that if saved he would be so as by fire.
But on his dying bed he professed to rest all his
hopes on the Lord Jesus Christ. The last day will
reveal his work of what sort it is. & here we leave
him. There are four others in our field
who profess to have given up idolatrous prac-
tices, & to believe in the Lord Jesus Christ. &
to worship God who is a Spirit in Spirit &
in truth. One of these is a lame man. He
lost his leg while employed on the public
works. Since that time he has been employed
as a watchmen in the government storehouse.
for which he receives Rs. 3. (rupees three) per
month. At one time he asked to be baptised.
but we thought a little longer trial desirable.
The trial came. His wife, at the instigation
of her friends began to persecute him. She threat-
ened to leave him if he was baptised. He endur-

ed the trial well. His baptism has been deferred. but I believe he maintains a consistent Christian life. His wife has became more friendly. & we hope she may be persuaded to join her husband & both come out together on the Lord's side. Another is a Gosavi. & a leper. He makes strong professions of his love to Christ. & we have some hope that he does love him; & yet from his imperfect knowledge of the gospel we fear that mercenary motives may be the principal motives that lead him to ask for baptism. for which reason it has been deferred. Another is a man of some distinction in his caste. He is a gosavi - is a reader. & has a good many disciples. Two years ago he began to listen to the truth. One sabbath he. with several of his disciples came to meeting. After the exercises were over I had some conversation with him

He said he had been deceived in things of religion, & had been deceiving others; that he had been walking in the dark & had been leading others in the dark; & that now he had come to hear the truth & had brought others whom he had deceived to hear the truth. I have had a good deal of conversation with this man. Just before I left Satara he desired baptism. I trust God is teaching him. He may be a christian. There is much of darkness in him still. but God can enlighten ~~that~~ darkness. & make him a burning & a shining light. (Another is a gōsāvī living in the village of Pālāshī near Wāī. In October last he came to Satara to transact some business with government. As usual in such matters. there was considerable delay. ~~in~~ The government buildings in Satara are near the mission house; & this man soon became acquainted with Raghoba our Catechist

& began to visit him at his house, & with him to attend our chapel at morning prayers. He also soon began to attend our evening meetings at the chapel in the city. He listened attentively, & occasionally made a remark in favor of the truth. He remained in Satara a month, during which time his interest in divine things increased. At length his business was finished & he came to bid me farewell previous to his return to his village. It was a deeply interesting & affecting scene. He fell on my neck, embraced me & wept like a child. He said he had now for the first time heard of Christ; & that he renounced his idols & every thing else for Christ — that his only hope of pardon & salvation rested on Christ. He had already taken off the gosāvī badge — a string of beads made from the sacred tulasī, & put them in a bag he carried with him. I asked

him what he intended to do with them. "Do with them!" said he. "Throw them away. Burn them. Any thing you like. They are of no use to me now." "Give them to me." said I, "& I will take them home to my friends, tell them about you & ask them to pray for you. He gave them to me & soon bade me farewell.) I directed the catechist to visit him at his village. & also told him to come to the mission house again to listen to the truth.

There are others who profess to be inquirers. Others then are – a numerous class – who have heard the truth but hate & reject it. Not a few have become unsettled in their own religious views. They are dissatisfied with Hindoism. They hate Christianity. They stand on a sea of doubt – or have boldly entered the ranks of infidelity. But one thing is certain. The Spirit is beginning to move upon the chaos of Hindoism in Satara. An impression has been made.

Our prospects are good:

III. Because the time has come, as we believe, for the Board to turn their attention more especially to their missions in India. No doubt the recent visit of the deputation of the Board to our Indian missions will tend directly to this result. The attention of the churches will be more especially directed toward India. More prayer will be offered, & more laborers sent out. The ranks of those who have been removed by sickness or death will be filled; & new fields will be occupied. Two men should be constantly occupied in preaching in the city of Satara. One mission family should be sent at once to occupy Rahimatipur, a large town twelve miles to the East of Satara with a population of over six thousand, & situated in the immediate neighborhood of many smaller villages whose united population is twice that number.

We should have a mission family at Wäi, twenty miles to the North West of Satara, with a population of ten thousand & many villages near. Another family should be sent to Kärād a large town of ten thousand souls, thirty miles South of Satara. I might mention Oomrej, Islämpür, Ashtä Bijäpür, Pänderpär & other large towns in the Sätärä territory with a population varying from five thousand to fifteen thousand. as places most desirable to be occupied by the living preacher; & I hope the day is not far distant when they will be. For the present we would urge the Committee to send out a mission family without delay for each of the first named places; viz: Rüshmätipür, Wäi & Kärād.

One special object of the deputation seemed to be to direct the attention of the missionaries to the oral preaching of the word to the masses of the people from village to village. gathering churches

& placing pastors over them. The deputation made a somewhat extended tour in the villages, & they are fully persuaded that more missionaries should be sent out to publish Christ in them.

For the present the Satara mission is very weak. Both of the missionaries who have been occupying that station are now in America. We hope they may be permitted to return to their field of labor in the course of another year. In the mean time the station is occupied by Mr. & Mrs. Munger who removed thither in the early part of the present year.

In consideration of the present views of the Committee in regard to the appropriate work of the missionary, it has been thought desirable to give less attention to schools, & devote our time more entirely to the oral proclamation of the word of God. For this reason all our schools in Satara were brought to a close

at the end of the year 1854.

I repeat – "The prospects of our missionary work in Satara are good – never better. As good as the word & promises of God can make them." The view we have taken I believe to be a correct one, & I trust our hopes & expectations are not to be disappointed. They will not be if the Committee enter into our feelings – if the Church come up to her duty – if candidates for the ministry can be prevailed upon to come to our help. God will not bring about this work of converting the world by a miracle, but in the ordinary way of the preaching of the word.

In behalf of the Satara mission

Wm Ward

Groton Mass.
July 18. 1855.

Rev. Hm Wood

Groton Mass. July 18. '55.

Rec'd July 20.

Satara, April 9th 1856.

The Rev. R. Anderson, D.D.
Sec of A. B. C. F. M.
Boston, Mass.

My Dear Dr. Anderson.

I send you here the report of the Satara Mission for 1855. I send also the Estimates for this Mission for 1857. And here I must speak of the expenditures of 1855. You did not make any appropriation for House Rent, Repairs of Buildings, &c. This was of course an oversight. The expenditure as presented in my account for this item was Rs 433.4. Of this sum 240 rupees were paid Mrs. Graves for Rent. I paid into the Treasury, by credit in my account, the sum of 325 Rupees for the purchase of the House at the Hills, and thus the excess of expenditure is reduced to 108 rupees. Mrs. Graves is allowed the sum for Rent in the appropriations for this year. But I failed to ask any thing for the use of my house at the Hills for this year. This was a mistake, and I must ask the Committee to grant me the sum of 100 rupees for this current year, or to grant me 200 rupees for the next year. This will explain this item in the Estimates for 1857. I have increased the sum for repair of Buildings, because the tiling of our roofs must be repaired the next season. I have also increased the sum for Printing & Books. The sum granted for 1855 was not touched. Some little expense for transportation of books went into the Incidentals, of which there is a small unexpended balance. I have put down a Christian School, because we very much wish we could have one; but I fear there will be no call for that expenditure. And here I wish to say any expense which has been incurred by us for

Rev. Mr. Graves

education has been paid by Mrs. Munger, and does not appear in any A/c. I mention this because of a mistake which we have noticed in the Herald for January, under the head of donations in foreign lands. The sum of £25 mentioned there as a donation by Mrs. Munger, for schools under her charge, was paid in, as we suppose, by her brother, and was meant for remittance, and not a donation. We know nothing of the source from which the £62 came, and of course can say nothing of object of the giver.

Perhaps I ought to say something in regard to residing on the Hills, during a part of the hot season, for which I have asked an appropriation. I feel sure that such a change will be necessary, for years to come, for Mrs. Munger. I never enjoyed this luxury till I went there for six weeks last season. I can say I enjoyed it very much. But I enjoy the luxury of preaching Christ more; and I could well endure the sweltering heat of April and May, for this privilege, if I could feel sure that my health would not suffer by it. I can not endure the toil and exposure of past years. I feel that I must decrease. The idea is painful, because I never loved this business of preaching more than now, and never had more encouragement to preach the gospel of the kingdom. I am now writing you with the mercury at 90° in my study, chiefly because of my reluctance to leave my work here. We intend to remain in the fresher, cooler atmosphere of Mahabaleshwar next week, and we shall pray and hope that He who is in very truth the God of Great Strength will fit us in body and spirit for more abundant labors in this wide-reaching field. We praise Him with y. last thankful heart for the measure of health & strength vouchsafed to Mrs. Munger and myself. She is well as compared with last year.

Estimates for the Satara Mission for the year 1857.

Allowances - Rev. Munger, Salary	Rs 1.440		
do " Conveyance		240 -	1.680
do Mrs. Graves. Salary -			600
Buildings - Rent, - Rev. Munger		200	
do do Mrs. Graves		240	
do Repairs -		175	
do Guard for Chapel		48	663
Native Assistants - Dájiba		168	
do " Raghuba		108	
do " Pandu		120	396
Travelling and Tours			300
Books and Printing			175
Christian School			72
Physician			100
Incidentals			75
		Rupees	4,061.

In case Mr. Graves shall be here in 1857, as we hope he will be, you will require to make appropriations for his wants; and then we shall need rent for another house. The houses of which I made mention in one of my letters to you, as being available for the use of the Mission, are held at 45 and 60 rupees rent per month. This is very high, as I think - but if others pay such sums, we must do so.

We are thinking that your Cangar experience has served to modify your views regarding the kind of house which a Mission family requires, and the sum for which it can be built. We are led to this conclusion by the circumstance that the Madrasee

Middleton has supplied a plan for a house which will afford much more convenience, and will cost 1000 rupees more, than that of the plan which was proposed from here. I am sure that we could not build a Mission house in Satara for the sum to which we are limited. However, this is a matter which does not need to be considered now.

I hope you know, ere this time, how the doings of the Deputation, and of the Missions, are regarded by the Corporate and Honorary members of the Board. We are greatly anxious to hear the results of the special meeting. We are prepared to hear that hard things and false things were said by you and Br. T. They have been said of the majority of our Mission. Others claim to know our motives — the precise shape of our minds and hearts, in taking action on these subjects, better than we ourselves do. What strange ideas of this our intelligence and integrity missionaries sometimes work up! Well, there enough good men are not perfect men. There is no dark lock in heaven. All is light and love there.

Mrs. Munger desires the kindest remembrance to Mrs. Anderson and yourself. We send love to all your fellow helpers. We think and speak of Br. Thompson, and pray the Lord to bless him and his work.

Very sincerely yours,

S. B. Munger.

Copied

Rec'd. June 7.

Report of the Satara Mission for 1855.

The field of this Mission is the Satara territory. In some parts of the field the population is dense, and in other parts it is sparse. For the purpose of exhibiting this fact, I will here present the several districts with the towns & population.

District of	Satara.	towns	136 –	population	89,314
do	" Wálavé	"	147	"	126,987
do	" Khánápur	"	199	"	100,610
do	" Khatáva	"	156	"	110,675
do	" Navádá	"	105	"	88,342
do	Pandharpur		163	"	115,953
do	Javali	"	239	"	39,761
do	Sángáve	"	181	"	85,762
do	Wáé	"	173	"	96,696
do	Koregáva		72	"	52,763
do	Pratinidhi		761	"	240,173.
		"	2,332.	"	1,142,026.

The city of Satara has a population of 32,585. The males 17,256. Of these 723 are aged; – 11,428 are adults, and 5,105 are children. The females are 15,327 – of whom 1,243 are aged, – 9,935 are adults, but not aged, and 4,194 are children. Of this population 5,073 persons belong to the Brahman caste; – 8,409 are Kunabis, cultivators, – 4,618 mechanics; – 466 Máhárs and 663 Mángs. The population of the city of Satara is made up of 82 castes – Eighty-two kinds of people are needed to meet the wants of this community.

These hundreds of thousands of men, women & children in the Satara territory – and these tens of thousands in the city of Satara – are all in the way to death. Their thoughts, feelings, purposes, words and deeds – all the elements of their individu.

al, social, civil, moral and religious being, disqualify them for the fellowship of the Holy God, and for the friendship and society of the saints of God. Their religion is a lie – their gods are a lie – their worship is a lie – their hopes are a lie – their Heaven and their Hell are a lie. Can this make men happy in life, in death and in eternity? No, indeed. Then can there be no hope of good in Hinduism for the millions of its votaries. Dying as they live, they must perish. Then they are perishing! oh! how rapidly.

The gospel brings hope to sinful man. It reveals God's love & wisdom – his mercy & justice – in saving the lost and perishing. It is the power of God unto salvation to every one that believeth. It pleases God by the foolishness of preaching to save those who believe. Preaching, then, must be the work of the Saturday this side. Preaching Christ crucified for sin must engage us in the city, the town, the village & hamlet. But how shall we engage the ear of thousands, and hundreds of thousands of men, women and children, to hear & consider this wondrous story of redeeming love? Which we plan, and which we preach, they perish. Oh! how shall we give them the blessed gospel? How shall we carry these glad tidings to their homes in the city, and in the <u>two thousand</u> towns & villages of our field?

We have three preaching places, which I will designate the city chapel, the school chapel and the Home chapel. The city and school chapels are in the city, and situated in the midst of a large population. The Home chapel is a mile from the city, and situated near a point from which 10 roads diverge, which are much crowded with

travel. These chapels had been occupied, on the Sabbath, by congregations supplied chiefly from the schools of the Mission. But conformably with the plan of labor which has been adopted in our Missions in India, these schools had been disbanded previously to our coming here. Consequently when we arrived here we had chapels, but no congregations. The city was full of people, and they had need of the gospel. But how shall we persuade them to listen to it? This question caused us much anxiety. It led us to God, the Captain of Salvation, in whose name we set up our banner. We have had usually good congregations, far exceeding in number and apparent interest all that we had asked for & hoped for. Many ministers in America preach to smaller audiences. ~~And~~ I have frequently seen persons gather in groups about the doors and windows, and stand upon the walls, to listen to the words of the preacher. I have had, on the Sabbath, many precious opportunities for publishing the glad tidings of redemption.

We have had preaching, Sundays & Fridays, in the school chapel. The congregations here have greatly varied in number, character and interest. Many persons came for the purpose of discussion, an opportunity for which was given, at the end of the regular service of singing, prayer and preaching. The interest in these meetings has been sometimes very great. The opposition has also been great. The most violent and inveterate opposers of the truth were young men from the School of Mr. A. of the Free Church Mission. These meetings served to bring several of the young men of this school, and of the Government school, to my study for inquiry & instruction. For a time it appeared that the Lord was blessing his word; and we were greatly

gladdened and encouraged. The interest of these meetings continued up to the time of our entering upon the labour of itineracy, and since that time the meetings have not been resumed. We intend to enter again upon this labour in June; and we hope God has a blessing for Satara.

Rajiba and Raghuba have been employed in the work appointed them — visiting the villages in the vicinity of Satara, for the purpose of witnessing to the truth of salvation by faith, and getting and imparting the word of life with the people of the city and the camp. They have been useful. They find many opportunities for replying to inquirers, and for relating their own christian experience, in favorable circumstances. With more knowledge and more grace, their sphere of influence and usefulness will enlarge. They have gladdened and helped me in this good work; and I have labored to prepare them in mind and spirit for more abundant and hopeful labours. With this object in view, I occupied an hour each morning, save the sabbath, for some five months, in the exposition of Romans, and a part of the parables. That was an exercise of much profit to them and to some others.

Inquirers. When we came here, there were four or five persons, whom Mr. Wood had regarded as disposed to become acquainted with this salvation. Two of these came to me, on our first sabbath here, and urged their wishes to be admitted to the privileges of the church. They repeated their visits for a little time. They have now returned to their old ways, like a dog to his vomit. For another we have much hope that he will see Jesus in his glory. A fourth has been here once or twice. He only thinks of christianity as profitable for the life that now is. The

fifth is a blind man. He is a sannyasi - a Brahman of the fourth order, a religious mendicant. His home is in northern India. He can walk the streets only by the aid of a child, for which he must pay. He attended preaching regularly on the Sabbath; and daily for some time he listened to the word in my study. He said he loved Jesus, and repeatedly asked for baptism. Now Satan has blinded his mind. He says, "If Jesus Christ be the saviour of men, let him give me eyes; let him give me money." These things try us. They bring tears to our eyes, and sorrow to our hearts. Poor man, he was near the kingdom of God, and now where is he? He has gone to find swine. Several persons in our house-hold were led at one time to make earnest inquiry about their salvation. They were interested in hearing the exposition of which I spoke, and the preaching of the word. They listened, and often they could not conceal their tears. Two of these persons, we believe, have been born again. The rest seem to be blinded; and yet we do not cease to hope that they will become wise, and make the acquisition of the other things needful.

The church. The privileges of the christian church were enjoyed here by the Lutherans and sectists, who preceded us in this mission. They had admitted one person by baptism. But I did not succeed in finding the constitution of a church. As there were with us here four members of the church in Ahmednagar, I advised them to procure letters with a view to the constitution of a christian church in Satara. This they did, and a church was organized, by the adoption of the articles of faith & covenant of our other churches in the Marátha country. At the first communion of this church, Rávaji Pawar was received by profession. He was a Mahar, and

his people belonging to Ahmednagar. At our second communion, which took place in March last, we received into the church his wife Rama Bhái. It has gladdened our hearts to receive these first fruits of our ministry in Satara, and we praise God for the privilege of directing them to the Lamb of God, who taketh away the sins of the world. But we are oppressed with the fact that the first converts from among the people of Satara, is yet the most. No inroads in the way of conversion, have yet been made upon the hearts of the Prince of Darkness in this dark city. When shall we tell of this glad event?

Mrs. Munger, sighing for the opportunity to persuade these poor, wretched people to find the supply of their most pressing need in Jesus, has interested herself much in encouraging the persons of our household to study the Scriptures, and in aiding several girls from the city to learn to read, and to commit to memory the Lord's Prayer, Ten Commandments, Lord's Day, and portions of the Bible. She hopes in, and the prayer, that God will make this instrumentality effectual in inducing some to choose that good part, which can not be taken away from them.

This is a brief statement of what we Christian is attempting in Satara — of the ends at which we aim, and the manner in which we prosecute this aim. But what are we in such a work? How few! — how impotent! — and how weak! Sixty-two thousand and five hundred pagans & Mussulmen in Satara!! and we attempting to turn them unto God! It is madness! It would be, had not God bidden it. God's command makes it wisdom. That insures success. And so we labor. But who will come to our help? Who will help us preach the gospel in these two thousand towns & villages? The healthy parish day by day. Who will help save them?

Estimates of Satara Mission for the year 1856.

Allowances. Mr. Mungér.	personal	Rs	1.500	
do do	Conveyance	"	240	1.740
do Mrs. Graves.	personal	"	600	
do do	Conveyance	"	96	696 — 2.436
Repair of Buildings		"	100	
House Rent. Mrs. Graves		"	240	
Guard for Chapel in City		"	48	388
Native assistants. Dájibá		"	168	
do Raghubá		"	108	
do Pandit		"	120	396
Travelling and Tours				300
Books and Printing				100
Christian School				72
Incidentals				50
		Rs		3.742

Mahábaleshwar May 22. 1855.

S. B. Munger.

Mobile Alabama May 21, 1855.

Rec'd. July 27.

Copied Oct. 25. 57

Estimates

Rev. S. D. Percy.
Secretary
A. B. C. F. M.
Boston.
Massachusetts.

U. S. America.

Mahabaleshwar 25 May 1855.

Messrs Anderson & Thompson
Deputation of A. B. C. F. M.

Dear Brethren.

I submit for your consideration the following estimates of the expenses of the Satara Mission for the year 1856.

Allowances –	Mr. Munger's, personal	Rs. 1.500	
do	" " Conveyance	" 240 – 1.740	
do	Mrs. Graves, personal 41 months	" ~~600~~ 492 ~~492~~	
do	" " Conveyance	" 96 – 696 –	2.436
Repairs of Buildings –	Satara	" 100	
House Rent –	Mrs. Graves*	" 240	
Guard for Chapel in the city		" 48 –	388
Native assistants –	Dajiba	" 168	
~~Raghuba~~	Raghuba	" 108	
do	Pandit	" 120 –	396
Travelling and Tours		"	300
Books & Printing		"	100
Christian school		"	72
Incidentals		"	50
		Rupees.	3.742

Mission 108 –

Very sincerely Yours.
S. B. Munger.

* The Graves House.

Mahabaleshwar May 26. 1855.

Rec'd from Dr. Kuchler, & Paid Aug. 31.

Rec'd May 23. 95.

Addenda to the report of the Satara mission for the year 1854-5.

Tours.

The only preaching tour in the villages during the past year is that spoken of in the last report of the Board. I was absent on that tour thirty seven days - fifteen of which I spent with Mr. Wilder at Kolapur. It was an interesting tour, & one that I have looked back upon with satisfaction. Besides the ordinary opportunities of preaching the word to the multitudes as they assembled at the public places of resort I had some private interviews with men of note. One of these interviews was with the Punt Muntri of Islampur, a large town of six or seven thousand souls fifty or sixty miles to the south of Satara. The interview was at his own house. Fifteen or twenty of his attendants were present. I set before them the way of life & salvation through a crucified Saviour for half an hour; gave the Punt Muntri several books & took leave. He has since become a subscriber to the Dnyanodaya.

In Kärād is a young man in the employ of government by the name of Kishābā Limnaye. I did not have the pleasure of meeting him as I passed through that place; but on my return to Satara I formed his acquaintance through others, & have since had several letters from him. He also has become a subscriber to our paper. I understand that he has a very good knowledge of Christianity & is favorably disposed towards it.

At Ashta, a large town to the east of Islāmpur I had a pleasant interview with another young man in government employ. He is thirsting for knowledge. And when I mentioned the Dnyanodaya to him as an interesting paper he subscribed for it.

From various causes I have not been able to spend so much time in the villages as I could desire. I look upon no part of my missionary labors with more satisfaction than I do those tours in the villages.

Schools.

We have had four schools during the past year. 1. The boys school in the city with about one hundred ~~boys~~ scholars. 2. The girls' school in the city with twenty scholars.

3. The parochial school in the mission compound, taught by the son of our Catechist. - with twelve scholars. 4. A school for girls in the mission compound - got up by Miss Farrar during the rainy season & taught principally by her. This school numbered about thirty girls. Who came in principally from the near villages.

Preaching

I had two stated preaching services on the sabbath - one in the morning at the new chapel in the city; the other in the small chapel in the mission compound in the evening. I also had service every morning at 10 o'clock at the chapel in the mission compound. This consisted in reading & explaining a portion of scripture, singing & prayer. Not only the persons in our employ attended this exercise, but not unfrequently strangers were present. The number of hearers on the sabbath, not including the scholars in the schools, has varied from twenty five to fifty or more. Of these very few are regular attendants.

During the week I was accustomed, as I had strength, to go out to the new chapel

el in town to talk the people I might chance to meet. This chapel is favorably located for this purpose, it being close by the largest bazar in the place. On going to the chapel gate I soon fell into conversation with some one standing near. Others were attracted to hear. When a sufficient number had assembled I invited them to go in & sit down in the veranda of the chapel; or if they were persons of caste I sometimes invited them into the chapel. & there held a quiet though sometimes an earnest discussion, in which I set forth Christ as the Saviour of men. Persons from distant villages being on a visit to the city were often present at these meetings.

In the early part of last year I had an invitation from the young native gentlemen of Satara to meet them once a week & give them a lecture on some subject "not particularly connected with religion" As this class of persons had stood aloof from me, I had never been able to find access to them. God, in his providence now opened the way. & I accepted their invitation. We met for the first time in the small mission chapel

in the city on the 17 of June. The subject chosen for these lectures was "America & American Institutions" These young men are acquainted with English; hence I gave the lectures in that language, in a familiar conversational style. Although they had desired me to take up a subject "not particularly connected with religion," yet it was not long before they themselves introduced the subject; & hence the religious element entered largely into the exercises.

These young men are connected with the government school in Satara, either as teachers or scholars; or are employed in the government service as writers or otherwise.

In this connection I may add that these young men, aided by the English Commissioner & others in Satara have got up a very good public library & reading room. In this library are seen, not only books containing English literature & English science, but books on the Christian religion — such as the Bible, Bunyan's Pilgrim's Progress, &c. &c. A few months ago I also had the pleasure of presenting ~~to~~ that library a complete set of the American Tract Society's books — a donation of that Society to the library.

But my health was such that I was unable-

quate to the work in hand. During the rains I suffered much from indigestion & debility & many other attendant evils. My voice became so weak that it was with difficulty I could preach, or even engage in familiar conversation with a company of people for any length of time. Hence I was obliged to give up some of my exercises.

Catechists.

Raghoba Pawar is the only catechist in our employ. He came from Ahmednuggur with Mr. Burgess near the end of the year 1851. During that time he has been a growing christian, & has manifested a good degree of interest & fidelity in making known Christ to others. He has been both a help & a comfort to me. Krishna, the young Brahman who was baptised in June 1852 left us the following year for Bombay. There his health became very poor; & in April of last year he returned to Satara, but he was too feeble to do any thing. He died, as I have already said July 7. 1854.

I have alluded to Miss Farrar's being at Satara When it was arranged that Mr. & Mrs. Barker should go to Ahmednuggur, it was decided that Miss Farrar should go to Satara for a time. She arrived at Satara in Feb. 1854. & remained there (with the exception of three months during the hot season which she spent at the hills) till the 15 of November following, when I accompanied her with my little boys on her return to Ahmednuggur to attend our missionary meeting there. The change to Satara & the hills proved very beneficial to her health. It was also a very great comfort to myself & little boys to have her with us. It was also very pleasant to Mrs. Graves to have a missionary sister so near her, & with her for so long a time. Mrs. Graves was with us in Satara during the rainy season.

Though absent from her own field, Miss Farrar found abundance of work at hand in Satara. with the mothers & children; & faithfully did she labor for them.

Tract Distribution

I am not able to give the number of

books & tracts sold during the past year, nor the amount received for them. I have not been able to do so much in this department of labor as in former years. There is however still a demand for our books - & I have sold a good number during the past year.

A native school teacher from the large town of Phaltan thirty or forty miles the Northeast of Satara one day called at the mission house & bought a good number of books for his school. Rushaba Dinaye the young man I have spoken of in Karad sent me three or four rupees to buy books for his children. One young man in Satara has bought nearly a complete set of our books for his own private library; & no sooner does a new book issue from our press than he buys it. Persons are frequently dropping in to buy our books.

Mrs. Graves' health has been much the same as during the previous year. She is very in form. The girls still gather around her for instruction, which she

~~which she~~ in parts as her strength admits.

From Ahmedunggur I did not return to Satara, but went direct to Bombay from which place I sailed on the 16 of January in the ship Hurricane for Liverpool where I arrived the 16 of May. Thence I was transhipped in the ship Calhoun on the 21 of May & arrived in New York the 23 of June.

Groton Mass
July 25. 1855

Wm Wood

Stolon July 25. 1855.

Rec'd. July 26.

Report Saltura Mis.

1856			Appropriation			Expended			Unexpended		
Allowances	Salary	Mr. Munger	1.500			1.160			340		
do	do	Mrs. Graves	600			600					
do	Conveyance	Mr. Munger	240			240					
Buildings	Rent	Mr. Munger - in the Hills	100			100					
do	do	Mrs. Graves	240			240					
do	Repairs	Mr. Munger	100			98		4	1	15	8
do	Guard of Chapel	Mr. Munger	48			42			6		
Assistants		Dajiba	168			168					
do		Raghuba	108			108					
do		Pandit	120			42	13	8	77	2	4
Travelling & Tours		Mr. Munger & Mrs. Graves	300			247	11		52	5	
Books and Printing			100			64	3		35	13	
Christian School			72						72		
Incidentals			50			17	5		32	11	
Physician (omitted by mistake)						50					
									617	15	

S. B. Munger. Satara Feb. 13. 1857.

242

Satara 1856.

Rec'd. Ap. 22. 1857.

Ack^d July 14.

Reports of the Station at Sevoor,

a part of the Ahmednuggur mission.

1845 – 1859.

Dilara 1888.

Report of the Sirooe Station Jan. 1st 1845
from Rev. O. Funch.

During the past six months there has been but little variation in the operations of the Station, though there seems to have been a general advance. My two common schools are still in operation, and the one in this village is prospering beyond my expectations. It has survived both the Government school and that supported by the people, and there is little prospect at present of its having a rival of any description. Were it not for the introduction of Christianity into our schools, they would be generally patronized by all classes of the community. But we cannot consent to dispense with this feature of our system. Without Christianity we should feel that our schools were radically deficient, and unworthy of the support of a Christian institution, and unadapted to the wants of this people. It is encouraging that notwithstanding this obnoxious feature of our schools many of the people are willing to put their children under our tuition.

The boys in the Boarding school are making steady progress in their studies, and in the knowledge of the Word of God which is able to make them wise unto salvation. Our labors in this department are full of hope, though we feel that without the descent of the Holy Spirit our hopes will be disappointed and our labors become comparatively fruitless. Sanctified education is doubtless to be one of the chief instruments in promoting the kingdom of Christ among this people; and on the other hand, unsanctified education will probably furnish a great barrier to the spread of the Gospel. How important then, that while we instruct the intellect of this people, the Holy Spirit should be poured out from on high, to give light and life to the soul. Let our Boarding schools be made a special subject of prayer by all who wait for the gathering in of the Gentiles.

My Sabbath congregation continues about the same as when last reported. The truth seems to make an impression, though saving results are seen only by the eye

of faith. One individual, however, who has frequently attended on the preaching of the Word is in a very interesting state of mind, and wishes to cast in his lot with the people of God. But I forbear speaking more of him at present.

I have made several short tours in the neighboring villages since the cold season commenced, and find more encouragement I think, than ever before. The foundations of Hindooism are becoming weaker, and weaker every year, and the hand of the Lord is distinctly seen ~~in~~ preparing the way for the introduction of the blessed Gospel. There is no doubt in my mind but that the time has fully come for much more vigorous exertions for the evangelization of this people. Almost the entire population from the highest to the lowest, seem convinced that Hindooism has lost its power, that salvation is found at all must be sought elsewhere; so that all who have any concern for their souls are ready to listen to the claims of Christianity. What we need now is not so much to confute Hindooism, as to teach Christianity, and for accomplishing this purpose the present instrumentality should be increased an hundred fold.

It may not be improper in this connection to refer to the present temporal condition of the people in this vicinity. In consequence of the deficiency of rain this year, the crops have sadly failed, and many of the poorer classes are suffering for want of the means of sustenance. The fruits of this are sad. A few days since while in the villages I met twelve or fifteen persons loaded with chains, on their way to the Magistrate to answer for plundering a neighboring village. They were led to this act as the only alternative they could see for saving life. A sad alternative indeed. Look at another case. One morning an old man cast himself at my door in hope of obtaining relief from his miseries. On inquiry I ascertained that having obtained little or nothing to eat for two or three days, and seeing no prospect before him but starvation, he came to the desperate determination of taking his own life. He obtained an old knife, and set about cutting his throat, but before the deed was fully accomplished, his strength failed. The wound he inflicted greatly aggravated his miseries, and when he came to me he was indeed

a object of pity. Such a monument of folly and wanton
ness I have seldom seen. These facts are mentioned to
show the physical as well as the spiritual wretchedness of this
people.

The out-station at Ranjungow, being a matter
of experiment, has been a source of much solicitude.
For some time Dajiba was kindly received and had a
respectable audience daily to listen to his instructions.
But when the truth began to take effect, and, as a con-
sequence, the people began to lose respect for Hindoo-
ism and to examine the claims of Christianity, and
especially when one individual renounced his idols
and frankly confessed himself convinced of the truth
of the Gospel, an adverse influence began to show itself
among the Brahmins. They tried to dissuade the people
from listening to this new doctrine, and urged them
to give heed to their own shasters, and walk in the way
of their ancestors. These mild means proved ineffe-
tual, and the Word of God increased more and more, so
that they were led to resort to more severe measures. They
threatened to procure the expulsion from caste of all
who continued to attend Dajiba's instructions, and
at the same time summoned him to the chowdar
and publicly admonished him not to disturb the
peace of their village by setting forth doctrines sub-
versive of Hindooism. In reply Dajiba demanded of
them wherein he had disturbed the peace of the
village, and having shown that he was guilty of no
misdemeanor, he proceeded to exhibit to those pre-
sent that very Gospel concerning which he was accu-
sed. This interview did not of course satisfy his perse-
cutors. They issued other orders in such a threatening
tone that most of the people were afraid to have any
thing to do with Dajiba, either in listening to his
instructions, or rendering assistance to his family.
They also refused him the privilege of getting water when
the rest of the people obtained theirs, and if he sought
a place for himself they would assert their claims
upon that also. They made an effort to turn him
out of his hired house but were unsuccessful.
Their object evidently was to drive him away from
the village by whatever means would effect it. I urged
him to the exercise of that charity which "suffereth lon-

But when I saw that his heart was begin-
ing to faint, and that nothing was to be gained by further end-
urance, but that forbearance only made them the more bo-
ld in their persecution, I brought the facts of the case to the know-
ledge of the Collector, and asked him to secure a Christian
subject in the enjoyment of his natural rights. He ac-
cordingly issued an order which checked the persecuting
spirit, and Dajiba has since been allowed to live in
peace. It was some time however before the people
ventured to approach him, and even now he has
fewer visitors than before the opposition raged.

I must add a few words in regard to the man who
renounced his idols, and on whose account chiefly
this persecution was raised. He continued for some time
to listen to Dajiba's instructions, and showed consid-
erable evidence of being led by the Spirit of God. He
suffered much obloquy and threatening for his adherence
to the truth, and was at one time on the point of confess-
ing Christ before men. But in consequence of some ob-
stacle he delayed this purpose a little, and the longer
he delayed the more his difficulties increased
until he yielded to the intreaties of his friends, and
professedly renounced his inquiries about Christ-
ianity. When he went to his friends in another
village, however, he took some of our books with him
and assured Dajiba that his heart was still with him
and that he intended soon to return and cast in his
lot with the people of God. What the result will be can-
not of course be seen, but I have strong hopes that
he may yet become a follower of the Lamb. Christians
will not deny him the benefit of their prayers. The ob-
stacles in the way of the conversion of a Hindoo,
especially if he belongs to one of the higher or middling
castes, are great beyond the conception of those who
have never witnessed the operations of caste. In
confessing Christ they literally have to forsake all,
and submit to much persecution besides. Converts
and inquirers among the Hindoos have a large claim
to the sympathies and prayers of Christians.

Report of the Seroor Station, from Jan. 1st 1847 to March 1st 1848.

Having labored single handed at this station up to the latter part of the period now under review, I am inclined to take a brief retrospective view of what has been attempted, & of its results. Such a review has some advantages over a yearly report which are worth securing.

Missionary operations at this station were commenced in May 1841, nearly seven years ago. Previously to that time missionaries had occasionally passed through different parts of this field, though their traces were scarcely perceptible. It might doubtless be said with propriety in regard to nine tenths of the villages that Christ had not been named among them. The extent of the field which has been attempted to be cultivated is about 80 miles by 35, and embraces some 200 villages large & small. This whole field has been reached to some extent by preaching tours & the printed page. But we will consider these labors more in particular.

1. Preaching. In Seroor itself the Gospel has for most of the time been publicly preached every Sabbath day, & often during the week from house to house. There has also been from the beginning a daily religious exercise of about three-fourths of an hour on the mission premises, attended at present by between fifty & sixty persons, including the children of the two Boarding schools. Most of these children

have two Scripture lessons on the Sabbath. – There has likewise been an exercise with the women living on the premises, and a few, generally, from the village, regularly every Sabbath, and sometimes during the week. – A prayer meeting for church members once a week has been sustained for some time, and a Bible class attended by the native Christians, the school teachers, several boys of the Boarding School, and a few others. This has been an interesting exercise, and, it is hoped, not an unprofitable one. A degree of seriousness has been sometimes manifested on these occasions.

The seed has been scattered more or less over the whole field by means of itinerant labors, though I am sorry to say that there are some villages which have hitherto been passed by. I have gone over the whole field more or less thoroughly three times, and some villages have been visited half a dozen times or more, though on an average, I have not visited them all probably more than twice during the period under review. In each of these tours I have distributed books to all applicants who were able to read, being perhaps one in fifty of the whole population. In these labors I have almost always been accompanied by a native assistant, so that we have been able to preach to the people of each village on each occasion from one to two hours on an average. I have considered these among my most important labors, & their importance is becoming more & more manifest. They ought to be increased many fold, as it is but poor cultivation to sow the seed but once in two or three years, & then with so sparing a hand. But I am saying what

has been done & not what should be done, so I pass on to another department of labor.

2. Schools. Less effort has been made in the line of schools than was perhaps desirable, owing in a great measure to the want of suitable teachers. The largest number of village schools in existence at any one time was six, while on an average there has not been more than half that number. In the village at the station there has been a school of this description nearly all of the time, and it has generally been prosperous. At two or three other villages, schools have been repeatedly established, but have generally been of short continuance for the reason above mentioned. - A girls' common school has been put in operation three or four times in Seroos. But in each instance it has died out after a few weeks or months struggling for existence. Great pains were taken to sustain such a school during the past year. At first there were 10 or 12 girls, but it soon dwindled down to two, & with these it was kept along for some weeks in hopes that others might be induced to come in. But after great perseverance on the part of those who made the effort, they were obliged to give it up as a failure. Parents will not send their girls to school without some pecuniary considerations while their services are of any account at home, which is almost always the case. The few girls who have been induced to attend these schools have been drawn together by the hope of rewards, & their expectations not being fully met in this respect, they have soon disappeared. The support of female schools among the natives without holding out some small pecun-

iary inducement in some shape or other is not I believe attempted in this part of the country, or if attempted is only to be disappointed. What then shall be done to raise this part of the community? This is an important question not easily answered. The prevailing opinion among those most concerned in this department of missionary labor, is, I believe, that till female education is in some degree appreciated among the natives by actually seeing its good results, a system of rewards of some sort, must be adopted. The object is one of too great importance not to be secured at some rate.

A Boarding school for boys was put in operation soon after the station was commenced. The number of scholars has gradually increased up to twenty its present number, ~~most~~ they are all of the middling & lower castes. Those who have joined the school have generally attended regularly, & the number of those who have been prematurely taken from the school is comparatively small, and less recently than at first. When these boys first come to us, they generally are ignorant of the first elements of education, so that their whole intellectual training is under as good a Christian influence as we can bring to bear upon them. We form just such regulations, & institute just such a course of instruction as we think best. We have not thought it advisable to attempt to break down the system of caste in any of our schools, though our Boarding schools have a strong tendency that way. ~~[illegible]~~

A Semi-Boarding school for girls was commenced about two years & a half ago.

These girls go home for the night and receive less pecuniary aid than those in a regular boarding school, but the course of instruction, & the religious influence which is brought to bear on them, is essentially the same. This school was suspended several months during the first ~~month~~ year of its existence. But for more than a year & a half past it has been in constant operation, & has gradually increased in size & interest. At present about twenty girls are connected with the school who are of similar castes to the children of the other school. The plan on which this school is established operates favorably, though we cannot expect to secure all of the benefits of a regular boarding school. The chief reason for not making this a school of the last description is the fact that there is a boys' boarding school on the same premises.

3. <u>Outstation</u>. An effort has been made to locate one of the Native assistants in a small village by himself, hoping by this means to extend and establish our influence in the surrounding field. Accordingly Dajeeba & his family took up their residence in Ranjungow, ten miles from Seroor, nearly four years ago. Meeting with some success there, a spirit of persecution arose which from various causes had such an influence in nullifying the efforts of the assistants, that it was thought best to change his location. He was accordingly removed to Wadagaon[x], three miles from Seroor, the latter part of 1845 where he still remains. After he had resided there about a year a strong effort was made on the part of some influential persons to expel him from the place. But these efforts were ineffectual & now, that accommodations have been put

x not Wadagaum

up for the family, all opposition seems to have ceased, & he is allowed to remain quietly. At present some 20 or 25 persons attend his Sabbath instructions, & a few are present daily at religious worship. Such is a brief outline of what has been attempted at this station.

4. Results. Of the results of these labors it is difficult to speak definitely, as in many respects they are better seen than described, and in some, doubtless, they do not appear at all. The number of hopeful converts received into the church on profession of their faith is only five. Three came with us from Nuggur, and four others from the Nuggur church have recently joined us in connection with the other mission family, making the number of church members at the Station, twelve. Ten children belonging to these families have been baptized at Seroor, of whom one has died. One young man who had been an inquirer several months, suddenly died without joining the visible church of Christ, though we have hope that his name is written in the book of life. Several other persons have from time to time shown a good deal of interest in the subject of Christianity, & there are some of that description now around us. Aside from these direct results of the preached word, a good amount of Christian instruction has been communicated to the people of the place, & many persons have become intellectually convinced of the truth of the Gospel, & of the futility of their own system. In those villages which have been most frequently visited by the Missionary he is at once favorably recognized, & occasionally individuals are found on whose minds the truth seems to have made some

impression. Prejudices have to some extent been removed & the Spirit of inquiry has been excited & many persons of all castes are ready to confess that there is no salvation in Hindooism. The labors hitherto bestowed upon the surrounding villages, are only to be regarded as preparatory to future efforts, & these efforts must be much more abundant in order to give us ground to hope for great results.

The results attending our school operations have been perhaps as great as those of our other labors, though not such as we could have hoped. There have been no conversions, though some of the boys of the Boarding School have at times manifested some seriousness. Some of these children have a good amount of Scripture knowledge which will we trust make them wise unto salvation, in the day when God shall visit us from on high. Tell them no human efforts will avail to turn these debased Hindoos from their idols to the living God. It may be well to say that two boys of the Boarding School have become teachers.

The occupancy of an out station, especially where there was previously no religious interest, has been an experiment. In both the places occupied good results have been seen. The people generally have obtained some knowledge of christianity, & a few individuals have at different times appeared to feel the force of the gospel upon their hearts. Dajeebu through whom this experiment has been made has demeaned himself with a good deal of propriety, & has secured the general respect & confidence of the people of these villages. The opposition he has met with is to be attributed chiefly to the fears of the Brahmins lest their craft should be endangered.

up for the family, all opposition seems to have ceased, & he is allowed to remain quietly. At present some 20 or 25 persons attend his Sabbath instructions, & a few are present daily at religious worship. Such is a brief outline of what has been attempted at this station.

4. Results. Of the results of these labors it is difficult to speak definitely, as in many respects they are better seen than described, and in some, doubtless, they do not appear at all. The number of hopeful converts received into the church on profession of their faith is only five. Three came with us from Nuggur, and four others from the Nuggur church have recently joined us in connection with the other mission family, making the number of church members at the Station, twelve. Ten children belonging to these families have been baptized at Seroor, of whom one has died. One young man who had been an inquirer several months, suddenly died without joining the visible church of Christ, though we have hope that his name is written in the book of life. Several other persons have from time to time shown a good deal of interest in the subject of Christianity, & there are some of that description now around us. Aside from these direct results of the preached word, a good amount of Christian instruction has been communicated to the people of the place, & many persons have become intellectually convinced of the truth of the Gospel, & of the futility of their own system. In those villages which have been most frequently visited by the Missionary he is at once favorably recognized, & occasionally individuals are found on whose minds the truth seems to have made some

impression. Prejudices have to some extent been removed & the Spirit of inquiry has been excited & many persons of all castes are ready to confess that there is no salvation in Hindooism. The labors hitherto bestowed upon the surrounding villages, are only to be regarded as preparatory to future efforts, & these efforts must be much more abundant in order to give us ground to hope for great results.

The results attending our school operations have been perhaps as great as those of our other labors, though not such as we could have hoped. There have been no conversions, though some of the boys of the Boarding School have at times manifested some seriousness. Some of these children have a good amount of Scripture knowledge which will we trust make them wise unto salvation, in the day when God shall visit us from on high. Till then no human efforts will avail to turn these debased Hindoos from their idols to the living God. It may be well to say that two boys of the Boarding School have become teachers.

The occupancy of an out station, especially where there was previously no religious interest, has been an experiment. In both the places occupied good results have been seen. The people generally have obtained some knowledge of christianity, & a few individuals have at different times appeared to feel the force of the gospel upon their hearts. Dajeeba through whom this experiment has been made has demeaned himself with a good deal of propriety, & has secured the general respect & confidence of the people of these villages. The opposition he has met with is to be attributed chiefly to the fears of the Brahmins lest their craft should be endangered.

During the past year two persons have been received into the church formerly belonging to the Mang caste, one, the wife, & the other the brother of a previous convert. Four individuals from the church at Ahmednuggur have joined us during the past year. There have been some persons about us in an inquiring state of mind & there are such still. The Boarding Schools have been enlarged, & two or three new common schools have been established. - The Sabbath audience has somewhat increased. The amount of labor in the villages has been about the same as in former years.

Mr & Mrs. Hazen joined the Station on the 5th of August. Their services have already turned to good account, though their principal business has been the study of the language. The state of my eyes has been such that I have been obliged to lay aside my books* to a great extent & my prospects for the future are not very encouraging in this respect. In the latter part of Nov. I injured my knee, & for most of the time since, I have been obliged to use a crutch. With this exception we have all enjoyed usual health.

O. French

Seroor, March, 1848.

* by advice of the last Sabbath

Received March 1, 1848.

Tabular View

Station	1	Free Schools	4
Missionary Preachers	2	Male pupils	161
" Females	2	Church	1
Native Assistants	1	Members rec'd during the year	2
Place for stated preaching	1	Number of members x	8
Average congregation	70	Out-Station (Madagaon)	1
Boarding School for boys	1	Native Assistant	1
Pupils in do.	20	School	1
Boarding School for girls	1	Pupils in do.	10
Pupils in do.	20		

x exclusive of four persons who came from Ahmednuggur & included in Mr. Ballantine's report.

The Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston Ms.

Seroor Jan. 9th 1849.

My dear Sir.

According to our Constitution it is the duty of each station to forward a Report of its operations to the Bud. Com. as soon after the close of each year as may be. I therefore submit the following; which has been examined and approved by Br French.

I am Very truly yours.

A. Hazen.

Report of the Seroor Station of the Ahmednuggur Mission for the year 1848.

Mr French was in charge of the Station till the latter part of March, when he left for a time to try the effect of a residence upon the seacoast upon his health, which had become somewhat deranged. In consequence, the care of the station devolved upon Mr Hazen. Mr French returned in June but the state of his health was such that he did not resume the active duties of the station. He left again in December on his way to America.

The operations here have been much the same as in years past.

I Preaching. — There have been regularly two services upon the Sabbath: one, at the Chapel in the village, and the other on the Mission premises. At the morning exercise in the village, the average attendance has been seventy. About half of this number are connected with the schools; being the scholars upon the Mission premises, and Teachers. Most of the other hearers are in some way connected with the Mission; but there are always a few strangers present. Ten or twelve Pompers, supported by a fund contributed by the English residents at Seroor, attend. — At the other exercise, there are usually about fifty present; but there are seldom any strangers. There has been a daily religious exercise upon the premises as heretofore.

2 There has been less attempt at street preaching the past year than in some former years. The feeble health of Mr French, and imperfect acquaintance with the language on the part of Mr Hazen have prevented much of this kind of effort. Still something has been done, specially in connection with the schools in the village. An exercise on Sabbath morning was commenced early in July at one of the school houses, for the benefit of the boys and others who might come in. This was transferred to the other school house in another part of the village in October. When one of the Missionaries has been able to conduct this exercise there have usually been present a few adults. This is not usually the case when the Native Assistant conducts the exercise. There have frequently been auditors at an evening service, who have previously attended the other exercise.

3 Preaching in the surrounding villages has been ~~[illegible]~~ performed to a limited extent. Mr French spent a part of the month of February in a tour among the villages to the West of the station, and Mr Hazen in November, visited about 35 villages to the South & South East. Very good opportunities for making known the truth were enjoyed in these tours. The Missionary has always been accompanied by a Native Assistant. In one tour of twelve days Mr Hazen was accompanied by Mrs Hazen who had an opportunity of making known the truth to very many females, who are quite inaccessible to one of the other sex. — Villages in the vicinity of the station have occasionally been visited for the purpose of preaching; and the monthly examinations of the schools always afford an opportunity to present the truth to a number of inhabitants, in the villages where they are situated.

II. Schools 1 The average attendance in the Boarding School for boys has been eighteen. The boys have generally made good progress in their studies. Some of them have appeared to be impressed with the religious truths they have learned, but there has been no evidence of a change of heart in any now connected with the school. — One young man, however, who was long a member of the school, but who has lately been employed as a teacher in a neighboring village, has made a profession of religion this year; giving no encouragement to hope that the seed sown in this school may yet spring up, and bear fruit to the glory of God.

2 The number now in the Girls ~~[illegible]~~ School is twenty. The attendance has been good throughout the year, with the exception of a few weeks. The girls have been generally quite correct in their deportment, & give pleasing evidence of improvement.

3. There were five common schools in operation at the commencement of the year. One of these was broken up, in the month of April, in consequence of the refusal of the boys, to study the Scripture lessons, and of the parents to send their children if these lessons were required. — Another school was broken up in August, in consequence of the teacher professing Christianity. — A second school was commenced in the village of Scoor, in July. At present there are four common schools, embracing about (150) one hundred & fifty scholars. The attendance at the last monthly examination was (110) one hundred & ten.

III. Church. There are now (17) seventeen persons members of the church at this station. Nine (9) of these were baptized at this place; as follows; in 1843. one; in 1845. two. in 1847. two. and in 1848. four. Two women wives of former converts were baptized July 30th one young man, a teacher in a village school Sept. 17. and another young man, Dec. 3d. Of the women, one was of the cultivator caste originally, and the other of the Mang caste. The teacher was of the goldsmith caste, and the other young man a Mhar. One infant has also been baptized. A good degree of interest has been manifested by several others; and a few have requested baptism whom it has been thought advisable to defer, for a time. — The members of the church have generally been consistent in their conduct, and have appeared to be growing in knowledge and we trust also in grace. The usual meetings have been generally well attended. The monthly concert, and two weekly meetings have been maintained as heretofore.

The case of one inquirer is interesting. He was formerly a gosavi, or religious teacher, — among the Mhars. He resided in a village about 35 miles S. of this. He found a tract, entitled, The true Atonement, and read it with much interest. His attention being aroused by this, he inquired where he could learn more of these things; and was directed by some acquaintance to come to this place. He came, and stayed a few days, and then went away promising to come back. He did so, & after two or three such visits, brought his family with him. He appears well. Has already made many sacrifices of a worldly nature, and we trust he may endure to the end.

IV. Outstation, at Wādāgaon. — Dajiba has resided here, and for the most part unmolested, the past year. He seems to have the respect of many of the villagers, and a few attend upon his daily instructions. He has ordinarily had about twenty to hear him upon the Sabbath. A school was maintained here till August, when the teacher asked for baptism, and thus gave up his Hindūism. In consequence of this the school was broken up, and for a time there was a good deal of excitement against Dajiba. It soon died away however, & he now has as many hearers as ever. He reports that some of these seem sincerely desirous of knowing and obeying the truth.—

V. Native Aid — Dājiba is spoken of above. — Rām Chāndra is employed principally in connection with the Boarding School. He has given religious instruction in the village a good deal, and has accompanied the Missionaries on their tours a part of the time. — Shivaram resides in the village where there are a few persons who come to him for instruction. He has had a good deal of intercourse with the people of his former caste, and we trust it may result in good. He has enemies, but has not been molested in his efforts to lead men to the Savior. He is the means of bringing many persons around us whom we should not otherwise see.—

Conclusion. The year has been one of mercies and blessings. The Lord has tried his servant who has had charge of the station since its commencement, with sickness, and has temporarily removed him from his field. But He has shown himself ready to bless. In no former year have there been so many baptisms, as in the year under review; and there has never been so much religious interest at the station as during a few months past. — While we rejoice over what God has done for us, we desire to be humble that we have been no more faithful in the discharge of our duties.—

We would thank God and take courage. We trust that we may be remembered in fervent prayer by all who love our Zion, that the seed sown may spring up to bear fruit abundantly to the praise of our God. — We greatly need a refreshing from on high. Many of the youth about us have been long instructed and seem not far from the kingdom. Yet they are held captive by Satan, and the fetters are strong. Aside from these there are multitudes careless of their own eternal interests — within the sound of the gospel, but they heed it not.—

May the set time to favor Zion speedily come.—

Report of the Seroor Station of the Ahmednuggur Mission for 1849.

The health of the Missionary family has been good throughout the year, & we have been permitted to prosecute our labors here without interruption.

I Preaching. I have had the same number of exercises on the Sabbath as reported last year. The average Sabbath congregation has been 60. but frequently a much larger number than this have attended. The number of persons quite unconnected with us who have attended has varied from two to twenty — always some & frequently a large number. and at both exercises. I have given much of my time & strength to this work & have had the satisfaction of seeing an increasing interest on the part of the audience. Since Nov. I have attempted to carry the truth into the surrounding country. I have visited a large number of villages; have been generally well received. I have found good audiences with few to scoff & ridicule. Still the doctrines of the cross is "foolishness" to this people, and any display of their foolish & sinful customs are unwelcome subject.

II. Church There has been an addition to the church. The individual whose case I mentioned in last report, & whose baptism I reported in May. Three children have also been baptized. The whole number of members now in connection with the station is seventeen. & of baptized children. sixteen. — An unhappy state of feeling has prevailed among members of the church, and a state of things exceeding trying to the Missionary has generally existed. I have endeavored to give every one the food in season which he needed, & have had evidence of repentance in cases of wrong conduct — For some time past all has been apparently peace — I have had gratification in witnessing an apparent growth in grace in some cases & feel that notwithstanding all the causes of grief, there has been some advance — Even from this state of wrong feeling, men may have a better knowledge of their own hearts, & may be less trusting in future. — One old woman, mother of two of our Christians died in Sept. She had been anxious to be baptized for some time, had some knowledge of the truth & on her death bed, left a good testimony, said that all her trust was in Christ & desired to be buried as a Christian, without the usual ceremonies of heathens. We were absent at the Mission meeting in Ahmednuggur, the request was complied with, prayer being offered by the assistant, this is the first death that has occurred among those connected with us since we have been here, two & a half years.

III Native Assistants. Dajiba has remained at Wadagaon, has been employed some in preaching in neighboring villages, & has accompanied me on an extended tour. He does not get on much fruit from his labors in that place, yet he is evidently regarded with more favor than in former days. & the people are generally ready

to listen to the truth. — Ram Chandra has been employed mostly in preaching. He has had one, sometimes two regular services in the village each week. He has visited neighboring villages some, & has accompanied me on some tours. His connection with the Boys Boarding School is now mostly confined to giving religious instruction. — Shivaram has remained at his former post. He has had many persons to see him & learn about Christianity & has brought many such inquirers to me. — I mentioned to you in Oct. that the Mission had authorized me to employ Nanaji, with a view to his becoming an Assistant. I can repeat of him, that he still promises well so far as regards his work in our work.

IV Education. The four Common Schools for boys have been generally well attended. In three of them girls have begun to learn. This fact I regard as quite encouraging. We have not hitherto been able to keep a common school for girls here, and this coming to school in company with their brothers & other acquaintances may be the "entering wedge".

The number of boys in the Boarding School has averaged sixteen & of girls in the school on the premises fifteen. Their department has generally been good. Some seriousness has been manifest. For a time, the larger girls were accustomed to meet in a vacant room for the purpose of praying, sometimes singly & sometimes together.

V. Catechism. The year has been unfruitful; hopes which were entertained at the commencement have been realized but in part. We would take shame to ourselves, that so much of evil has existed here and that so little has been done for the advancement of our Redeemer's cause. Still the year closes with a bright prospect. The knowledge of the truth is spreading, even in various places, in different directions are beginning to feel that there is no salvation save in Christ. The number of men who have professed to throw away their idols & to worship Jesus has increased this year. In this place are a few persons desirous of being baptized & some in other villages near. We again entreat the earnest prayers of all who love our Zion, that the glory of God & the salvation of souls may be equally promoted by the labors at this Station.

J. Mazzar.

Feb. 8th 1850.

Rec'd. Apr. 20, 1850
Ans. Aug. 22, 1850

Seroor. March 30th 1855

To the
Secretaries of the A. B. C. F. M.

Revd & Dear Sirs.

The record of the past year's labors at the Seroor Station of the Ahmednuggur Mission, presents indeed few of the results most earnestly desired by us, namely, the conversion of souls to God. Yet it is not wanting in much that interests us, & encourages our hearts in reference to the success of the gospel in this vicinity —

In the early part of the year he ~~we~~ ~~there were~~ had many ~~interesting~~ promising inquirers ~~from~~ in the villages around Seroor ~~us~~, some of ~~whom~~ these still visit ~~us~~ him & give evidence of ~~real~~ a sincere interest in the truth; + He also states that on the ~~first~~ 1st of October two adults were admitted to the church by profession, — ~~our little church~~ now numbering the present number of communicants twenty. ~~members~~ + Of the two

recent country,
admitted ~~[illegible]~~ the past year one was formerly a gooroo, a man of considerable influence among his people, He had a large number of disciples, over a part of whom he still retains some influence. "He told me" Mr Bissell says, "that he had spent his life thus far in deceiving his people; that it was now his wish to tell them of this, ~~& that he had~~ found a better way, & urge them to come with him & seek salvation in Christ. ~~the only Savior~~ He has since been employed by the mission in this work" - His wife remains with him & professes a desire also to become a christian - Some months before his baptism they both came & brought their musical instruments & other articles connected with their idolatrous worship & delivered them over to us - Of their own accord they tore off the strings of sacred beads from their own necks & their children & threw them down before us, saying, we have done with these -

Mrs. Bissell asked his wife if she did not feel sad at parting with these long cherished relics - she replied, "no. I give them up with the greatest pleasure" — They have since been learning to read, & he can now read the testament intelligibly —

In other cases of inquirers our hearts are saddened by the result — The following is an instance of this kind — A young Brahman became deeply interested in the truth, purchased several books, among which was a testament, visited us often, knelt with us in prayer at the family altar, & declared his firm conviction of the truth of Christianity — Our hopes were strong that we should be permitted to rejoice over him as one saved by grace — But when he had come thus far he encountered the bitterest opposition from his friends & the people of his caste — His father who is high in the Eng. service, threatened to disinherit him — His wife left him & went ~~home~~ to her fathers house — His visits to us became less frequent, & during the rains we could not go to

his village — In consequence of our removal to Bombay ~~[illegible]~~ there was no opportunity of seeing him before the close of the year — After our return to this station I took an early opportunity of visiting his village — Before I reached it I learned the sad news of his death — He had been prevailed upon a short time before to submit to the loathsome rite by which he was reinstated in caste — A few days after this he returned to his village one saturday night, ~~to his~~ & staid alone in his house — The next morning he was found dead upon his bed — There was nothing to indicate by what means he had come to his end — God had called him to his account — I saw the place beside the river where his body had been burnt, & his father & other Brahmans were passing by, ~~at~~ throwing into the river offerings to the departed spirit — Alas, they had but two surely effected his ruin — no offerings they could now make would ransom his lost soul —

On account of the illness & sudden departure of Mr. Hume in September, it was thought best we should spend a short time in Bombay. We therefore left this station about the first of October & were gone two months — The meeting of the several missions with the Deputation at Ahmednuggur, occurred in December, so that we were not resident at the station again till near the close of the year —

Only one school has been sustained during the year for the want of Christian teachers — Many villages would now accept Christian teachers if we could furnish them —

The gospel has been preached in the surrounding villages extensively by native helpers, & somewhat by myself — Lidu has visited a hundred different villages during the past cold season, & some of them several times — ~~This~~ "He reports ~~of the~~ ~~of the people~~ the gospel" Mr Russell ~~an increasing readiness~~ to hear, ~~on the part of the people~~ "& this confirms what I have myself seen ~~witnessed~~ —

In many places the petition is not now for a school teacher, but for some one to ~~tell them of~~ declare the doctrine of christianity. It is a sad reflection that we are able to comply with this request to so limited an extent. In some of these places, I have reason to believe, the natives would soon forsake idolatry & become nominally christian communities if a teacher could reside among them a short time.

We have recently commenced holding a second service in our chapel on the sabbath – This has heretofore been held in the school house in our yard – Among our regular hearers are some who have no connection with us, but are influenced as we believe by a regard for God's command to keep holy the sabbath day, & an interest in the truth preached – There are indeed but few such – our efforts to get people to attend church meet with but little success – Many of them are dependent

on their daily labor for bread, & if they lose a day's work must diminish their allowance of food — Some are servants of those who will not let them have the sabbath for rest or attending church. We are glad to see that notwithstanding these real difficulties some are pretty regular in their attendance —

Though we have not enjoyed uninterrupted good health during the year, we have been spared from severe sickness — At present we are blessed with a good supply of health & strength which we hope may not be wholly exhausted in the hot season which has just begun — The Lord has added a third child to our family circle, born on the 6th inst — Though at rather an unfavorable season of the year Mrs. Bissell has recovered her strength in a good degree & is able to recommence her duties —

With affectionate regards

Yours very truly

Samuel Bissell

Rec'd. May 26.

Ackd. Aug 29. '52

Minutes of the meeting of the Shimdeung gun Mission in July 1855.

Mission met at Seoul at the house of Mr. Bissell July 12th at 10 A.M. All the members were present. It devolved on Mr. Barker to act as Chairman and the meeting was opened with reading the Scriptures and prayer. The minutes of the previous meeting were read and approved. The following Resolutions were passed;

1 Resolved. That the salary of each married Missionary in Shimdeung gun and Seoul be 120 Rps. and in the rural districts 115 Rps. per month from the first of January next, and that the Constitution be amended accordingly.

2. That the salary of Sidoo be 15 Rps. per month from the first of the present month, and that the salary of Dajeuba be diminished 5 Rs. from the same date.

3. That Namajee native assistant at Seoul be dismissed from Mission service.

4. That Pilajee at Seoul be employed as a native assistant on a salary of 4 Rps. per month from the first of the present month, and that from the first of January next his salary be 5 Rps.

5. That Ahmdoo at Seoul be allowed to commence a course of study in reference to his becoming a native catechist and that his salary be 5 Rps. per month from the first of April last.

6. That the salary of Ramdaoo be 9 Rps. per month from the first of the present month.

7. That the following additions be made to the monthly salaries of native assistants ~~[illegible]~~ and teachers for the present year on account of house rent – viz.

Shrundungger Station				Seroor station	
Maroba	3 Rs.	Narayan	1 Rs.	Dajuba –	2 Rs.
Lakhram	1	Vishnopunt	1 Rs.	Ramchunder	2 "
Tukharam	1	Bhagoba	1	Sidoo –	1
Khundoba	1	Jesoba	1	Namaja –	1/2
Rugoba	1	Ramdass	1	Shivaram	1/2
Shivaram	1/4	Gyanoo	1/2	Shewaba	1/2
Shewaba	1/4	Total	13 Rs.	Total	6 1/2 Rs.
			6 1/2		
		In all	19 1/2 Rs. per month or 234 Rs. yearly		

8. That the salary of the native assistants at Shrundungger (including house rent) be according to the following table from the first of January next.

Bhagoba	at	Shrundungger	11 Rs. per month
Jesoba	at	Khokum	11 Rs. "
Khundoba	at	Wadaley	11 Rs. "
Tukharam	at	Chandoy	11 " "
Ramdass	at	Sidgaum	11 "
Rugoba	at	Shingar	10 " "
Shivaram	at	Shingva	6 1/4 " "
Shewaba	at	Shendee	7 1/4 " "
Bheekajee	at	Shevgaum	7 " "
Mahadoo	at	Bhordapoor	5 " "
Khukha	at	Bhokar	5 " "
Vishnopunt	(studying at Ahmed.)		13 " "
Gyanoo		do.	8 1/2 " "

9. That the salaries of the native assistants at Seroor (including house rent) be as follows from the first of January next.

Dajuba	at	Wadgaum	22 Rs. per month
Ramchunder	at	Seroor	18 " "
Sidoo		do.	16 " "

Thiwanam	at Seroor	6½ Rps.
Shewaka	"	8½ "
Pilaja	studying at Seroor	5
Shondro	Do. "	5.

10. That the salary of the following teachers (including house rent) be as follows from the first of Jan. next

Marooka	teacher of school for Catechists	20 Rps	per month
Narayan	" " for girls	13	" "
Mahiputee	teacher at Dedgamm	5½	"
Aylaja	" Bhendafor	4	"
Gungaram	" at Kiriai or Donee	5	"
Gungaram	" at Seroor	6½	"

11. That Mr. Bissell have liberty to establish a school at Kolgamm at an expense of 5 Rps. per month.

12. That Mr. Bissell have liberty to build a house for Ramchunder in some village near Seroor at an expense not exceeding 75 Rps.

13. That the Ahmedunggur station be authorized to build a house for Ramkrishnapant at an expense not exceeding 650 Rps., and that the Prudential Committee be requested to make an appropriation of 350 Rps. for this purpose in addition to the 300 Rps. granted this year.

14. That Mr. Bissell have liberty to make the repairs required by the Govt. in front of the chapel in Seroor, at an expense of 35 Rps.

15. That a small tent be purchased for the use of Mr. Barker

16. That the Mission purchase a copy of Dr. Woods' Theological Works for the Mission Library.

17. That a new book be procured for the Mission Records and that the constitution of the Mission as amended at different times be copied into it.

18. That the following estimates of expense for 1856 be sent to the Prudential Committee,

Salaries

T. Ballantine	190 × 12 =	2280	
L. Bissell	180 × 12 =	2160	
W. P. Barker	135 × 12 =	1620	
Miss Farar	61 × 12 =	732	Rs. 6792.
			1620
			1620

House rent & repairs

Rent of one house	40 × 12 =	480	
Repairs of six houses (& out houses)	50 × 6 =	300	
Ground for six houses	4 × 6 × 12 =	288	1068

Chapels & preaching places

Sextons of two chapels @ 9 Rs.	× 12 =	108	
Care of chapel in Wadaley	1 × 12 =	12	
Rent of preaching place in bazar at Ahmednuggur	1½ × 12 =	18	
Repairs and oil for lights	=	25	
Care of chapel & oil for lights at Seoor		20	
Special repairs in chapel at Seoor		35	218
			8078

Native Assistants

Native preachers Hanumant and Ramkrishnapant	Rs 90 × 12 =	1080
Bhagotra at Ahmednuggur	11	
Lakshman at Chanday	11	
Yesotra at Akolner	11	
Khandotra at Wadaley	11	
Ramdass at Sedgaum	11	
Rugotra at Shingar	10	
Shrinam at Kingbay	6 ¼	
Shewak at Shendee	7 ¼	
Bhikajee at Shevgaum	7	
Mahadev at Bheedapore	5	
Bhika at Bhoker	5	
Vishnoopant studying at Ahmd.	13	
Gyanos do.	8 ½	

Brot forward. 8078

Native assistants brot forward — 1080

Dajiba at Wadgaum	22 Rs.	
Ramchunder at Seroor	18 "	
Sidoo (studying at Seroor)	16 "	
Thivaram at Seroor	6½	
Thewaba do.	8½	
Pilaja studying at Seroor	5	
Shondoo do.	5	
	Rs. 198 × 12 =	2376
Miscellaneous expenses for moving &c.	50	
House for Ramchunder at Seroor	75	
Cart of house at Nerwassee 2 Rs.	24	
House for Ramchunder's assistant (additional)	350	499
Total for native assistants =		3955

Schools

School for catechists

Maroba's salary	20 × 12 = 240	
Boys' ~~allow~~ support	33 × 12 = 396	
Expenses	1 × 12 = 12	= 648

School for girls

Narayan's salary	13 × 12 = 156	
Monitors' pay	4½ × 12 = 54	
Support of five girls	5 × 12 = 60	
Expenses	1 × 12 = 12	
Expenses of clothing to be paid out of Westfield fund $50 per year	= 100	382

Other schools

Bhingar school	2 × 12 =	24
Shingvay school	5 × 12 =	60
Khanday school	6¼ × 12 =	75
Karegaum (Dubba teacher)	5 × 12 = 60	
Bhudapur (Ayajja teacher)	4 × 12 = 48	
Sedgaum (Mahipatter teacher)	5½ × 12 = 66	
Kinai or Lower (Gungaram teacher)	5 × 12 = 60	
Seroor (Gungaram teacher)	6½ × 12 = 78	
Kdgaum — — — —	5 × 12 = 60	
Miscellaneous expenses	25	556 = 1586

Carried forward. 13,619

Brot forward Rs. 13,619

Pundits (2)	40 Rs. x 12 =		480
Preaching tours —	400 Rs.		
Travelling for health	200		
Tent and repairs	100 —	Total —	700
Medical attendance and medicines			300
Printing	750		
Bible & Tract Societies	250 —	Total —	1000
Miscellaneous expenses			
Periodicals & Books	60		
Postage —	30		
Transportation of boxes from Bombay	50		
Other incidentals —	50 —	Total	190
		Total — Rs.	16,289

Estimates 1856.
Copied

The above minutes were read and approved — A letter to the Secretaries of the Board to accompany the minutes — also a letter to Mr. Gordon in reference to the excess of the expenditures of 1854 above the allowances, were read and approved —

Adjourned

Seven July 18th 1855

H. Ballantine, Sec.

Recd. Sept. 21.
Ackd. Feb. 12. 56.

Ahmednuggur Mission.

Report of the S. W. Field – Sevoor Station.

In reviewing the past year it is with gratitude that I record the goodness of God in granting us uninterrupted health, & the ability to continue our labors during the entire year. Our native christians also have been spared – only one death has occurred in connection with our church, that of an infant son of one of its members.

The church – There has been but one adult received to the church on profession of faith during the year. This was the wife of a member of the church. It has been our sad duty to excommunicate two who openly renounced christianity. One of these has confessed his sin & folly, & professes penitence; we are not without hope that he may be restored. The conduct of some others has been disorderly & given us much sorrow. On the other hand there seems more interest than usual in the better part of the church, & a determination to make a faithful use of the

Estimates 1876.

Recd. Sept. 21.

means of grace in the belief that God will not suffer his word to be preached in vain. Two weekly prayer meetings have been sustained since the first of May, held in the evening because that was the time when most were at liberty to attend. One of these is held at the house of Sidubá the native preacher, & the other at the schoolhouse among the Mahárs. In the latter place from ten to twenty of the people living near are often present.

<u>The Chapel</u> – One of the most interesting facts in connection with the operations of the past year is the completion of the chapel referred to in last year's Report. This was opened for public services on the first Sabbath in June. It is in a favorable locality for collecting a congregation, & will seat two hundred persons. In the same yard with the chapel is the house of the native assistant who has charge of the church. This is now occupied by Sidubá who, Providence favoring, will be ordained as pastor of the church during the ensuing year. There was for some time an increased attendance at the new chapel on the sabbath, but various reasons have contributed to prevent the continuance of this. One is the departure of the troops from this place. Some of the camp-followers

were regular attendants at our chapel. The great cause however is a want of interest in the truth, & a fear of being thought favorable to christianity which is so unpopular among the higher classes.

Tours - Both myself & native helpers have made frequent tours in the villages near this, & have found encouraging evidence that the word has not been preached in vain. A knowledge of the truth is spreading. The bitter hatred which we encountered a few years ago has in many places disappeared, & we are received as friends. The message we deliver is acknowledged to be the word of God though not believed from the heart. On the part of some there seems a more earnest apprehension of the obligation which the truth imposes upon those who hear it. One man whom I asked of his spiritual state, extending his arms in opposite directions replied, "I have hold of both yet" - meaning that though he acknowledged the one true God he still held on to the world. This perhaps represents the true state of hundreds in this field. They have no confidence in Hinduism, but have not courage & faith in God enough to lead them to break the bonds of caste & their connection with the heathen world.

At its meeting in November, the mission decided to occupy Tallegav a large village 18 miles S. W. of Seroor. Dhondubá a native assistant

who has been at Bombay the past year, was designated to this out-station, & in December left Bombay to enter on his work. Tallegaon has been visited by myself & those under my care many times during the past three or four years, & the people there appear friendly & accessible to the truth.

Schools. One school has been kept up in the Mahár part of the town most of the year. The attendance has not been uniform, varying from ten to thirty. A second school was opened in a near village in November but those attending it are young men who can find time for study only in the evening. In many villages a christian teacher would be well received, & would easily collect a dozen or twenty children in a school, but the teachers & the means for providing them with houses are both wanting.

Instead of the daily morning service in my own compound, I have proposed to the few christian families living here to have family prayers at their own houses. This has the advantage of securing the attendance of all the members of the family, whereas ~~the females~~ half of them were often absent from the public service. This is not interrupted by my absence from the station. The bell rings at the appointed time, & if any one has work he is released from it for half an hour. When at home I often go to the house of some one of the families & have worship with them. This gives an opportunity for

Conversation with any members of the family who are not christians, or for counsel in regard to any particular duty.

This record contains little of that news most cheering to the heart of a missionary - that of souls converted, ~~[illegible]~~ & gathered into the church of Christ. Nought but the Spirit of God can reach the hearts of men. We feel more & more the need of earnest prayer for this. We trust the way of the Lord is being prepared. Truth is the Spirits sword, & this truth is becoming widely known. In his own appointed time He shall come whose right it is, & reign in the hearts of all.

Sesoor, March 1st 1859

Samuel Bissell

Vero or March 17. 1889

Rec'd. Apr. 26.

Ack'd

Report of the Seroor Station, of the Ahmednuggur Mission, for the year 1859.

The Lord has given us the privilege of serving Him in this field another year, for which we praise Him. The humblest place in His service is more than we are worthy of, & should be accepted with unfeigned gratitude. The record of the year in our own hearts is full of mercies temporal & spiritual — the record as regards the work of Christ furnishes occasion both for thanksgiving & humiliation.

The church. — In June of the past year, Mr. Sidobá B. Misál, a licentiate of this Mission was ordained pastor of the church. He has been preaching in this place since receiving his licensure four years ago, & at its meeting in May last the Mission received a request from the church to ordain him as their Pastor. The candidate having signified his desire for the same, & passed the requisite examination, was ordained accordingly.

I believe this relation is one of mutual respect & affection on the part of Pastor & people. & hope it may prove a permanent blessing to both.

The church have also recognised the principle that they are bound to contribute to the support of their Pastor according to their ability. Near the close of the year a resolution was passed to make monthly contributions for this purpose from the beginning of 1860. On account of their fewness & poverty. they can at present pay but a small part of the pastors salary. which is $12. per month; but it is gratifying to know that they are not disposed to excuse themselves from doing anything because they can do but little. will not some one to whom ~~[illegible]~~ the Lord has given the ability, delight to help this little flock in the wilderness in supplying themselves with the bread of life?

In the last Report of this station reference was made to some who had walked disorderly, & had thus brought reproach upon the cause of Christ. As these I grieve to say. it has been necessary in order to vindicate the purity of the church.

to cut off three who have proved false to their covenant vows. One who was suspended from church fellowship in 1858 has been restored. There have been none added to the church by profession during the year. Two have been received by letter from other churches, making the present number of members twenty-six.

Tours. – Of the four or five months in which this kind of labor is practicable, a greater part of the time was spent in tours in the surrounding villages. I have more liberty for this work since the church here is supplied with a pastor able to take charge of the Sabbath services in my absence – When present I conduct one of the services & the pastor the other – Sometimes I have allowed the pastor to go out into the districts for a few weeks, & he would be glad to go even more than he does – But I think one of us should be here on the Sabbath.

In the villages that have been visited during the past year I cannot say that any marked difference appears in their manner of treating the truth. An utter refusal to listen is very rare.

we generally get a hearing from a good number of the people. Often they will come to our tent to attend the religious services when we spend the Sabbath in a place. Many assent to what we say with such earnestness that it is evident they are intellectually convinced; from these we may hope for fruits in due time. Some try to show that after all Hinduism & Christianity are one & the same, differing only in words — a futile effort which only serves to bring out more clearly the heaven-wide difference. Occasionally we meet one or two in a place who evince a true interest, a teachable spirit & a desire to know more of the way of life. But such are as yet very rare. The more common reply is: "what you say is true, but who will embrace it." In several villages an unusual desire for tracts appeared, & a good number were distributed both gratuitously & by sale.

Out-Stations. — Wádagawhán & Shirasgáw have been occupied by their respective catechists as heretofore. In the latter place the assistant meets with less opposition than formerly. Though originally of the lowest caste he is now treated with respect

by all classes. Efforts to obtain a place for a native assistant in Pallegáv have as yet proved unsuccessful, & in consequence that place is still unoccupied. In my visits there the people still urge me to come, & I am not without hope that the way will yet be opened.

During the last two months of the year a schoolhouse & teacher's house were erected in the Máhár váḍi of the village of Karde, six miles south of Sevoor. The teacher removed there in the beginning of the present year. The fruits of this effort are yet to be seen. The school at Sevoor has been small most of the year.

Prayer-Meetings. Two weekly meetings have been sustained during the year by the few members of the church who reside in Sevoor. In the month of September a daily prayer meeting was begun in the chapel which was continued about six weeks. This was held in the evening, & was attended not only by the members of the church but by many Hindus - often thirty or forty being present & listening attentively to the prayers & exhortations. Necessary absence

from the station rendered it impossible to continue these meetings, but even for so short a time they were not in vain. It is one of the blessed fruits of prayer that it increases & tends to perpetuate its own spirit in those who offer it. The praying one may not see the answer to his petition at once, yet is he not discouraged. He knows that "He is faithful that promised", & delay only draws him nearer to God, & makes him more bold at the throne of grace. And if he cannot point to the fruits of his prayers in those around him, he can say with David, "I humbled my soul with fasting, & my prayer returned into mine own bosom".

We hear often of "the great want" of India, & there are many opinions as to what it is - If I were to add one to these it should be. India wants men to pray for it - men of faith, who have power with God & prevail.

I doubt not thousands in the churches at home remember the heathen - Hindoos among the rest - at the monthly concert, & perhaps in their daily visits to their closet. But I fear their prayers for this distant land are too seldom of that fervent effectual kind that availeth much. India is far away, & its moral ruin is known to them only by hearsay, not by actual vision; hence it does not take hold of their hearts, & move their

sympathies, & call out those earnest constant prayers that are sure to return laden with rich spiritual blessings. Yesterday I read in an American paper an account of the terrible disaster at Lawrence, Mass — the fall of the Pemberton Mills, burying hundreds of human beings in their ruins. It was an appalling calamity, fearful to contemplate; & yet ten minutes after reading the story it was probably forgotten, not again to be thought of till I took up the paper today, & the same account met my eye. Was it so with those who were eye-witnesses of that scene — who heard the fatal crash & rushed to the scene? Those who looked on the burning ruins, & heard the shrieks of their crushed, dying friends & relatives — did they forget it? Ah, no, not to their dying day will it be forgotten. Night & day for weeks perhaps, those piercing cries were sounding in their ears, & they could think & speak of nothing else; & if they bowed in prayer their bursting hearts cried out, "O God, must such things be"? Such is the difference in effect between <u>reading an account</u> of that scene, & <u>being an eye-witness</u> of the same. And this illustrates what is too often true of those who read of "the perishing heathen". If they do not try to bring before their minds the solemn reality, they will not be impressed by it, nor led to pray earnestly for their

salvation. It was true of our Savior, even that when he beheld the city" of Jerusalem He "wept over it" with the yearnings of divine compassion. Here we are in the midst of the burning ruins. They are on every side of us. We hear the shrieks of perishing victims, & see them stretching out their hands for deliverance. Like the bystanders in the scene referred to above, we rush forward & seize hold of one & another, & by the help of God a few are rescued. But oh, what multitudes perish! Insuperable obstacles drive us back, & we are taught that no human arm can stay the destroyer's work. Helpless ourselves to arrest this desolating ruin, we turn our eyes to Him who is mighty to save. He can control not only the natural elements, but that most destructive of all elements, sin. Here is the missionary's hope, & God is teaching this to His servants in India. They are calling upon each other, & responding to each other's call, to pray. Send us all the men you can, for we know their spirits will be stirred in them to labor & pray more earnestly when they shall see these thousands of cities & villages "wholly given to idolatry". And you who cannot come, will you not give one half hour daily to this cause in your closets? It is only when by reflection & prayer, with the Spirit's teaching, the greatness of this work is felt, that we look only to Him who has all power in heaven & earth, to accomplish it.

Would that christians in their monthly concerts could have the panorama of these idolatrous villages held up before them, they would then understand why they so often hear the appeal, "Brethren pray for us". — Sevor. March 1860. Samuel Bissell

Reports from the Station at Khokar,

a part of the Ahmednuggur Mission.

1856 – 1859.

Mahabuleshwar March 1857

Rev. R. Anderson D.D.

Dear Sir,

In preparing the first Annual Report of the Khokar Station little is necessary except to group together the facts I have already communicated to you within the past year, in letters of Jan. 10th March 3rd June 7th and Nov. 13th & 29th.

We have occupied the Station not quite half of the year. On account of some unavoidable delay, our dwelling house was not completed until the latter part of April, & we were compelled to remain to Ahmednuggur for two months, ~~since~~ the extreme heat rd. not permit ~~of our~~ living in tents later than the end of February. We were also obliged to remain in Ah. Ahmednuggur from the beginning of June until the end of Sept. (the monsoon season) on account of the impassible state of the roads. The number of members in the church at the close of the year was 33, & the number of baptized children was 59. When we have been at the Station, there has been preaching in Mahratti twice every Sabbath, & in our absence, a native helper has held a meeting once every Sabbath. The average attendance, when we have been present, has been about fifty. From 8 to 10 villages are represented, at these meetings, some of which are 6 miles distant.

Much time has been spent in preaching from village to village, when the weather would permit us to live in tents. In this way we have visited about 50 villages, many of them several times. Many others have been visited by our native helpers. ~~[illegible]~~ frequently. No. 3. When unable to move from place to place, we have made daily visits to one or more of the 20 villages that lie around Khokan within a radius of 7 miles. The past year has been one of seed-sowing & not of ingathering, but ~~although~~ though there have been no additions to the church, ~~yet~~ at the close of the year many persons were asking admission to the privileges who gave good evidence of conversion. We have found much, very much, to encourage our hearts in ~~this~~ work.

In nearly all the 50 villages visited, I have found attentive audiences of men, varying from 15 to 80 or 100, and Mrs. B. has ordinarily met companies of women numbering from 15 to 25 who have heard the word gladly. She has met, when at Khokan, an interesting company of women, who are learning to read, several times in the week.

Within the year Newabe has been occupied as an Out-station by a young man who was for several years teacher of the school for Catechists in Nowgong. He has a regular Sabbath service at his own house & another in the bazaar, both of which are well attended. He is also occupied more or less daily in conversing with persons who come to him for instruction.

No. 8. There has been a gratifying progress in our field since we removed thither near the end of 1855.

Yours very truly N. P. Barker

Received Mar. 20.

Report of the Khokar Station for 1857.

The year opened upon us with favorable auspices. It found us engaged in the delightful work of touring in the northern portion of our field among the villages that are thickly scattered along the banks of the Godavery.

After a few days we left that river & turning our faces southward, crossed over to the Parah, & attended the great annual pilgrimage at Kolhar — There, good opportunities were afforded for making known the truth to a large number — We returned to the Station from this tour, & near the end of Jan. received several persons into the Church on profession of their faith —

We fondly hoped that we should be able to remain in our field at least until the rainy season, but much to our disappointment it was otherwise ordered, for on account of Mrs. B's health we were obliged to spend the hot season on the Mahableshwar hills — The time spent there was by no means lost, for the bracing air of our mountain home gave strength for study, & fine opportunities were afforded for preaching at Malcolm Peth & the surrounding villages — By the blessing of a kind Providence we were permitted to return to Ahmednuggur at the commencement of the monsoon in perfect health.

Now however another obstacle arose to prevent our reaching home — Between Ahmednuggur & our Station are two bridgeless, boatless rivers which are quite impassable at that season. When the rains should cease,

we felt confident that we should be able to reach our chosen field of labor. But we were again disappointed, for as the waters subsided in the rivers & the roads became passable, a spirit of insubordination arose among the Bheels — (a band of robbers that are scattered through that region) — gang-robberies were perpetrated at Khokar & in the vicinity, & the end of the year found my family unwilling exiles from our rural home.

A single firebrand would have left our thatched house roofless in a few minutes, & threats were heard which led us to fear that desperadoes were plotting to injure us by this means. It was considered inadvisable to remove thither with a family under those circumstances, although the work of itinerating was still practicable —

In company with a Native helper I engaged in touring for a few weeks at the close of the year, in that part of the field most distant from the abode of the Bheels.

This we did not do however without some fear for our safety, since lawless robbers were often in close proximity, & we more than once met with men to whom we would not have entrusted our lives for a moment, had they not stood in awe of armed authority —

At the beginning of the year the number of members in the Church at Khokar was 33 — Within the year 10 have been received on profession of their faith, & one person (excommunicated in 1855) has been restored — A man & his wife have been excommunicated for idolatry, in marrying a son according to Hindoo rites, & one member has died thus leaving

the number at the close of the year 41 —
One person has been disciplined for breaking the Sabbath & for an offence similar to that above-mentioned —

At the close of the year there were 59 baptized children. Within the year three have died & six have been baptized, ~~Thus~~ making the present number 62 —

All the persons received into the Church are heads of families. Among them is one who was formerly a Hindoo gosavi (or religious teacher) of the Nathan caste by the name of Harkoodas. He is about 40 years of age, & has great influence in this region of country. He commenced exercising his vocation at the early age of 14 years, & since that time has visited a multitude of holy places, & has "made" about four hundred "disciples" —
[For some account of him see Herald for Aug. 1857]

// The little time actually spent in laboring in my field, & the few who have been admitted to the Church within the year, are not true indices of the real progress of the work — A recent tour through nearly all the villages under my charge shows that there has been a marked advance the past year — The Spirit of God has evidently been among that people giving an increased desire to know the truth. The contrast between this & former years at the pilgrimage at Kolhar was very marked & very gratifying. There was far less excitement than we have ever known before. An audience of five or six hundred gathered from among that idolatrous throng have never before been so completely under our own control —

It is a cause for rejoicing that so many of the people in this field have lost all confidence in Hindooism. In many villages almost the whole Mahar population have ceased to worship idols. The number of inquirers has greatly increased, & at the close of the year many were asking for admission to the church —

It is an encouraging fact that a large number desire to have <u>stated religious instruction</u>. At the close of the year the Mahars in more than 20 villages (almost all of which are within ten miles of Rhokar) were urging us to send them a Christian Catechist or Teacher — Parents wish to learn to read as well as to have their children instructed, & many of them will attend an evening school —

We have found an earnest desire to hear the truth that has greatly surprised & encouraged us, & often our audiences have listened until we have been compelled to cease giving instruction from sheer exhaustion — This is the work growing on our hands, & we long "beyond measure" to be able to supply the wants of those who plead so importunately for the "bread of life" — To do this, even partially, we must employ every exemplary Christian who is fitted to give instruction, & search out & prepare those who are not instructed, but who desire to engage in the work. Our only hope lies in this direction, & therefore we earnestly pray that the Christian will furnish the means for carrying on with greater efficiency than ever before, our school for Catechists & Teachers ||

All which is respectfully submitted to the Secretaries of the A. B. C. F. M.

N. P. Barker

Bhingar
March 6th 1858 —

Report of the Khokan Station for 1858 –

In presenting my Report for 1858 I wish first of all to invite our personal friends & the friends of Missions to unite their thanksgivings with ours for God's distinguishing goodness to us – to our Native helpers, & the Church during the past year – He has granted us good health – has permitted us to prosecute our labors with very little interruption – has preserved us from danger that was at one time impending, & the close of the year finds us free from the fear of danger – A goodly number have by His blessing been added to the Church, while none have been removed by death, & in many respects the past has been to us a year of great prosperity –

I would mention two things as furnishing occasion for <u>especial</u> gratitude viz. Our having been able to remove with all our effects to the Station, so that our delightful rural residence has become to us in reality as well as in name, our <u>home</u>: and the commencement under favorable auspices of village occupation during the rainy season. This has been a question of doubtful issue for more than fifteen years, & when at the end of '54 it was decided to commence a Station to the North of the bridgeless Pairah, & at a distance of several miles from any good road, it was left optional with the occupants to spend the rains in the city of Ahmednuggur –

We have felt under the necessity of availing ourselves of this privilege until the present year, when in the Month of Aug. (there being a partial break in the Monsoon) I went to Ahmednuggur for my family. We crossed the Pariah at Newasse by a rather tedious yet safe process, & arrived here without any mishap. Having a somewhat elevated & very salubrious location we have not suffered on the score of health, & we have found the difficulty of getting our bi-weekly store of supplies from Ahmednuggur much less than we had anticipated —

The ability to remain in one field during the rainy season is a matter of great importance in reference to the progress of our work, since that is, for the majority of this rural population the most favorable period of the year for spiritual seed-sowing, & I think it will yet be found for ingathering also. At that season the Cultivators are occasionally at leisure for days in succession, & on visiting villages at such times we have been asked more than once to remain <u>the whole day</u> and give instruction. Not one in 500 of this class, if we include the females, can read, & when the rains fall time hangs heavily on their hands, & they are, as we have found, glad to see us & receive instruction — It is therefore with much joy that I am able to report the probable permanent occupation of our village home —

<u>Itinerating</u>. Located as we are in the midst of a scattered village population the work of itinerating

is the first in point of importance & of promise — Few except Christians & inquirers will come to us regularly for instruction, & since nearly all of these are unable to provide themselves with conveyance, they cannot come from a distance if they would. If we would reach the people we must go to them & therefore we feel it necessary to spend a large part of our time in going from village to village & so far as we can from house to house.

Nearly all the tours of the past year were performed without my family who were compelled through fear of robbers to remain some months in Ahmednuggur — The first six weeks of the year were employed in company with two Native helpers in visiting the more distant villages some of which are 20 miles from the Central Station — We preached in nearly 60 villages, & although in two or three instances my Assistants & myself were shamefully abused, yet we were generally cordially & hospitably received — At many of our gatherings the Spirit of God was evidently present to impress the hearts of those who heard with the truth. Some of those occasions neither our hearers nor we shall soon forget — In the hot season when tent-life was not practicable, I adopted the plan of visiting villages from six to eight miles distant in the following economical method — In a common country covered cart I left home at 4 P.M. or at such time as to enable me to reach my place of destination a little

after sunset – partook my evening repast after arriving – met the people for an hour & a half, or two hours at rest-houses private-houses or in the open air – slept in my cart & returned home early in the morning occasionally stopping by the way at intermediate villages – The expense for conveyance did not exceed 30 cents a day –

It is very desirable to visit the same place repeatedly, & if possible stadily – to become intimately acquainted with the people & to show by familiar intercourse that we feel an interest in their welfare –

Having met them on terms of familiarity we have found that ~~[illegible]~~ opposers would generally consent at our invitation to come & hear the truth, & that those who had been accustomed to regard "Saheb" as a sort of unapproachable being, would freely make known their difficulties & listen attentively to instruction – As we have only common unmade roads near us, we are of course prevented from going to any great distance from home during the rains – There have however been only a few days in which I have not been able to reach either on foot or in a bullock cart some one of the eight villages that lie within four miles of us –

Churches.

The Church at Khokar has been greatly blessed during the past year – Two Churches have been formed from this, so that our single band has become three.
In May five persons received letters of dismission to form a Church at Gavoha (which is under Mr. Abbott's charge) &

in Dec. Seven were dismissed to form a church at Panchegamm. Within the year twenty three have been added to the church at Khokan by profession, & five by letter, & fourteen children have been baptized — There has been a growing spirit of prayer on the part of Christians, that has given us much encouragement — It is with pain I have to record that a man & his wife have been excommunicated for marrying a daughter according to idolatrous Hindoo rites — We still hope they may be led to repentance —

The formation of the new church at Panchegamm Dec. 22nd was an occasion of much interest & joy — This village stands on the Pairah 8 miles S.E. from Khokan & 6 miles N. of Nevasse — Messrs. Abbott & Fairbank took part in the exercises & there were also present a good number of representatives from eight of the ten churches in our Mission — On the preceding evening a meeting for prayer & conference was held, which was a fitting preparation for the important duties of the following day — Harkooba was chosen Deacon —

On the Sabbath following two persons were received by profession thus making the present number nine — This condition of things is thus a pleasing contrast with that at our first visit there in 1856 when there was not a single Christian ~~there~~ in Panchegamm —

Education.

A school was established at Panchegamm early in the year, & has been successful beyond our expectations — The majority of the scholars have made good progress, &

the labors of the teacher, a faithful & judicious young man, have been blest to the spiritual good of those under his instruction. Two boys from the school have been received to the Church, & one of them has been admitted to the school for Catechists in Ahmednuggur — that

It is a fact of no little importance that the children of Mahars & Mangs sit side by side in this School — This was not brought about however without a struggle which threatened at one time to break up the school

In Feb. a school was commenced at Astagaum 18 miles N. of Khokar — This has been tolerably prosperous, though it has suffered from not having been properly visited on account of its distance from the Station —

Another school at Khamgoon six miles N. on the Godavery ceased to exist before the close of the year by the removal of families from the place, & the want of a house for the teacher to live in — Another at Kolhar 15 miles S. W. from Khokar shared a more unhappy fate through the influence of Caste which hinders the progress of our work in many ways. The Mahars who had sent their children to the school heard that some of our Christians had been fraternizing with the despised Mangs, & taking alarm at this said they would have nothing to do with the school unless the Mission would pledge themselves not to admit Mangs into the Church. The teacher was of course removed, & he now has a school at the Station which promises under Mrs. Barker's supervision to do well — I regard these schools as an important instrumentality, & look with strong hopes for fruit from them in due time — I hope by remaining

here through the year, & securing their frequent examination to make them more efficient. I could easily find places for four times our present number of teachers if those of the right stamp could be had —

Labors at the Station

These have consisted chiefly in conducting two preaching services on the Sabbath - (one at Khokan & one at Mudaly three miles distant) a daily scriptural expository & devotional exercise for the Christians near us, & for invalids who come for medicine - and lectures in Theology to the teachers and Catechists as often as they could be brought together without interfering with their work — Mrs. Barker in addition to having the oversight of the school, & instructing regularly all the Christian women at Khokan, has met the women in adjacent villages two or three afternoons in the week —

The practice of Medicine has become a regular department of labor & one of growing importance. From one to three hours a day are occupied in the preparation of medicines & in attending upon the sick some of whom come from places 15 or 20 miles distant - As we are living 40 miles from any hospital or any regular physician, a necessity seems laid upon me to engage a part of the time in the practice of the healing art — I cannot say that this is to be regretted, for by this means the opportunity is afforded of becoming acquainted with many persons whom I should otherwise never meet, & of gaining admission to many houses I could otherwise never enter.

This remark applies particularly to the people of high Caste — The physician often meets his patients under circumstances & in states of mind peculiarly favorable for imparting instruction in reference to the condition & wants of the soul — When languor & pain seize the body & when worldly cares are of necessity laid aside the mind of the avaricious can be most easily directed to the great Physician —

We would imitate closely the example of Christ in our efforts to ameliorate the condition of this people & would in all things become like Him who went about doing good.

N. P. Barker

Rec'd. June 17, 1867.

N. P. Barker

Report of the Khokar Station for 1859.

Our Heavenly Father has graciously watched over us for good during all the days & nights of another year, & its close finds us in the enjoyment of numerous blessings. I desire with sincerity of heart to say, "Bless the Lord, O my soul, & forget not all his benefits". We have for the most part enjoyed uninterrupted health, & though the pestilence at one time raged fearfully here & in the surrounding villages, yet it was not permitted to visit our dwelling. None of the members of our churches have been called away by death, & only one baptized child has died. With special gratitude I have to record, that I was able to remain at the Station with my family during the whole of the rainy season.

The experience of this year, has, I am happy to say, strengthened the hope expressed in my last Report that the problem of village occupation through the year will have a favorable solution.

Preaching & Itinerating.

When at the Station, I have preached once on the Sabbath here, & once at Midaley three miles distant. A native helper has also conducted a second service at this place. Our audiences have varied in number from fifteen or twenty to eighty, & have been composed almost exclusively

of Christians, their families & friends. A weekly Church Meeting has been held, & the daily exercise for the exposition of Scripture & prayer, mentioned in the last Report has been continued. I have occasionally spent a Sabbath with the Church at Pandhegaum eight miles distant. In Jan. Feb. Nov. & Dec. several weeks were spent in itinerating with my family among villages at a distance from the Station of from ten to twenty-five miles. We have adopted the plan of remaining from one to three weeks in tents at a central place, where a good shade can be found, & visiting all the villages in the vicinity. These especially in the neighborhood of rivers often number as many as eighteen or twenty within a radius of five miles. Few except inquirers can be induced to attend a preaching service at our encampment. If we would meet the people, we must go to their places of residence. Rarely do we find an individual sufficiently interested to be induced to walk a few miles to meet with the people of God & learn his duty.

I cannot refrain from speaking of the great pleasure we experienced in observing, at the Kothar pilgrimage & fair, a marked readiness on the part of many to hear the truth. Some of our Catechists who had been accustomed in years past to visit that idolatrous assemblage, came from the place with joyful hearts in view of the change for the better they had seen in the vast throng gathered there.

While itinerating, I have been privileged to have the assistance of an excellent Native Catechist & his wife — The influence of their instruction & example have been very salutary. The heathen have heard with wonder a native woman giving instruction on the most important, & sublime of all topics, & have seen with surprise a well regulated family where husband & wife are accustomed to partake of their meals together, & where the blessing of God was invoked day by day. In many ways the Native convert can do much more than the foreigner to commend the religion of Christ, & to illustrate its power —

Church at Khokan.

The number of members at the beginning of the year was fifty five. Within the year two persons were admitted by letter & two by profession. One man was excommunicated for idolatry, thus leaving the present number fifty eight. The number of baptized children at the commencement of the year was sixty five, & at the close sixty nine. Seven children were baptized during the year, two received into the first church in Ahmednuggur, & one died.

Church at Panchgaum.

The number of members has been increased by two during the year, making the present number eleven. One person was received by profession & one by letter. Four children have been baptized within the year, making the whole number seven. This infant church has made

commendable efforts to sustain regular religious exercises, & to secure a good attendance at school. The influence of the teacher & the deacon, Hackooba, has resulted in much good —

It will be seen from this record that the ingathering of the past year has been but small. The Lord of the harvest is showing us that the blessing must come entirely from Him; that while He would have us labor with no less zeal, He would have us pray with more frequency & more fervency for the gift of heavenly blessing. God would have us remember that it is not by might or by power, but by His Spirit that we can gain victories in our conflicts with the kingdom of Satan.

I rejoice to be able to report that many of the members of these churches have within the year received fresh accessions of spiritual strength, & that they have shown an increasing desire to live for the glory of God, & the good of souls. They have listened with deep & growing interest to accounts of the blessed Revival in America & Great Britain, & as a result have been inclined to more fervent prayer for a similar blessing to descend upon themselves & their impenitent friends.

Those of our Christians who were able to attend the Annual Meeting at Ahmednuggur in Oct. & Nov. derived much spiritual profit from the privileges then enjoyed. I praise God for the commendable fidelity of many of these Christians, manifested by their timely endeavor to watch over & reclaim their erring brethren.

Most earnestly would I invite the people of God to join their prayers with ours that He will be pleased to add to the number, the grace & the spiritual strength of these feeble vines which are, I trust, of His own right hand planting. Would that every Christian grace may be perfected in these His people, so that they may truly become burning & shining lights among a crooked and perverse generation.

Schools.

The schools at Panchegaum, & at Kokkan have made satisfactory progress. The former had a regular attendance of about twenty, & the latter of ten or eleven — That at Khokan was at one time nearly broken up by the influence of caste prejudice — The children of Mangs (the lowest caste) asked to be admitted to the school & were of course allowed the privilege. The parents of children already in the school remonstrated saying that they should withdraw from the school if Mangs were allowed to attend — The reply was, that they were free to do so, but that none who sought for admission should be refused — The disaffected persons however yielded their prejudices to the dictates of common sense & the entreaties of their children to be allowed to return, & after a time the school was again filled up, & all went on quietly as before. It is very difficult to secure a regular attendance at school, partly on account of the indifference of the parents & partly on account of the lack of energy in the teachers, & the want of suitable school-rooms — A quiet & comfortable school-room is often indispensable to success —

The attendance at the schools in the villages of Astagaum & Wadaley was so small that it was deemed advisable to discontinue them. // The teacher of the former has been transferred to Bhokar, & the other has been permitted to prosecute his studies farther in Ahmednuggur.

// A new school has been organized at the village of Koorasungaum on the Paira (six miles from Khokar) which promises to succeed provided funds can be secured to build a school-room & a room for the teacher.

Chapels.

The benevolent gift of a warm friend to the Mission cause, who resides in this vicinity, has enabled me to build Chapels at Panchegaum, & at Satral, (the latter of which is twenty miles S. W. of Khokar on the Paira) & to nearly complete a third at Bhokar. The buildings at P. & S. were erected at a cost of $61 & $42 respectively, & each has a room under the same roof for a Catechist or Teacher to reside in.

I feel confident that the progress of the work at Panchegaum & Satral is due in no small degree to the fact that these places of worship are entirely under the control of the Helpers stationed there, since they can converse with inquirers & others at their own residence without fear of interruption. A Chapel is much needed at Koorasungaum — another at Khindee (near Panchegaum) where a school has recently been established under favorable auspices — and still a third at Khokar. Our present place of worship is too strait for us &

besides is located in the Mohan quarter where the religious & social prejudices of the higher Castes will not allow them to come. We ask only for cheap, unadorned, thatched-roof buildings. One hundred & twenty five or one hundred & fifty dollars will suffice to build the larger chapel needed at the Station — May He whose is the silver & the gold incline the hearts of His people to furnish the means necessary to erect these temples to His praise!//

Practice of Medicine.

Scarcely a day has passed in which I have not been called upon to prescribe for the sick, & during several weeks in the Monsoon season when the Cholera raged fearfully in this region nearly all my time was occupied in this way — Persons come for medicine a distance of twenty-five miles — I have reason to believe that some lives were saved by the remedies administered, and that many have as a result become favorably inclined toward the religion of Him who went about doing good.

The heathen, who so seldom witness an act of unsequited kindness among their nearest kindred, see with expressions of great surprise voluntary efforts to relieve distress & exclaim "What a merciful religion is this!"

Feb. 18th 1860 — W. P. Barker —

Rec'd April 11. 1860.

Ans [illegible] 16

Kolapur Mission.

Existing only in the family and
under the labours of
Rev. Royal G. Wilder.

1852 - 1857.

No. 1. 254

ANNUAL TABULAR VIEW,—for the year 1853

To be sent to the Missionary Rooms as soon as possible after the close of the year.

NAME OF THE MISSION,— Kolapur

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of Pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members.
Kolapur	1	.	.	.	.	1	2	.	.	4	100	.	.	.	.	.	.	*5	205	20*	225	1	.	291.	.	.	.	1	1
TOTALS,																													

NAMES OF OUT-STATIONS.	Native Preachers.	Native Assistants.	Total.	Schools.	Pupils.
TOTALS,					

MORE PARTICULAR VIEW OF THE SEMINARY.

No. in Preparatory School, . . .
Class 1st, . .
" 2d, . .
" 3d, . .
" 4th, . .
" 5th, . .
" 6th, . .
Theological Class, ...

Native Teachers.

APPARATUS AND LIBRARY.

Apparatus, added during the year.

Mission Library.

Whole No. of Volumes, . . . 451
No. received last year, . . .

* This is the no. of schools & pupils with which we close the year. We commenced the year with none at all, & established them gradually as we found it practicable.

ANNUAL TABULAR VIEW, continued.

	PRINTING.	
	Whole No. of volumes printed during the year.	It is not easy to fix the boundary between books & tracts & much more easy to report both together.
	No. of tracts printed during the year.	
1852-3	Pages of Scripture.	102,224
"	Pages of Tracts. & Books	657,202
"	Charge to American Bible Society.	Rs. 161.6.0
"	Charge to American Tract Society.	Rs. 434.2.0
1852-3 (1.)	Charge to other Societies.	Rs. 568.9.5 to A.B.C.F.M.
" (2)	Whole No. of copies in native language printed during the year.	11,342
" (2)	Whole No of pages in native language printed during the year.	759,426
"	Whole cost of printing during the year.	Rs. 559.8+604.9.5 = 1164.1.5
	Whole No. of copies from the beginning.	11,342
	Whole No. of pages from the beginning.	759,426

BOOKS AND TRACTS.		
1852-3	Books and Tracts distributed during the year.	3,419 = 221,970 Pages
	Books and Tracts now in Depository.	7,923 = 537,456 Pages
1852-3	Rec. for books & tracts sold	23.15.6 + 100. = 123.15.6

PRINTING ESTABLISHMENT.	
No. of Printing Presses in use,	
Lithographic Presses,	
Founts of Type in Native Language,	
Founderies,	
Book Bindery, whether complete.	

INVENTORY OF MISSION PROPERTY.	
Value of Printing Establishment, exclusive of Buildings,	
Value of the Buildings,	
Number of Houses of Missionaries,	
Value of these Houses,	
Number of School-houses,	
Value of these School-Houses,	
Value of the Mission Library,	Rs 260.04
Value of Apparatus for Seminary,	
Value of Apparatus for Schools,	Rs 1.80
Value of other property, consisting of	

REMARKS.

(1.) It is possible you may think this charge for book & tracts large in comparison with that of the Satara Mission, unless you take into consideration that that mission still receives all its vernacular publications gratuitously from the Bombay Mission (as Mr Wood informs me) & the Satara brethren only have to charge for additions to their Mission Library, whereas I pay for all I receive whether from the Bombay or Nuggur Missions, or the Bombay Tr. Soc. Besides, if from this amt (Rs. 568.9.5) chargable to the A.B.C.F.M. we deduct the amt (123.15.6) credited for the sales, the balance is only Rs. 444.9.11. Again bear in mind

that the amount of publications in Depository is twice that expended, & that in their disbursement we may expect to realize at least Rs 250 more, & the balance (Rs. 194.9.11), which is all that eventually comes from the Board, shows that the tax on the Board from this department of labor is very trifling, & no way commensurate to its great value as an auxiliary to our other labors.

(2) This includes all, whether printed by order of this Mission or ordered from the Tract Society or other Missions. The whole doubtless has been reported in the printing of the Bombay Mission on the Press. The same thing is true I suppose of the printing reported by the Nuggur & Satara Missions, so that if the items reported by these Missions are added to that reported by the Bombay Mission to make up a grand total, it will involve a serious error. In your grand total of printed pages since the origin of the A.B.C.F.M., is it not probable that much has been counted twice in this way?

(3) Our Library is mostly a donation from the Am. T. Soc. & the Nuggur Mission. The $260.00 is its estimated value.

(4.) We have only one or two small maps. A good pair of globes & some maps for the use of our schools are very desirable.

R. G. Wilder

of Kolapur Mission - 1853

Recd. April 10/54

Ans. May 10.

Report of the Kolapur Mission for 1853 = No. 1st

R. G. Wilder. Missionary
Mrs. Wilder.
Mr. Jno. Geo. Fitth. Assistant

In closing our first year of Missionary labor at this place we find much reason to be grateful for the kind providence that has been over us, & favored our plans & efforts in laying the foundation of a new Mission among this idolatrous people. At the capital of an independent native state – a place too peculiarly secured in Hindu estimation, & previously visited by Missionaries only once or twice, just enough to arouse the prejudice & hatred of a bigoted priesthood, it was not to be expected that a Missionary, coming with a view to establish a permanent Mission, would meet with a cordial welcome.

We were not surprised indeed, on our first arrival, to find that a portion of the inhabitants had sent in a petition to Govt. praying that we might not be allowed to remain. When the party found their petition unheeded by Govt. they seemed resolved to stand aloof from us themselves, & prevent

Kolapur Mission 1853

all intercourse with us on the part of the people. In this they partially succeeded for a time. Our first efforts to secure preaching audiences or pupils in our schools were unsuccessful, & for a time very few called to make our acquaintance & procure books & tracts.

But this state of things could not long continue. A visit from one prepared the way for a dozen more, - curiosity was excited & a friendly interest soon developed itself on the part of many. In two or three months we found a good number of hearers at our preaching services, & a few children began to attend our schools.

The labors of the year may be briefly presented under three heads.

I. Preaching Services.

These are deservedly put foremost in all efforts at evangelization, & we have endeavored to devote to them our best strength & attention.

We have been able to sustain Sabbath services at two points in the city, & daily services at one - also a Sabbath & daily service at the house of the Missionary, & a bi-weekly service part of the year in the Military Bazar.

These services have been attended quite irregularly - sometimes by few & sometimes by many - but generally the hearers have listened with the curiosity of men who had never heard the gospel ~~message~~ before. A few of them, from

time to time, have manifested much interest in the truth; & no less than five, during the year, have avowed their conviction & requested baptism. Much labor was bestowed upon them in the way of special instruction; but, wishing to give ample time to test the genuineness of their convictions & reformation none ~~of them~~ were received; & recently some of them have found it necessary to remove to a distant part of the country, & are no longer under our influence. We are still interested in them, & hope ~~we long~~ to hear that they are gathered into the fold of the great Shepherd."

During the year five or six weeks have been spent in itinerating labors in the District. In nearly every village visited attentive audiences have been obtained & much truth communicated.

II. Circulation of Books & Tracts.

This has proved a valuable auxiliary to our preaching labors. It has been gratifying to see curiosity excited & thought elicited by coming in contact with new truths in the printed page. It is doubtless true that tract distribution in India should be made with much prudence & discrimination or harm will be done. When a large amount of books & tracts are indiscriminately given away, & on the departure of the Missionary a council of bigoted Brahmans

condemn them as heretical & consign them all to a bonfire, as has sometimes occurred, the result is attended with a train of evils which are likely to perpetuate themselves for many years. Not only is there a great waste of benevolent funds, but the minds of all who witness or hear of the transaction are sadly prejudiced - perhaps forever closed against this agency for communicating the truth. A christian tract becomes tainted in their estimation, & the unhappy event becomes associated with all their thoughts & impressions of christianity. An evil of such magnitude should be carefully guarded against.

At the same time the printed page is a choice & successful agency for arousing dormant mind & thought - for exposing error & inculcating truth - & he is fortunate who is able to render it most effective.

The number of books & tracts put in circulation by this Mission the past year is as follows,

			Pages
Books & Tracts - - - -		3,365 =	198,360
New Testaments & portions of Scripture		54 =	23,610
Totals		3,419 =	221,970

These have either been sold at a nominal price or given under circumstances which furnished very good reason to believe they would be highly prized & carefully perused.

The receipts for those sold amount to Rs. 100. This nominal price is our best means to secure a permanent estimate & careful perusal for our christian publications. No instance has come to our

knowledge in which one has been destroyed or treated with contempt.

In this connection should be mentioned our labors in preparing books for publication. A school-book has been revised for a second Edition, & much time & labor has been expended in translating the "Theological Class Book," which will soon be ready for the Press. This is designed to be used as a text-book for Theological students, & is much needed.

III. Free Schools.

Our past experience thus far has led us to value very highly a good system of vernacular schools in connection with Mission labors in India. As a means of access to the people & of communicating christian truth they are indispensable, especially in the first years of a Mission. With these views we made prompt efforts to establish schools in this Mission, & though our first attempts were discouraging yet by degrees the prejudices & fears of the people subsided in a measure, & now at the close of the year we find the statistics of our schools as follows, viz.

4. Boys' schools — pupils — 205
1. Girls school " 20
Total — 225

The number of catechetical & Scripture lessons required in these schools secure in a few years as much knowledge of christian truth as the ordinary sabbath schools in christian lands, & the cheerfulness & accuracy with which the pupils pre-

pare & recite these lessons furnish a reasonable assurance that their influence upon these young minds & hearts will not be lost.

At the same time a thorough course of study is prosecuted in all the common branches which will best fit them for usefulness in life. The fidelity & efficiency of the teachers are secured by fixed rules making their monthly pay depend entirely upon the number & progress of their pupils.

We regard these vernacular schools with much interest. There is a more urgent necessity for such schools here than in most parts of the Co's territory. This being an independent native state it has never shared in the funds & operations of the Board of Education. Recently the native Govt, at the suggestion of the Political Superintendent, has established a few schools, but they are entirely inadequate to the necessities of the case. For instance Tlalapian (the city) itself, with a population of 47,000, has but one such school, & seven other large towns in the state are furnished with one each. These eight schools constitute all that Govt is doing, in the way of vernacular education, for a population of 550,000.

Commending our new Mission to the kind interest & prayers of our patrons & the christian public, & more especially to the care & blessing of our divine Master, we look upon our large & destitute field with interest & hope.

Nipani Jan: 18: 1854

I am out again on preaching tour with my family, having left home on the 12th inst. We have had frequent & large audiences & been much interested in our interviews with the people.

This place (Nipani) we find a point of particular interest. It is held as an Inam by a young Marathi chief. This with six other smaller villages which he holds, brings him an annual income of some 18,000 rupees. The population of this place is some eight or nine thousand. The people are very ignorant & seem to know scarce anything of the Christian religion - most of them indeed have not so much as heard of it.

The Chief came to call on us yesterday, with a great train of followers, & we had a pleasant interview with him. He is a young man eighteen or twenty years of age, who gives most of his time to hunting & pleasure. He seems to have no love for education & no interest in the improvement & education of his people. This results, I think, not so much from natural disposition as from early habit & training thus far. He told me he knew nothing of our Xtian faith & had read none of our religious books. He accepted a Marathi New Testament & I hope he may read & ponder it. He also, at my suggestion, subscribed for a copy of the Dnyanodya, our Mission periodical. He has lived quite secluded from intercourse with the surrounding country, having

never even visited Kolapur, he tells me, though but 25 miles distant. His subjects are more ignorant than himself. In this large village there is not a school worthy of the name. Now what can I do to instruct & enlighten this people? Ever conscious of the fact that no human agency can avail without the blessing of God, & that the blessing of God does not convert the heathen without human agency, & that to evangelize such a people – root out old prejudices & natures & engraft gospel truth & new natures, there must be "line upon line & precept upon precept", what human agency or means can I adopt here which will give best promise of success? A few readers have purchased tracts & mind & thought will be aroused by their perusal. But bitter prejudice will be aroused too, & without systematic & persevering efforts how can we reasonably hope for any permanent good results? Friendly as the people now seem, as soon as we are gone the enemy will be on the alert sowing his tares, & trying to root up or smother all the good seed we have sown. There is no particular interest to bind the people to us & secure a candid consideration for the truth we have presented. What can we do? What legitimate means is best adapted to secure this particular interest? Can you think of anything better than a good vernacular school? This the people are ready to regard as a positive benefaction. They even ask for it, & would welcome such a school as proof positive of a kind regard to their best interests. It would form a link of common interest & frequent intercourse between us. The true science & knowledge taught would be an inestimable benefit to the youth & children, & the xtian truth committed to memory in our catechisms & Scriptures – why should not this also affect their minds & hearts? But I have time for no more.

Ever Respectfully

R. G. Wilder

Kolapur Mission

Estimates for 1854

(1.)	Personal allowance of Mr. Wilder —	Rs. 1,920.
	Wages of Mr. Firth — — — — — — — —	960.
	House Rent & Repairs — — — — — — — —	500.
	For building a house (Plan of Mr. Wood's at Satara)	3,500.
	Native Helpers (We hope to have some) — — — —	250.
(2.)	Free schools — — — — — — — — — —	500.
	Pundit — — — — — — — — — — —	240.
	Preaching Tours — — — — — — — — —	150.
	Travelling — — — — — — — — — — —	100.
	Chapel Rent &c — — — — — — — — —	80.
(3.)	Building Chapel — — — — — — — — —	2,000.
	Incidentals — — — — — — — — — —	50.
	Medical Attendance — — — — — — — —	150.
(4.)	Printing. Scriptures 200. + Tracts 300. + Books 200. —	700.
	Total	Rs. 11,100.

(1.) I ought to state that we found the expense of living here at Kolapur 25–30 per cent more than at Ahmednuggur. The difference in the established market prices of the necessaries of life will appear from a few items. The same amount of money will purchase,

	at Nuggur	at Kolapur
Bread	16–18 loaves	12 loaves
Milk	20–22 quarts	16 quarts
Mutton	18 lbs.	12 lbs.

The difference in groceries & clothing is still more to the disadvantage of Kolapur. On coming here we raised the pay of our servants 25 per cent. but after staying with us some three months they decided that they could not get on without a further increase, & as we did not feel able to increase it two of them decided to leave us & returned to Ahmednuggur. I mention this now that the Committee may have it in

mind if they find the Allowance for teachers & helpers greater here than at Nuggur, & they will not blame us if we find it necessary to charge, at least, Bombay allowances ourselves.

(2) Will the Committee kindly favor me with their wishes in regard to schools? (and in doing so will they please consider why it is that pious & benevolent Gentlemen here, who are most interested in efforts for evangelizing India, give more cheerfully & generously for the support of schools than for any other department of our labors? At Ahmednuggur we solicited aid in building a chapel - Some Rs. 220. were contributed. We asked aid there for our schools & raised at once more than Rs. 1500.

At Satara, Mr. Aitkin of the Scotch Mission devotes himself exclusively to teaching an English school. He made an appeal in its behalf a few months ago & has already received some Rs. 500. for that one school.

Since commencing this Mission our Eng. friends have sent me Rs. 800. expressly for schools. Shall we believe that these benevolent Gentlemen are proper judges of the wants of the heathen among whom they dwell & of the suitable agencies for evangelizing them, or not? Shall we receive & expend their donations for the support of schools, or shall we decline them?

(3.) With much difficulty we have succeeded in renting two places for preaching. But they are small, inconvenient & unsuitable in many respects, & we are obliged to pay extravagant rent. A good Chapel is desirable as soon as the Committee will sanction it.

(4.) I am quite at a loss to understand why I am favored with no allowance for books & tracts the current year. Their importance & value in a new field like this can scarcely be overestimated. I cannot do without them, & trust the Committee will approve of my charges for 1852 & 3 & grant my estimate for 1854. With these remarks the above estimates are very respectfully submitted

R. G. Wilder

Malaprin
May 6: 1853.

Report of the Yoolapur Mission for 1854.

In closing our second year of missionary labor in this new field, we find occasion to speak both of "judgment & mercy." A severe & protracted sickness, which well nigh proved fatal, laid us aside from entry some three months, & attendance on the general meeting of our Mission at Ahmednuggur, with our Deputation from America, necessitated an absence of two months more, so that the labors of the year have been much broken. While at the Station & health permitted these labors have been prosecuted much as last year.

1. Preaching Services.

"There have been two daily services, one at the Mission Bungalow, & one in Town. A third service has been held on the Sabbath with 30 or 40 poor people. These services, for the most part, continue to be well attended, though the hearers are evidently influenced more by curiosity & a desire to "hear some new thing" than by a sincere desire to know & believe the truth. Some, however, have given evidence that their ~~minds &~~ hearts have been affected by the gospel message, though none have been received into the church. Of the five inquirers mentioned in the last report, one has been baptized & admitted to church fellowship in a neighboring Mission, ~~this person~~ ~~wishing~~ in the same reason to rejoice over him

as if we had received him ourselves.

Our preaching services in Tour have hitherto been held in small, low school-rooms, where the close air & intense heat have proved a very severe tax upon health. This inconvenience was felt so severely that a chapel was commenced early in the year, & a small building 62 ft. by 36 ft. has been completed at an expense of some $1400, & we have now the luxury of a sufficiently large & convenient place for these services.

At various intervals during the year some time has been spent in itinerating labors among the villages, with the usual result of quite large & attentive audiences, drawn together by curiosity, & the excitement naturally incident to such visits among a rural population, when a foreigner has been seldom or never seen."

II. Circulation of Books & Tracts.

This auxiliary to our preaching labors has proved no less valuable than heretofore.

The statistics for the past year are as follows, viz.

		pages
Books & Tracts distributed	1822	147,016
New Testaments & other Scriptures	71	34,063
Totals	1893	181,079

The increasing value attached to our Tracts & Books in the estimation of the natives is very gratifying & a hopeful indication for future results.

III. Free Schools.

The statistics of our schools at the close of the year are as follows, viz.

1. Boys' schools	pupils	350.
2. Girls ditto	"	50
Total		400

While a thorough course of secular education is pursued in these schools, the prominent & controlling object is to communicate a correct knowledge ~~& understanding~~ of the Christian Scriptures. This object, we are happy to feel, is secured to a good extent. The Scripture lessons are always made most prominent in the frequent visits & monthly examinations by the Missionary & his wife; & hence the teachers & pupils soon come to regard them as the most important; & a failure is less frequent in these than in any other lessons.

Thus a large amount of knowledge & an intelligent understanding of ~~Scripture~~ biblical truth is secured; & as God's word shall not return unto him void, so ~~surely~~ shall not this seed sown in youthful minds fail of a permanent influence upon their future lives & characters.

Feeling deeply our need of divine aid to render any agencies effective for the enlightenment & conversion of this idolatrous people, we would commend ourselves & our work to the sympathies & prayers of all those who are anxiously waiting & praying for the coming of Christ's kingdom in this dark land.

Reminded too, as we have been so painfully the past year, of our weakness & our feeble hold on life, we cannot but entreat the special attention of the Prudential Com. to this wide & destitute field, and expressly cannot hope that a reinforcement will be sent to our aid with the least practicable delay.

Very Respectfully R. G. Wilder

Kalapura
Jan. 1855

It has often been remarked that Idolaters are more ready to make sacrifices & give money under the influence of their false & superstitious faith than christians are in supporting & propagating the institutions of the gospel. An illustration of this fact has just occurred here.

Daji Saheb, (a Brahman) the late Minister of our Rajah, died a few months since, & a vernacular paper now before me in giving a brief sketch of his character, among his most honorable & praiseworthy traits mentions his remarkable devotion to the gods. After stating the fact in general terms that he secured by his influence unprecedented grants from the Govt. treasury for building, repairing & adorning temples & the general purposes of idolatry, the Editor goes on to enumerate five temples which he supported entirely from his private purse, one large temple of Vitthoba near his residence which he built from his private resources & that too with lavish expenditure, also many other princely gifts to priests & temples, from all a which it appears that he appropriated ~~that he of~~ a large proportion of his entire income to the support & patronage of idolatry.

Is not here a lesson for the believers & supporters of a purer faith?

Wm

Kalapan Mission

Estimates for the Year 1855.

Personal Allowance of Mr. Nilson Rs.	1920
House Rent & Repairs	300
For building a house (Plan of Br. Wood's at Satara)	3,500
Native Helpers	250
Free Schools	300
Pundit	240
Preaching Tours	150
Travelling	100
Chapel & Sexton	80
Medical Attendance	150
Printing - Scriptures 100 + Tracts 200 + Books 200 =	500
Incidentals	50
Total -	7,940

Note - No appropriations for building were granted last year. A foot-note was appended to the appropriations as follows viz.
"Grants for buildings deferred for further information"
I can only say I feel entirely unable to give any new information, or represent the necessity of such buildings more urgently than I have repeatedly done during the past two years.
The necessity of a house for a Mission family, & one in convenient proximity to Mission labors, I had

supposed was fully understood.

So also of a Chapel for preaching services. My necessities have been so pressing on this last point that I have felt constrained to build a small Chapel on my own responsibility, trusting that the Com. would approve.

But I need not enlarge on the subject of building now, as I think the deputation will be here in a few months, & when once they shall have seen our necessities, I trust they will in pose no longer delay.

Very Respectfully W. G. Wilson

G. Edwards

Sept. 8: 1854

Rec'd Nov. 17

Referred to Ex. Com.

Extract of a Letter

Copied

Nov. 8. 1854

261
260

No. 3 = 3rd Year of the Mission

ANNUAL TABULAR VIEW, for the year 1853

☞ *To be sent to the Missionary House as soon as possible after the close of the year.*

NAME OF THE MISSION:— Kolapur.

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members, from the first.
1— Kolapur	1	.	.	.	.	1	2	.	.	2	100	.	.	.	.	.	.	6	500	100	600	.	.	343	.	.	.	.	.
2—																													
3—																													
4—																													
5—																													
6—																													
7—																													
8—																													
9—																													
10—																													
11—																													
12—																													
13—																													
14—																													
15—																													
16—																													
17—																													
18—																													
19—																													
20—																													
TOTALS,	1	.	.	.	.	1	2	.	.	2	100	.	.	.	.	.	.	6	500	100	600	.	.	343	.	.	.	.	.

NAMES OF OUT-STATIONS.	Native preachers.	Native assistants.	Total.	Schools.	Pupils.
1—					
2—					
3—					
4—					
5—					
6—					
7—					
8—					
9—					
10—					
11—					
12—					
TOTALS,					

NAMES OF NATIVE PREACHERS AND HELPERS.

MISSION LIBRARY.

Whole number of Volumes, . . . 500.

No. received last year, . . . 7.

PRINTING ESTABLISHMENT.

No. of Printing Presses in use, .

Lithographic Presses, . .

Founts of Type in Native Languages, .

In what Languages :

English Founts, ...

Founderies, ...

Book Bindery, whether complete.

ANNUAL TABULAR VIEW, continued.

PRINTING.

procured Whole No. of volumes ~~printed~~ during the year.	Tracts & Books 1938 Scriptures 63
" No. of tracts ~~printed~~ during the year.	Total 2001
Pages of Scripture. procured	10,136
Pages of Tracts. procured	105,559
(1.) Charge to American Bible Society.	$10.
Charge to American Tract Society.	$31.50
Charge to other Societies.	about Rs. 244. to the A.B.C.F.M.
procured Whole No. of copies in native language ~~printed~~ during the year.	~~115,695~~ 2001.
" Whole No. of pages in native language ~~printed~~ during the year.	115,695
Books & Tracts Whole cost of ~~printing~~ during the year.	Rs. 327.8.8
Whole No. of copies from the beginning.	15,799.
Whole No. of pages from the beginning.	1,083,410.

BOOKS AND TRACTS.

		Pages
Books and Tracts distributed during the year.	Books & Tracts 1245	= 115,701
	Scriptures 93	= 21,631
	Total 1338	= 137,332
Books and Tracts now in Depository.	Books & Tracts 8987	= 503,391
	Scriptures 162	= 51,430
	Total 9149	= 554,821

INVENTORY OF MISSION PROPERTY.

Value of Printing Establishment, exclusive of Buildings,	
Value of the Buildings,	
Number of Houses of Missionaries,	
Value of these Houses,	
Number of School-Houses,	1.
Value of these School-Houses, Cost —	$75.
Number of Houses for Worship,	1.
Value of these Houses, Cost about	$400.
Number of Houses for Native Assistants,	
Value of these Houses,	
Value of the Mission Library,	$298.43
Value of Apparatus,	$46.40
Value of other property, consisting of—	

Rec'd. Tracts 1857.
Rec'd. Apr. 12/58

REMARKS.

Receipts for Books & Tracts } Rs. 150.

(1.) No grant has yet been received from the Am. Bible Society, but this $10. + $88. is chargeable to that Society, if at any time they kindly favor us with a grant. A representation was sent to them some three years ago.

R. G. Wilder

Kalapur Mission

Annual Report for 1853.

The third year of our Mission has closed, & we have much reason to be thankful that tho' in poor health, we have been enabled to prosecute our ordinary labors some ten months at the station, & spend most of the remaining time on preaching tours in the villages.

1. Preaching.

Our ordinary daily & Sabbath services have been kept up in Zoom, at the Mission Bungalow & with the poor people, so far as health has permitted. Our most interesting audience has been in connection with our Sabbath services in the native Zoom. Some 150 or 200 of the larger children & youth, connected with our vernacular schools, have constituted the nucleus of this audience; & around them have gathered their parents & friends, filling the entire chapel, & forming such an audience as

any missionary in a heathen land might be very thankful for an opportunity of addressing." These stated services have proved a source of great satisfaction, & much promise of future good.

"Of those whom we regarded as inquirers none have been baptized at Malaspina but three of them have been baptized & received into church fellowship in neighboring Missions, of whom we hope that they may prove true believers, & endure to the end."

Of the preaching tours, one was made in the Southern Bronkan, & proved a tour of more than ordinary interest. The people came together to hear our message repeatedly & in large numbers in every village visited. But after our best endeavors to make known the truth, & a respectful attention on the part of the people, these labors were attended with much less satisfaction than we find in our regular stated audiences at our permanent station."

II. Books & Tracts.

The number of books & tracts put in circulation the past year is less than in previous years, though the receipts for sales has

somewhat increased. The statistics are

	copies	pages
Books & Tracts put in circulation	1245 =	115,701
New Testaments & portions of Scripture	93 =	21,631
Totals —	1338 =	137,332

Our limited xtian literature in the Marathi language, still renders it necessary to do what we can to supply its deficiencies, & some time as can be spared from more pressing duties is devoted to this object.

The well-known Tract of Sergt. Richmond entitled "Little Jane the Young Cottager" has been translated by Mrs. Wilder, & loses little of its touching simplicity, force & beauty in its new dress. The Bombay Tract & Book Society have accepted the translation & published an edition of 2000 copies. It makes a tract of 80 pages 18mo. It cannot fail to be very useful in the hands of our native christians, & I have already sold several copies of it to the heathen who are interested in the story.

I have prepared an essay in Marathi on the "Physical Errors of the Hindu Shastras", which has also been accepted by the Bombay Tract & Book Society, & an edition of 1000 copies has just issued from the press. It is in the form of a tract of 71 pages 12mo.

The Missionaries of Guzerat have commenced translation from the Mahratti into the Guzerathi language, & I trust the little vol. is to meet with the divine acceptance & blessing, & prove a means of good.

The translation of the "Theological Class-Book" which was noticed in the Missionary Herald & in the Report of the Board for 1854 as "nearly ready for the press", is still on my hands. The translation was three times revised & completed with much labor, having twice passed through the hands of all our Missionaries in Western India & received the benefit of their criticisms & suggestions, & a vote of the majority of our number had decided that an edition be immediately published, & I was just on the point of sending it to press in compliance with this vote when a new "printing committee" was appointed. This work should have been published in accordance with the old regulations under which it had been prepared & approved, but the superintendent of the press chose to refer it to this new Committee, & I regret to say, a reference to them made more than a year ago has received no reply up to the present time.

I have in hand another work, which I

hope, if life & health be spared, may grow into one of more importance & greater value. We have no Commentary in the Marathi language, on any part of the Word of God. Feeling this deficiency I commenced a course of brief Comments on the gospels some years ago, & the first portion of it has been recently examined & accepted by the Bombay Tract & Book Society. If my health does not entirely fail me I hope to prosecute the work with this assurance that my ~~work~~ labor will not be in vain.

After having expended so large an amount of labor upon the "Theological Class-Book", & that too in compliance with a vote of the whole Ahmednuggur Mission putting the work upon me entirely unsought by me, I am free to say I regard the conduct of the "printing Committee" in preventing its publication, as highly blameworthy. Could they urge a want of proper preparation as a reason for rejecting or neglecting it, this would greatly alter the case. But they make no reply at all; & the fact that, in addition to all the labor I have bestowed upon it myself, it has been <u>twice</u> through the hands of all our Missionaries including this very committee, for criticisms & amendments, quite precludes, I suppose, the possibility of such a pretence.

Copy from here

III. Vernacular Schools.

"All past experience combines to make us retain a high estimate of these schools. As a connecting link with the people, a means of securing kind feeling & friendly relations, of communicating most understandingly & effectively the largest amount of Christian truth, both to the pupils & to their parents, as also of securing large & intelligent ~~stated~~ audiences for our preaching services, such as can be obtained here in no other way — these schools seem to us, not only extremely desirable, but quite indispensable ~~in a new Mission~~.

As ~~before stated~~, while a thorough course of secular studies is prosecuted in these schools, our primary & controlling object is to communicate a full & correct knowledge of the Christian Scriptures. This object, we are happy to know, is secured to a very good extent. The Scripture lessons being always made most prominent in the frequent visits & examinations by the Missionary, the teachers & pupils soon come to regard them as the most important & a failure is less frequent in these than in any other lessons." Thus a large amount of knowledge & an intelligent understanding of Scripture truth is secured, & as "God's word shall not return unto him void" so surely shall not this seed, sown in youthful minds, fail of a permanent influence on their future lives & characters.

Such being our estimate of these schools,

the necessity of abandoning them has provided se-
vere trial. Our late Deputation pronounced sentence
against them. In respectfully yielding to their authority
these schools have been suspended. They have been
more prosperous the past year than formerly,
owing to the lessening fears & prejudices of the
people; & at the date of their suspension they
embraced some 500 boys & young men & about 100
girls, of whom some 400 of the former & 50 of the lat-
-ter were in regular daily attendance.

Notwithstanding our very great deference
to the wisdom of our Deputation, we have been
unable to close these schools except with un-
-mingled feelings of grief & sorrow. We cannot
avoid being conscious of the fact that their sus
pension is proving a cause of triumph to every
opposer of the gospel in Kolapur - while our deep
-est convictions from all past experience, assu
-re us that the loss of these schools involves the sac-
-rifice of our most effective agency for pros
-ecuting our missionary labors. We may still
be able to ~~prosecute~~ come in contact with indi
-viduals - one here & another there - but this we
could do before, & with how vastly greater ad-
-vantage & effect when we were daily & weekly
instructing hundreds in the precious truths
of the gospel?

If our Deputation could exchange places &

labors with us for a twelve month, we cannot doubt for a moment that they would advocate these schools with all the persistency & authority with which they now oppose them; - & in case of their suppression would not only grieve for their loss, but spare no pains & efforts to win again the confidence of the parents & recover this most precious, economical & effective agency for making known Christ to those perishing idolaters.

We still cling to the hope that our Deputation & Home Committee will yet reverse their action & allow these schools to be reopened, but for the present they are all suspended.

Very Respectfully

R. G. Wilder

Jan. 12/56

Corr. N. 14
p. 270

Recd. Feb. 21. 56

N. B. The female school was established by us, ~~and~~ the others are taught by heathen teachers.

R. G.

See rep. of Rel. Ed. 1857.

No. 2. 262 January 29. 1855

ANNUAL TABULAR VIEW, for the year 1854

☞ *To be sent to the Missionary House as soon as possible after the close of the year.*

NAME OF THE MISSION:— Kolapur

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members, from the first.
1— Kolapur	1	.	.	.	.	1	2	.	.	2	100	.	.	.	.	.	.	7	350	50	400	.	.	(£.499.4.6)	.	.	.	.	.
2—																													
3—																													
4—																													
5—																													
6—																													
7—																													
8—																													
9—																													
10—																													
11—																													
12—																													
13—																													
14—																													
15—																													
16—																													
17—																													
18—																													
19—																													
20—																													
TOTALS,																													

NAMES OF OUT-STATIONS.	Native preachers.	Native assistants.	Total.	Schools.	Pupils.
1—					
2—					
3—					
4—					
5—					
6—					
7—					
8—					
9—					
10—					
11—					
12—					
TOTALS,					

NAMES OF NATIVE PREACHERS AND HELPERS.

MISSION LIBRARY.

Whole number of Volumes, . . . 493

No. received last year, . . . 43

PRINTING ESTABLISHMENT.

No. of Printing Presses in use, .

Lithographic Presses, . . .

Founts of Type in Native Languages, .

In what Languages:

English Founts, . . .

Founderies, ...

Book Bindery, whether complete.

ANNUAL TABULAR VIEW, continued.

PRINTING.

Whole No. of volumes ~~printed~~ during the year. (Procured)	Tracts & Books 2408
" No. of tracts ~~printed~~ during the year.	Scriptures 48 Total = 2,456
Pages of Scripture. (Procured)	17,442
Pages of Tracts. (Procured)	190,847
(1.) Charge to American Bible Society.	$88.00 for 1853 & 1854
Charge to American Tract Society.	$241.70 for 1853 & 1854
Charge to other Societies.	Rs. 445.0.8 to the A. B. C. F. M.
Whole No. of copies in native language ~~printed~~ during the year. (Procured)	2,456
" Whole No. of pages in native language ~~printed~~ during the year.	208,289
" Whole cost of ~~printing~~ during the year.	Rs. 484.1.8
Whole No. of copies from the beginning.	13,798
Whole No. of pages from the beginning.	967,715

BOOKS AND TRACTS.

Books and Tracts distributed during the year.	Books & Tracts	1822 =	147,016
	Scriptures	71 =	34,063
	Totals	1893 =	181,079
Books and Tracts now in Depository.	Books & Tracts	8294 =	503,533
	Scriptures	192 =	62,925
	Totals =	8486 =	566,458

INVENTORY OF MISSION PROPERTY.

Value of Printing Establishment, exclusive of Buildings,	
Value of the Buildings,	
Number of Houses of Missionaries,	
Value of these Houses,	
Number of School-Houses,	1.
Value of these School-Houses,	about $75.00
Number of Houses for Worship,	1.
Value of these Houses,	Cost about $400.00
Number of Houses for Native Assistants,	
Value of these Houses,	
Value of the Mission Library,	$293.86 (2)
Value of Apparatus,	$ 1.80
Value of other property, consisting of—	

Rec'd — April '23.
Acker. Sec. 28.

REMARKS.

Rec'd for books & tracts sold } Rs 142.

(1.) No grant has been received from the Am. Bible Society, but this sum ($88.) is chargeable, if ever they kindly favor us with a grant. A representation was sent them some two years ago.

(2.) This $293.86 is the estimated value of our Library. It is mainly a donation from the Am. Tr. Society & the Ahmednuggur Mission.

REPORT OF THE KOLAPUR MISSION FOR 1855.

THE third year of our Mission has closed, and we have much reason to be thankful that, although in poor health, we have been enabled to prosecute our ordinary labors some ten months at the Station, and spend most of the remaining time on preaching tours in the villages.

I. *Preaching.*

Our ordinary daily and Sabbath Services have been kept up in Town; at the Mission Bungalow and with the poor people, so far as health permitted. Our most interesting audience has been in connection with our Sabbath Services in the Native Town. Some 150 or 200 of the larger children and youth connected with our vernacular schools have constituted the nucleus of this audience, and around them have gathered their parents and friends filling the entire chapel, and forming an audience such as any Missionary in a heathen land might be very thankful for an opportunity of addressing. These stated Services have been a source of great satisfaction and much promise of future good.

Of those whom we have regarded as inquirers none have been baptized at Kolapur, but three individuals have been baptized and received to church fellowship in neighbouring Missions, of whom we hope that they may prove true believers and endure to the end.

Of the preaching tours alluded to above one was made in the Southern Konkan and proved a tour of more than ordinary interest. The people came together to listen to the truth repeatedly and in large numbers in every village visited. But after our best endeavors to make known the truth, and a respectful attention on the part of the people, these labors were attended with much less satisfaction than we find in the regular stated audiences at our permanent Station.

II. *Books and Tracts.*

The number of Tracts and Books put in circulation the past year is less than in previous years, though the receipts for *sales* have somewhat increased. The statistics are

	Copies.	*Pages.*
Books and Tracts put in circulation.....	1245 =	115,701
New Testaments and other portions of Scripture.	93 =	21,631
Total....	1338 =	137,338

The amount received for *sales*, deducting all expense for colporteurs &c., is Rs. 150.

So much time as could be spared from more pressing duties has been devoted to the preparation of christian tracts and books for the Press. The well-known Tract by Leigh Richmond entitled "Jane the Young Cottager" has been translated, and an Essay has been prepared on the "Physical Errors of Hinduism," both of which have been published by the Bombay Tract and Book Society.

III. Vernacular Schools.

All past experience combines to make us retain a high estimate of these schools. As a connecting link with the people, a means of securing kind feeling and friendly relations, of communicating most understandingly and effectively the largest amount of christian truth both to the pupils and their parents, as also of securing large, and intelligent audiences for preaching services,—such as can be obtained here in no other way—these schools still seem to us, not only extremely desirable but quite indispensable in a new Mission.

As before stated, while a thorough course of secular studies is prosecuted in these schools, our primary and controlling object is to communicate a full and correct knowledge of the christian Scriptures. This object, we are happy to know, is secured to a very good extent. The Scripture lessons being made most prominent in the frequent visits and examinations by the Missionary, the teachers and pupils soon come to regard them as the most important, and a failure is less frequent in these than in any other lessons.

Thus a large amount of knowledge and an intelligent understanding of Scripture truth is secured, and as "God's Word shall not return unto Him void" so surely shall not this divine seed, sown in youthful minds, fail of a permanent influence on their future lives and characters.

Such being our estimate of these schools, the necessity of abandoning them has proved a severe trial. Our late deputation pronounced sentence against them. In respectfully yielding to their Authority these schools have been suspended. They have been more prosperous the past year than formerly, owing to the diminishing fears and prejudices of the people, and at the date of their suspension they embraced some 500 boys and young men and about 100 girls, of whom some 400 of the former and 50 of the latter were in regular daily attendance.

Notwithstanding our very great deference to the wisdom of our Deputation, we have been unable to close these schools except with unmingled feelings of grief and sorrow. We cannot avoid being conscious of the fact that their suspension is proving a cause of triumph to every opposer of the gospel in Kolapur;—while our deepest convictions from all past experience, assure us that the loss of these schools involves the sacrifice of our most effective agency for prosecuting our Missionary labors. We may still be able to come in contact with *individuals*—one here and another there. But this we could do before and with how vastly greater advantage and effect when daily and weekly instructing *hundreds* in the precious truths of the gospel!

If our deputation could exchange places and labors with us for a

twelve month, we cannot for a moment doubt that they would advocate these schools with all the persistency and authority with which they now oppose them;—and in case of their suppression would not only grieve for their loss, but spare no pains or efforts to win again the confidence of the parents, and recover this most economical and effective agency for making known Christ to these perishing idolaters.

We still cling to the hope that our Deputation and Home Committee will yet reverse their action and allow these schools to be re-opened, but for the present they are all suspended.

Our friends in this country have manifested a very kind interest in these schools from the first, and it may gratify them to know that their generous contributions have wholly supported them. Not a farthing of their expense has come from the home funds of the Board since their origin.

The following contributions for the support of these schools the past year are very thankfully acknowledged.

	Monthly.	Rs.	As.	Ps.
Major G. Malcolm	5	50	0	0
Captain J. W. Schneider	5	50	0	0
Major R. Phayre	10	73	0	0
A. A. Bayley, Esq	4	8	0	0
F. Yonge, Esq	2	20	0	0
D. Thomson, Esq		3	0	0
Thomas Graham, Esq		10	0	0
Colonel Duff		5	0	0
Dr. Roome		10	0	0
Rev. C. Laing		125	0	0
Col. LeMessurier		15	0	0
Lieut. Hardy		10	0	0
Captain Laing		2	0	0

R. G. WILDER.

January 22nd, 1856.

381

BOMBAY:—Printed at L. M. D'Souza's Press, 1856.

Printed An. Report of the Kolapur Mission

Jan. 22. 1856.

Rec'd. May 10.

Pub. Cat. Dep.

Report of the Kolapur Mission for 1856.

Our labors the past year have been much interrupted by ill health.

Permanent Mission buildings have been in process of erection the last four months & are near completion. The care of building (by day laborers) coming upon one Missionary in addition to all his other duties, has proved a heavy burden, but we are thankful that the burden is temporary while the convenience of good buildings & closer proximity to the native town bids fair to prove a great & permanent advantage.

1. Preaching.

While absent from station the first five months of the year from bad health, we were still able to prosecute our work to some extent in other localities. While at the Hills a Sabbath service at our own residence was rarely intermitted, & a regular service on Sabbath & two or three other days of the week was sustained & pretty well attended in the native Bazar. We were also able to make known the gospel message in many villages while on tours & journeys.

Since returning to Kolapur our ordinary preaching services have been sustained much as formerly & a daily service has been held with all the native workmen employed on our buildings.

Our Sabbath services in the city Chapel have proved, as heretofore, the most interesting, & the uniform

attendance & serious bearing of some of our hearers who are entirely disconnected with the Mission, lead us to hope that the truth is producing some effect on their minds & hearts."

II Books & Tracts.

"Our Opportunities for extending a wider knowledge of Christian truth by these agencies have not diminished the past year. The statistics are as follows, viz.

	Copies	Pages
Books & Tracts put in circulation =	2743 =	167826
Bibles & portions of Scripture "	111 =	43580
Total =	2854 =	211,406

Our receipts for those sold, deducting all expense for selling, is the same as last year, viz. Rs 150.

"The time not engrossed by other duties has been devoted to the preparation of vernacular books for the press. A Theological Class Book, which has been long in hand, has been completed & carried through the press. It makes a volume of some 240 pages, & it is hoped it may prove useful, especially to our native Helpers & Theological Students. Both from Missionaries & the native community it has met with a degree of favor hardly anticipated, & the larger part of the edition has already been sold.

"The preparation of a Scripture Manual in Marathi has also been completed, & the MS. has been accepted by the Bombay Book & Tract Society."

III Vernacular Schools.

At the close of last year it was with much regret that we reported our schools disbanded in deference to the wishes & authority of our late Deputation. The members of our Deputation, in common

with many other good men, had adopted views adverse to the employment of heathen teachers. In case of the older Missions, like that at Ahmednuggur, we quite agreed with them. That Mission, having employed a large number of heathen teachers for some quarter of a century, has no farther need of them. It now has a supply of Christian teachers amply sufficient for all its schools. But in our new Mission the case is different. Our best endeavors to obtain Christian teachers for Kolapur had proved unavailing. We had no alternative. We must employ heathen teachers or none at all. And what made the case more emergent, experience had shown us that by means of these schools we could obtain regular & stated audiences for our preaching services, & much most desirable intercourse with the people; while without them our intercourse with the people was extremely limited, & we could obtain no regular audiences whatever.

In view of these facts no one will wonder that we very much regretted the loss of our schools. But our Deputation did not find time to visit Kolapur & hence gained no personal knowledge of the peculiar difficulties involved in the origin of a Mission in this part of India. Our best arguments while with them at Ahmednuggur failed to change their views, & our request to be allowed to continue our schools on our private responsibility - drawing no support for them from the home funds of the Board, & not even reporting them to the Board as a regular part of our Mission operations - failed of securing their assent. Their official letter to this Mission after leaving the Bombay Presidency contains the following specific instruction, viz: "The appropriations for boys schools will be discontinued next year, unless the Committee

hear from you, that you have schools not under heathen masters, which the Board can properly sustain."
Our schools were accordingly disbanded, all our efforts to obtain christian teachers having proved unavailing. These facts having become a part of the history of our mission it seems proper to place them on record.
At the same time it is with decent gratitude we record also that our Home Committee & Deputation kindly reconsidered their action, & in June we received a renewal of their sanction for these schools.
They were reestablished without loss of time, the same teachers being employed as far as possible, & the same pupils gathered into them so far as they could be found & persuaded to return. The schools have not yet regained their former character & numbers but are gradually improving." The report states: "Among the pupils of one of our schools, up to the time when they were disbanded, were the Nephew of the King & four or five other children from the palace. This introduced our Christian books there & led the way to occasional visits by Mrs. Wilder to the Queen & ladies of the palace, in whom she became much interested. Our schools have had a very manifest influence in awakening more interest on the subject of Education, & winning the favorable regards of the people." On this point our experience quite accords with that of Dr. Goodell of Constantinople, as recently expressed in his letter to the Special Committee. He writes "When I first came to these countries, we were glad to get hold of any little boy or girl, to teach English, Italian, or anything else, no matter what. It was all we could do. It was an entering wedge." And again he writes "In the first years of our Mission, the Bebek Seminary would have been a great help to us, even

though it had not furnished us a single pastor, translator, or teacher; for its influence was great in securing favor, & bringing us into contact with men." We rejoice that such influence is no longer needed at Constantinople; but the Kolapur Mission is still in its infancy, & must be content to rely on the same agencies for growth & progress which the Lord has so eminently blessed in all our older Missions.

Two of our Teachers have manifested increasing interest in the truth for some months past, coming often for private instruction, & freely stating their conviction; & we hope & pray that they may soon have grace & courage to profess Christ before the world.

The number of our pupils at the close of the year is as follows, ~~viz~~ in

	Pupils
Three boys' schools - daily attendance	253
One Girls' school, " "	41

The entire expense of these schools, the past year, for Teachers, books & rent of school-rooms, has been Rs. 350. Our friends in India still support these schools, no part of their expense having come from the home funds of the Board since their origin.

Thus as we close another year, deeply sensible of our many shortcomings, & devoutly thankful to God for the many tokens of His love & favor. "Thus far hath the Lord helped us."

Very Respectfully

R. G. Wilder

Kolapur

Dec. 31: 1856

Kolapoor Dec. 31. 1866.

Rec'd. June 12.

Rev. S. B. Beal. 265

REPORT OF THE KOLAPUR MISSION FOR 1856.

Our labors the past year have been much interrupted by ill health.

Permanent Mission Buildings have been in process of erection the last four months and are near completion. The care of building (by day laborers) coming upon one Missionary, in addition to all his other duties, has proved a heavy burden, but we are thankful that this burden is temporary while the convenience of good buildings and closer proximity to the native Town bids fair to prove a great and permanent advantage.

I. Preaching.

While absent from our station the first months of the year from bad health we were still able to prosecute our work to some extent in other localities. At the Hills a Marathi Sabbath service at our own residence was rarely intermitted, and a regular service on Sabbath and two or three week-days was sustained and pretty well attended in the native Bazar. We were also able to make known the gospel message in many villages while on tours and journeys.

Since returning to Kolapoor our ordinary preaching services have been sustained much as formerly, and a daily service has been held with all the native workmen employed on our buildings.

Our Sabbath services in the city chapel have proved, as heretofore, the most interesting, and the uniform attendance and serious bearing of some of our hearers who are entirely disconnected with the Mission, lead us to hope that the truth is producing some effect on their minds and hearts.

II. Books and Tracts.

Our opportunities for extending a wider knowledge of christian truth by these agencies have not diminished the past year. The statistics are as follows, viz.

	Copies.	*Pages.*
Books and Tracts put in circulation.....	2743=	167,826.
Bibles and portion of Scripture.....	111=	43,580.
Totals....	2854=	211,406

Kolapoor Dec. 31. 1856.

Our receipts for those *sold*, deducting all expense for selling, is the same as last year, viz. Rs. 150.

The time not engrossed by other duties has been devoted to the preparation of vernacular works for the press. A Theological Class Book, that has been long in hand, has been completed and carried through the press. It makes a volume of some 240 pages, and it is hoped that it may prove useful, especially to our native Helpers and Theological Students. It has met with a degree of favor hardly anticipated, and the larger part of the edition has already been sold.

The preparation of a Scripture manual in Murathi has also been completed and the MS. has been accepted by the Bombay Tract and Book Society.

III. Vernacular Schools.

At the close of last year it was with much regret that we reported our schools disbanded in deference to the wishes and authority of our late Deputation. The members of our Deputation in common with some other good men, had adopted views adverse to the employment of heathen teachers. In case of our older Missions, like that at Ahmednuggur, we quite agreed with them. That Mission, having employed a large number of heathen teachers for some quarter of a century, has no farther need of them. It now has a supply of Christian teachers amply sufficient for all its schools. But in our *new* Mission the case is different. Our best endeavors to obtain christian teachers for Kolapur had proved unavailing. We had no alternative. We must employ heathen teachers or none at all. And what made the case more emergent experience had shown us that by means of these schools we could obtain regular and stated audiences for our preaching services, and much more desirable intercourse with the people; while without them our intercourse with the people was extremely limited, and we could obtain no regular audiences whatever. In view of these facts few will wonder that we very much regretted the loss of our schools. But our Deputation did not find time to visit Kolapur and hence gained no personal knowledge of the peculiar difficulties involved in the origin of a mission in this part of India. Our best arguments while with them at Ahmednuggur, failed to change their views, and our request to be allowed to continue our schools on our private responsibility--drawing no support for them from the home-funds of the Board, and not even reporting them to the Board as a regular part of our Mission operations—failed of securing their assent. Their official letter to this Mission, after leaving the Bombay Presidency, contains the following specific instruction, viz. "The appropriations for boys' schools will be discontinued next year, unless the committee hear from you, that you have

schools not under heathen masters, which the Board can properly sustain."*

Our schools were accordingly disbanded, all our efforts to obtain christian teachers having proved unavailing. These facts having become a part of the history of our Mission, it seems proper to place them on record.

At the same time it is with devout gratitude we record also, that our Home Committee and Deputation kindly reconsidered their action, and in June we received a renewal of their sanction for these schools. They were reestablished without loss of time, the same teachers being employed as far as possible, and the same pupils gathered into them so far as they could be found and persuaded to return. The schools have not yet regained their former character and numbers, but are gradually improving. Among the pupils of these schools, up to the time they were disbanded, were the nephew of the Rajah and three or four other children from the palace. This introduced our christian books there. Our schools, from the first, have had a very manifest influence in awakening more interest on the subject of Education, and in winning the favorable regards of the people. On this point our experience quite accords with that of Dr. Goodell of Constantinople, as recently expressed in his letter to the *Special Committee.* He says "when I first came to these countries, we were glad to get hold of any little boy or girl, to teach English, Italian, or anything else, no matter what. It was all we could do. It was an entering wedge." And again "In the first years of our Mission, the Bebek Seminary would have been a great help to us, even though it had not furnished us with a single pastor, translator or teacher; for its influence was great in securing favor, and bringing us into contact with men."

We rejoice that such influence is no longer needed at Constantinople, but the Kolapur Mission is still in its infancy, and must be content to rely for growth and progress, on the same agencies which the Lord has so eminently blest in all our older Missions.

Two of our Brahman teachers have manifested increasing interest in the truth for some months past coming often for private instruction and freely stating their convictions; and we hope

* Some Societies allow their Missionaries to use local contributions received here in India, for schools and incidentals according to their own judgment; but our custom having been to bring all such contributions to account in the general funds of our Society, this discontinuance of appropriations covered not only the home funds of the Society but also local contributions received here in India; and, as above stated our request of the Deputation to be allowed to make a special case of our schools and support them entirely from local contributions, did not receive their assent. As a matter of fact the schools have been thus supported from their origin, our annual appropriations uniformly having sanctioned the expenditure.

Report of Kolapoor Mission for 1856. — rec'd. Ap. 25, 1859.

and pray that they may soon have grace and courage to profess Christ before the world. Several other inquirers also encourage our hopes that a good work is begun in their hearts.*

The number of our pupils is as follows, viz.

3 Boys' Schools—daily attendance	pupils	253
1 Girls' School	do.	41
Total		294

The entire expense of these schools, the past year, for teachers, books, and rent of school-rooms, has been Rs. 350.

Our friends in India still support these schools, no part of their expense having come from the home-funds of the Board since their origin.

The following contributions received the past year are acknowledged with many thanks.

	Monthly.	Rs.
Col. G. Malcolm	5	30
Captain J. M. Schneider	5	30
Dr. F. Broughton	5	20
A. Davidson, Esq	5	20
C. Clark, Esq	5	10
Major Rolland	3	18
Dr. H. Roome		15
E. K. Dawson, Esq		10
Goolam Ahmed		9
E. Checkley, Esq		50
J. T. Molesworth, Esq		100
H. Hebbert, Esq. C.S. for preaching Tours		100

Kolapur.

Kind regards of —

R. G. WILDER.

* Two of those here alluded to have been baptized and received into the church since the year closed and this Report was in M.S. One of them Govind Appa Chowhan, was our first inquirer in this Mission four years ago.

Rev. S. B. Treat

266

REPORT OF THE KOLAPUR MISSION FOR 1857.

THE record of our Mission for the past year is one of alternate light and shade, joy and sorrow—providences seemingly adverse, and yet fraught with special mercies.

It is an anomaly that the annual Report of one of our Missions in India should be made in this country, but such is the necessity. Entire failure of health compelled us to leave our Mission in May, and since then its operations have been wholly suspended. The completion of a house near the city, the increasing interest in the truth on the part of the people, the hopeful conversion of some—all the circumstances of the Mission, in fine, combined to make us regret the necessity of leaving as we did. On embarking for America our state of mind found partial utterance in the following paragraph of a note addressed to one of the officers of the Board, viz:

"This is a very, *very* sad day to us, Our brethren and the doctors combined, have persuaded us to turn our backs on the Mission and work where we have experienced so much joy and sorrow, hope and disappointment; and we feel as though detached from all that was most dear to us on earth. Many times during our hasty preparations and journey thus far, have we almost resolved to turn back to our people and work at Kolapur. Had I anticipated the severity of the struggle in my own feelings, I should have much preferred to remain at all hazards, doing what I could at my post of duty, and going thence when the Master should call. But friends say He is calling us now, to do what we can to save and restore health for longer labor in future. It *may* be so, and we will hope yet to become resigned, though at present it is by far the hardest trial of our lives."

These strong feelings of reluctance to leave our Mission, doubtless indicated a spirit not properly resigned to the orderings of God's providence, and they were signally rebuked by subsequent events. The voyage was blest to the moderate improvement of health, and we reached our native land in safety, but to hear of the fearful atrocities of the Seapoy mutiny which had commenced the day before we sailed, though we knew it not then; and still more startling was the fact that the most violent outbreak in Western India occurred at Kolapur after we left there, involving the murder of those of our nearest European neighbors, and leaving us no reason to hope our lives would have been spared, had not the Lord removed us as he did. We would record this special providence to His praise, and with thankful hearts for the hope we now cherish of being able ere long to return to our deserted Mission.

Up to the date of our leaving Kolapur, the usual agencies of the Mission were kept in operation so far as failing health would permit.

I. Preaching.

Two preaching services were kept up, though with some irregularity, and the Sabbath services in the city Chapel continued to be of increasing interest, averaging an attendance of more than one hundred persons. The increasing number from the better classes and families in the city was encouraging, and the marked attention with which they listened to the plainest and most searching truths of the gospel, still furnishes a pleasing remembrance. Preaching tours in the cold season were prosecuted to some extent, though less than heretofore.

II. Books and Tracts.

The demand for vernacular Tracts, Books, Bibles, and portions of Scripture in this Kingdom, taken with the evidence we have that they are valued, preserved and read, constitute an encouraging feature of our

missionary work. The statistics for this year up to the time we left the Mission, are as follows, viz:

	Copies.	*Pages.*
Books and Tracts put in circulation, ...	2,464=	231,764
Bibles and portions of Scripture, ...	37=	26,708
Total, ...	2,501=	258,472

Our receipts for those sold, deducting all expense for selling, are Rs. 600. The largest part of this item was received for the *Theological Class Book.* This book, the preparation of which was put upon me by a vote of my brethren, was carried through the press last year. On its first appearance it was reviewed in the *Oodya Prubha*, a Muratha periodical, edited by a talented young Hindoo convert, a divinity student in the Scotch Free Church Institution, Bombay. The Review says: "There is a two-fold necessity for such a work as this at the present time. 1. Native Christians who are preparing for the ministry greatly need such a Muratha Text Book in systematic Theology. 2. The number of sincere inquirers as to the principles and truths of Christianity is rapidly increasing in this land, and such a work in Muratha is much needed to aid them in their investigations. 3. A third important benefit cannot fail to result from this work as follows, viz: Hitherto the Muratha terms and phrases to be used in writing and preaching on Theological subjects have not been properly settled. A perplexing variety obtains which often renders the meaning ambiguous; and though all may not be agreed as to the terms and phrases used in this work, yet we trust it will lead the way to careful study and reflection, and result in determining uniform terms and phrases for expressing the fundamental principles of Christianity, thus relieving hearers and learners from much ambiguity and misunderstanding.

"The language and style of this work are neither very difficult nor very easy. The author has shown his discrimination and good taste by a wise selection of words, and a style happily adapted to the nature and gravity of his subjects." * * * "Christians and others who understand the Muratha language, should by all means study this book. They will find it a string of jewels; on seeing the brightness and beauty of which they will be led to the great jewel-mine whence these have been extracted, and there dig treasures for themselves. That mine is the Christian Scriptures—a treasury of immense value to those who search in it."

These extracts from the Review show a very kind appreciation of our efforts to prepare a Christian Literature and Theological Text Book in the vernacular languages.

The *Muratha Scripture Manual*, prepared in this Mission, as mentioned in our last Report, has been published by the *Bombay Tract and Book Soeiety*, and a *Commentary on the Gospel of Matthew*, which we were enabled to complete just before leaving India, has been accepted, and is now being published by the same Society.

III. Vernacular Schools.

Our last Report recorded with thankfulness, the permission of our Prudential Committee to resume these schools, which had been suspended by order of the Deputation while in India, and also the fact that they were accordingly resumed. They continued to prove one of our most valuable agencies, till we were obliged to suspend them with all the

operations of the Mission when we left India. To these schools more than to all else, do we owe our preaching audiences, and the wonderful changes in the feelings of the people from open hostility to kindly civilities and friendly intercourse. These schools have introduced our christian tracts and books into the King's palace, and into thousands of the best native families in Kolapur. One of these schools arrested the attention of our first inquirer, and drew him to us for further instruction, which, with the blessing of God, resulted in his becoming the first convert baptized in the Kingdom of Kolapur. To these schools may be traced the influence which brought around us, on leaving Kolapur, crowds of the Hindoos to utter their parting salutations, and to express their desires and hopes, some of them with tearful interest, that we might soon return.*

The statistics of these schools when we left were as follows, viz:

Four Boys' Schools, ...	Pupils,	284
One Girls' School, ...	"	46
Total, ...		330

The entire expense of these schools has been met as heretofore, by myself and friends in India, so that they have been no tax upon the home funds of the Board from their origin.

IV. Native Converts.

While recording broken health and a suspended Mission, we are permitted also to record the first converts gathered into the visible church of Christ in this Mission. *Govind Appa Chowhan* was our first inquirer alluded to above, and after some four years instruction in this and a neighboring mission, he was baptized and received into the church on the first Sabbath of April. *Govind* was born of respectable parentage, being a distant relative of the King of Kolapur. Several of his relatives still rank among the nobility, and hold their enams or landed estates in virtue of their rank and past services to the Government. *Govind's* branch of the family became impoverished by a train of reverses, and in his youth and early manhood he obtained a meagre support by teaching school, but was glad to exchange this profession for that of a sugar merchant.

At one time he became connected with a band of evil doers, whose occupation was to obtain money on false pretences. Their common practice was to represent that they had discovered buried treasures, but wanted money to perform certain idolatrous rites to prevent evil spirits from removing it, while they should dig for it. They would thus take advantage of the superstition and covetousness of some wealthy Hindoo, promising to give him a portion of the treasure; and having obtained from him a few hundred rupees for the expense of the proposed rites, they would disappear with the money. When *Govind* became acquainted with christian truth, his conscience rebuked him for this as for all evil practices, and he resolved to abandon them and his wicked companions, and commence a new course of life. He was resolute in his purpose, and made restitution so far as he could, to those whom he had helped to defraud. But his associates, either in revenge because he left them, or fearing he would inform against them, hastened to accuse him to Government, and got him apprehended and condemned to a year's imprisonment and a heavy fine. The case having come before an English officer,

* The day we started for America, not less than one hundred natives gathered around our house and remained from early in the morning till 5 o'clock P. M., many of them then attending us some distance on our way, and repeating their touching farewells.

Rec'd Apr. 25. 1859.

Report of Kolapoor Mission for 1857.

Capt. Hervey, it appeared so evident that Govind had forsaken his wrong doings before his apprehension, and that the charges had been preferred in malice by his old associates because he had reformed and left them from the promptings of his own conscience, that the Magistrate remitted his fine and imprisonment, and took him into favor. *Govind's* examination before Government elicited the facts mentioned, as also his satisfactory knowledge of christian truth. Two questions and his replies, taken from the records of Government are as follows, viz:

Question—"You have said that you began to think of making restitution to those you had wronged; what led you to this?"

Answer—"I had been reading portions of the English Scriptures given to me at Kolapur by the Rev. Mr. Wilder, the American Missionary, who had also given me a great deal of good advice; and I perceived that such ought now to be my conduct, and that I should leave off all such bad courses as I had been addicted to. I had resolved to enter into the Christian faith by being baptized, and I had quite forsaken my evil ways." * * * * * * * * *

Question—"What do you understand by the Christian faith?"

Answer—"In the Hindu faith no one had ever offered any atonement for the sins of the world; in the Christian faith I felt that there had been a Savior; I felt that I had been a great sinner, and that there was no hope left me of pardon except through that Savior, Christ. Such was and is my faith. Neither had Ramkrishna, Brahma, Vishnoo, Siva, Marootee, nor any one in the Hindu faith, not even the Mussulman's prophet, nor any one in any creed whatever, taken upon themselves and given up their lives for the transgressions of mankind; and it was from the Christian religion alone that I came to feel I was a great sinner, which I did not perceive according to any other religion. I had not either in my heart, acknowledged any fear of God (Permeshwur) hitherto. I did so now by the christian religion. I felt that God was near me and saw every thing I did. I felt convinced for this, and therefore I began to repent."

The date of the instruction and feelings here described was in the Spring of 1853. After further instruction and the evidence of his sincerity for four years, he was baptized and admitted to church fellowship, witnessing a good confession. The influence of this convert was being felt for good, and two or three of his relatives were asking for baptism, when we were obliged to leave the Mission. To leave him thus, with no Missionary to direct his efforts, or to watch over him and encourage the development of his christian character, and to foster the convictions in the minds of others—this rendered the necessity of leaving the mission one of the severest trials of our lives. Our thoughts often go back to him and others, and the interests of the mission, with intense anxiety. A recent letter from Rev. Mr. Wood of *Satara*, reports a visit from *Govind* to that mission, seventy miles from Kolapur, and says "He appeared very well. He went to Mr. M.'s meeting on Friday evening, and spoke for half an hour to a large audience."

He soon returned to Kolapur, with no Missionary to watch over and encourage him. May the Lord keep him and make him a bright light in that dark place.

The other person baptized was a native woman, a servant in an English family where she could share the benefit of christian oversight and counsel. Thus the year closes with our Mission suspended, and Kolapur and the vast regions of Northern India still in a state of anarchy from the ravages of the mutiny. But the Lord has not ceased to love His own cause, and he is able to make even this fearful scourge now passing over India to result in the rapid progress of light and truth in that sin-stricken land. Would not the Lord have these fearful judgments which He has sent upon India lead His people to put forth more earnest prayer and effort for the evangelization of her 180,000,000 idolaters? The following contributions in India for our schools, received in 1857, are thankfully acknowledged.

	Rs.		Rs.
Col. R. Phayre,	100	Major Rolland,	9
Capt. J. W. Schneider.	5	Dr. H. Roome,	5
A. Davidson, Esq.,	20	Col. Maughan,	15
F. Broughton, Esq.,	25	Thomas Graham, Esq.,	5

March 23, 1858. R. G. WILDER.

No. 4. or 4th Year of the Mission. 267

ANNUAL TABULAR VIEW, for the year 1856

☞ *To be sent to the Missionary House as soon as possible after the close of the year.*

NAME OF THE MISSION:— Kolapur

NAMES	MISSIONARIES & ASSISTANTS. Americans.	Natives.	PREACH'G.	EDUCATION.	CHURCHES.

Kolapur Mission.

Estimates for 1857.

Personal Allowance of Mr. Wilder & family	Rs. 2,100.
House Rent & Repairs	500.
Native Helpers	250.
Free Schools	500.
Pundit	240.
Preaching Tours	150.
Travelling	100.
Chapel & Sexton	80.
Medical Attendance	150.
Printing Scriptures 200 + Tracts & Books 300. =	500.
Incidentals	50.
Total	4,620.

Kolapur Aug. 7: 1856 N. G. Wilder

3—						
4—						
5—						
6—						
7—						
8—						
9—						
10—						
11—						
12—						
TOTALS,						

No. of Printing Presses in use,

Lithographic Presses,

Founts of Type in Native Languages,

In what Languages:

English Founts,

Founderies,

Book Bindery, whether complete.

Read Apr. 25. 1859.

Report of Kolapoor Mission for 1857.

Capt. Hervey, it appeared so evident that Govind had forsaken his wrong doings before his apprehension, and that the charges had been preferred in malice by his old associates because he had reformed and left them from the promptings of his own conscience, that the Magistrate remitted his fine and imprisonment, and took him into favor. *Govind's* examination before Government elicited the facts mentioned, as also his satisfactory knowledge of christian truth. Two questions and his replies, taken from the records of Government are as follows, viz:

Question—"You have said that you began to think of making restitution to those you had wronged; what led you to this?"

Answer—"I had been reading portions of the English Scriptures given to me at Kolapur by the Rev. Mr. Wilder, the American Missionary, who had also given me a great deal of good advice; and I perceived that such ought now to be my conduct, and that I should leave off all such bad courses as I had been addicted to. I had resolved to enter into the Christian faith by being baptized, and I had quite forsaken my evil ways." * * * * * * * * *

Question—"What do you understand by the Christian faith?"

Answer—"In the Hindu faith no one had ever offered any atonement for the sins of the world; in the Christian faith I felt that there had been a Savior; I felt that I had been a great sinner, and that there was no hope left me of pardon except through that Savior, Christ. Such was and is my faith. Neither had Ramkrishna, Brahma, Vishnoo, Siva, Marootee, nor any one in the Hindu faith, not even the Mussulman's prophet, nor any one in any creed whatever, taken upon themselves and given up their lives for the transgressions of mankind; and it was from the Christian religion alone that I came to feel I was a great sinner, which I did not perceive according to any other religion. I had not either in my heart, acknowledged any fear of God (Permeshwur) hitherto. I did so now by the christian religion. I felt that God was near me and saw every thing I did. I felt convinced for this, and therefore I began to repent."

The date of the instruction and feelings here described was in the Spring of 1853. After further instruction and the evidence of his sincerity for four years, he was baptized and admitted to church fellowship, witnessing a good confession. The influence of this convert was being felt for good, and two or three of his relatives were asking for baptism, when we were obliged to leave the Mission. To leave him thus, with no Missionary to direct his efforts, or to watch over him and encourage the development of his christian character, and to foster the convictions in the minds of others—this rendered the necessity of leaving the mission one of the severest trials of our lives. Our thoughts often go back to him and others, and the interests of the mission, with intense anxiety. A recent letter from Rev. Mr. Wood of *Satara*, reports a visit from *Govind* to that mission, seventy miles from Kolapur, and says "He appeared very well. He went to Mr. M.'s meeting on Friday evening, and spoke for half an hour to a large audience."

He soon returned to Kolapur, with no Missionary to watch over and encourage him. May the Lord keep him and make him a bright light in that dark place.

The other person baptized was a native woman, a servant in an English family where she could share the benefit of christian oversight and counsel. Thus the year closes with our Mission suspended, and Kolapur and the vast regions of Northern India still in a state of anarchy from the ravages of the mutiny. But the Lord has not ceased to love His own cause, and he is able to make even this fearful scourge now passing over India to result in the rapid progress of light and truth in that sin-stricken land. Would not the Lord have these fearful judgments which He has sent upon India lead His people to put forth more earnest prayer and effort for the evangelization of her 180,000,000 idolaters? The following contributions in India for our schools, received in 1857, are thankfully acknowledged.

	Rs.		Rs.
Col. R. Phayre,	100	Major Rolland,	9
Capt. J. W. Schneider.	5	Dr. H. Roome,	5
A. Davidson, Esq.,	20	Col. Maughan,	15
F. Broughton, Esq.,	25	Thomas Graham, Esq.,	5

March 23, 1858. R. G. WILDER.

Kolapur Mission.

Estimates for 1857.

Personal Allowance of Mr. Wilder & family	Rs. 2,100.
House Rent & Repairs	500.
Native Helpers	250.
Free Schools	500.
Pundit	240.
Preaching Tours	150.
Travelling	100.
Chapel & Sexton	80.
Medical Attendance	150.
Printing Scriptures 200 + Tracts & Books 300. =	500.
Incidentals	50.
Total	4,620.

Kolapur Aug. 7: 1856

N. G. Wilder

Rec'd. Oct. 4. 1856.

Copied

Ad. Nov. 20

No. 4. or 4th Year of the Mission. 267

ANNUAL TABULAR VIEW, for the year 1856

☞ *To be sent to the Missionary House as soon as possible after the close of the year.*

NAME OF THE MISSION:— Kolapoor

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members, from the first.
1— Kolapoor	1	.	.	.	.	1	2	.	.	2	100	.	.	.	.	.	.	4	253	41	294	.	.	350	.	.	.	.	.
2—																													
3—																													
4—																													
5—																													
6—																													
7—																													
8—																													
9—																													
10—																													
11—																													
12—																													
13—																													
14—																													
15—																													
16—																													
17—																													
18—																													
19—																													
20—																													
TOTALS,	1	.	.	.	.	1	2	0	.	2	100	.	.	.	.	.	.	4	253	41	294	.	.	350	.	.	.	.	.

NAMES OF OUT-STATIONS.	Native preachers.	Native assistants.	Total.	Schools.	Pupils.
1—					
2—					
3—					
4—					
5—					
6—					
7—					
8—					
9—					
10—					
11—					
12—					
TOTALS,					

NAMES OF NATIVE PREACHERS AND HELPERS.

MISSION LIBRARY.

Whole number of Volumes, . . . 511

No. received last year, . . . 4

PRINTING ESTABLISHMENT.

No. of Printing Presses in use, .

Lithographic Presses, . .

Founts of Type in Native Languages, .

In what Languages :

English Founts, ...

Founderies, ...

Book Bindery, whether complete.

Rec'd. Oct. 4. 1856.

ANNUAL TABULAR VIEW, continued.

PRINTING.

Procured (1)	Whole No. of volumes ~~printed~~ during the year.	Tracts & Books 1945 = 138556 (pages); Scriptures 88 = 53.224; Total 2033 = 191,780
"	No. of tracts ~~printed~~ during the year.	
	Pages of Scripture. Procured	53224
	Pages of Tracts. Procured	138556
(2.)	Charge to American Bible Society.	$42.50
	Charge to American Tract Society.	$73.38.
(3)	Charge to other Societies.	Rs.63 to A.B.C.F.M.
Procured	Whole No. of copies in native language ~~printed~~ during the year.	2033
"	Whole No. of pages in native language ~~printed~~ during the year.	191780
(3) Tracts & Books	Whole cost of ~~printing~~ during the year.	Rs.294.11.9
	Whole No. of copies from the beginning.	178.32
	Whole No. of pages from the beginning.	1.275.190

BOOKS AND TRACTS.

Books and Tracts distributed during the year.	Books & Tracts = 2743 = 167826 (pages); Scriptures = 111 = 43580; Total = 2854 = 211406	
Books and Tracts now in Depository.	Books & Tracts = 8189 = 474121; Scriptures 139 = 61074; Total 8328 = 535195	

INVENTORY OF MISSION PROPERTY.

Value of Printing Establishment, exclusive of Buildings,	
Value of the Buildings,	
Number of Houses of Missionaries,	
Value of these Houses,	
Number of School-Houses,	1
Value of these School-Houses,	$75.
Number of Houses for Worship,	1
Value of these Houses,	$400.
Number of Houses for Native Assistants,	
Value of these Houses,	
Value of the Mission Library,	$300.23½
Value of Apparatus,	$46.40.
Value of other property, consisting of—	

REMARKS.

(1.) Besides the No. here reported an edition of the Theological Class Book has been published, but the items of charge &c. have not been received in time for this Tabular View.

(2.) No grant has yet been received from the Am. Bible Society but this ($42.50 + $98.) amount is chargeable to that Society if at any time they kindly favor us with a grant. A representation & request for a grant was sent to the Secretary some four years ago.

(3.) Will the Prudential Committee be so kind as to notice that for this year we are able to credit for sales more than twice the amount charged for books & tracts to the A.B.C.F.M. Perhaps they will feel a kind interest in diminishing the entire tax upon the funds of the A.B.C.F.M. for this department

of our labors from the origin of the Mission.

The whole charge for Tracts & Books the 1st year (see a/c)		=	Rs. 604.9.5
ditto	2nd " "	=	484.1.8
ditto	3rd " "	=	327.8.8
ditto	4th " "	=	294.11.9
	Total Charges	=	Rs. 1710.15.6

Contra

Charged to Am. Tract Society 1st & 2nd years		=	Rs. 483.6.6
ditto	3 "	=	63.2.0
ditto	4th "	=	146.13.0
			693.5.6
Charged to Am. Bible Society 1st & 2nd years		=	161.6.0
ditto	3rd "	=	19.2.0
ditto	4th "	=	85.0.0
			958.13.6
Credits in a/c. for 1st year	Rs. 123.15:6		
ditto	2nd " 142.0.0		
ditto	3rd " 150.0.0		
ditto	4th " 150.0.0		
			565.15.6
			1524.13.0
Balance from funds of the A.B.C.F.M.		=	Rs. 186.2.6

This little computation shows that the whole charge upon the funds of the Board for this department of our labor from the origin of this Mission has been only Rs. 186.2.6; much less than the value of the books & tracts now on hand.

I would not boast of my economy, but if any other Mission of the Board carries on these two departments of labor viz. Schools and Circulation of Tracts & Books, without any real charge upon the funds of the Board, it would be a pleasure to me to know which Mission it is.

E.E. R. G. Wilder

Rec'd. June 12. 1857.

No. 5 or 5th Year of the Mission 268

ANNUAL TABULAR VIEW, for the year 1857.

☞ *To be sent to the Missionary House as soon as possible after the close of the year.*

NAME OF THE MISSION:— Kolapur.

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members, from the first.
1— Kolapur	1	·	·	·	·	1	2	·	·	2	100	·	·	·	·	·	·	5	284	46	330	·	·	Rs. 189.9.	1.	2	·	2	2
2—																													
3—																													
4—																													
5—																													
6—																													
7—																													
8—																													
9—																													
10—																													
11—																													
12—																													
13—																													
14—																													
15—																													
16—																													
17—																													
18—																													
19—																													
20—																													
TOTALS,	1	·	·	·	·	1	2	·	·	2	100	·	·	·	·	·	·	5	284	46	330	·	·	Rs. 189.9.	1	2	·	2	2

NAMES OF OUT-STATIONS.	Native preachers.	Native assistants.	Total.	Schools.	Pupils.
1—					
2—					
3—					
4—					
5—					
6—					
7—					
8—					
9—					
10—					
11—					
12—					
TOTALS,					

NAMES OF NATIVE PREACHERS AND HELPERS.

MISSION LIBRARY.

Whole number of Volumes, . . . 539.

No. received last year, . . . 28.

PRINTING ESTABLISHMENT.

No. of Printing Presses in use, .

Lithographic Presses, . .

Founts of Type in Native Languages, .

In what Languages :

English Founts, . . .

Founderies, ...

Book Bindery, whether complete.

N.B. All the operations of the Mission have been suspended since we left India in May last.

Rec'd. June 12. 1857.

ANNUAL TABULAR VIEW, continued.

PRINTING.

Whole No. of volumes printed during the year.	Theol. Class Book printed 500 = Tracts & Books printed 1015 = Scriptures 0 =	Pages 120,000 61,475 0
No. of tracts printed & Books & procured during the year.	Total	1515 = 181,475
Pages of Scripture.	0	
Pages of Tracts. & Books	181,475	
Charge to American Bible Society.	0	
Charge to American Tract Society.	$15,80	
* Charge to other Societies.	Rs. 644.12.3 − 600.2 Cr. = 44.10.3 to A.B.C.F.M.	
& procured Whole No. of copies in native language printed during the year.	1515	
& procured Whole No. of pages in native language printed during the year.	181,475	
& procured Whole cost of printing during the year.	Rs. 676.7.3.	
Whole No. of copies from the beginning.	19,347	
Whole No. of pages from the beginning.	1,456,665.	

BOOKS AND TRACTS.

Books and Tracts distributed during the year.	Books & Tracts = 2464 = Scriptures = 37 = Totals = 2501 =	Pages 231,764 26,708 258,472
Books and Tracts now in Depository.	Books & Tracts = 7240 = Scriptures = 102 = 7342 =	423,832 34,366 458,198

INVENTORY OF MISSION PROPERTY.

Value of Printing Establishment, exclusive of Buildings,	
Value of the Buildings,	
Number of Houses of Missionaries,	
Value of these Houses,	
Number of School-Houses,	1.
Value of these School-Houses,	$75.
Number of Houses for Worship,	1.
Value of these Houses,	$400.
Number of Houses for Native Assistants,	
Value of these Houses,	
Value of the Mission Library,	$394.25½
Value of Apparatus,	$46.40
Value of other property, consisting of—	

REMARKS.

Receipts for Tracts & Books Sold } Rs. 600.2.0

* Will the Prudential Committee please notice that the entire expense of this Department (Tracts & Books) upon the funds of the A.B.C.F.M. from the origin of this Mission to the close of 1856 (See last Tabular view) was — Rs. 186.2.6

The expense ditto for 1857 is — 44.10.3

Entire expense to the funds of the A.B.C.F.M. to the close of 1857 — Rs. 230.12.9

E. E. R. G. Wilder

The Am. Bible Society in a/c with the Malayan Mission shows charges for Scriptures $140.50
Receipts in 1857. ~~as stated to me by Dr. Bingham~~ 100.00
Balance due from Am. Bib. Society = $ 40.50

The Am. Tract Society a/c with the Malayan Mission shows balance on last a/c $ 53.42
Rec'd in 1857 100.00
$ 153.42
Charges for Tractose in 1857 15.80
Balance due to Am. Tr. Society = $ 137.62

The a/c's I send directly to Drs. Brigham & Hallock to same time.

E.E. R.G. Wilder

Ogdensburgh N.Y.
March 16: 1858

Kalapore

1857.

Rec'd March 19, 1858.

Noted

$137.62 due to Trust funds:
to be transferred to Salary.

✓ Pd. Acct

Report of the Kolapur Mission for 1857.

The record of our Mission for the past year is one of alternate light & shade, joy & sorrow - providences seemingly adverse & yet fraught with special mercies.

It is an anomaly that the annual report of one of our Missions in India should be made in this country, but such is the necessity. Entire failure of health compelled us to leave our Mission in May, & since then its operations have been wholly suspended.

The completion of a house nearer the city, the increasing interest in the truth on the part of the people, & the hopeful conversion of some - all the circumstances of the Mission, in fine, combined to make us regret the necessity of leaving as we did. Our state of mind, on embarking at Bombay for America, found partial utterance in the following paragraph of a note addressed to one of the Officers of the Board, viz.

"It is a very, very sad day to us. Our brethren & the Doctors combined have persuaded us to turn our backs upon the Mission & work where we have experienced so much of joy & sorrow, hope & disappointment, & we feel as though detached from all that is most dear to us on earth. Many times, during our hasty preparations & journey to this place, have we

almost resolved to turn back to our people & work at Halapin. Had I fully anticipated the severity of the struggle in my own feelings, I should have much preferred to remain at all hazards, doing what I could at my post of duty, & going thence when the Master should call. But friends say he is calling us now to do what we can to save & restore health for longer labor in future. It may be so, & we will hope yet to be come resigned, though at present this is by far the hardest trial of our lives."

These strong feelings of reluctance to leave our Mission, in the circumstances involved, doubtless indicated a spirit not properly resigned to the ordainings of God's Providence, & they were signally rebuked by subsequent events.

The voyage was blest to the manifest, though moderate improvement of health, & we reached our native land in safety, but to hear of the fearful atrocities of the Nuting which had commenced the day before we sailed, tho' we knew it not then; & still more startling was the fact that the most violent outbreak in Western Africa occurred at Halapin after we left them, involving the murders of three of our nearest European neighbors, & leaving us no reason to hope our lives would have been spared, had not the Lord removed us as he did.

We would record this special Providence to His praise, & with thankful hearts for the hope we now

cherish of being able ere long to return to our deser-
-ted Mission.

Up to the date of our leaving Kalagian the usual agencies of the Mission were kept in operation so far as failing health would permit.

I. Preaching.

Two preaching services were kept up, tho' with some irregularity, & the Sabbath services in the city chapel continued to be of increasing interest, averaging an attendance of more than one hundred persons. The increasing number from the better classes & families in the city was encouraging, & the marked attention with which they listened to the plain-est & most searching truths of the gospel, still furnishes a pleasing remembrance.

Preaching tours in the surrounding villages were pros-ecuted to some extent, though less than heretofore.

II. Books & Tracts.

The demand for vernacular Tracts, Books, Bibles & portions of Scripture in this Kingdom, taken with the evidence we have that they are valued, pre-served & read, constitutes an encouraging feature of our Missionary work.

The statistics for this year, up to the time we left the Mission in May, are as follows, viz:

	Copies	Pages
Books & Tracts put in Circulation - - -	2,464 =	231,764
Bibles & portions of Scripture - - -	37 =	26,708
Totals —	2,501 =	258,472

Our receipts for those sold, deducting all expense

for selling, is Rs. 600. 2as.

The largest part of this item was received for the Theological Class-Book, which was purchased mostly by native christians, & neighboring Missions. This work, the Theological Class Book, was carried through the press last year. On its first appearance it was reviewed in the Oodya Prubha, a Marratha periodical edited by a talented young Hindu Convert, a divinity student in the Scotch Free church Institution, Bombay. The Review says,

"There is a twofold necessity for such a work as this at the present time.

1. Native christians who are preparing for the ministry greatly need such a Marratha Zoy. Book in systematic Theology.

2. The number of sincere inquirers, as to the principles & truths of Christianity, is rapidly increasing in this land, & such a work in Marrathi is much needed to aid them in their investigations.

3. A third important benefit cannot fail to result from this work as follows viz. Hitherto the Marratha terms & phrases to be used in writing & preaching on Theological subjects have not been properly settled. A perplexing variety obtains which often renders the meaning ambiguous; & though all may not be agreed as to the terms & phrases used in this work, yet we think it will lead the way to careful study & reflection,

& result in determining uniform terms & phrases for expressing the fundamental principles of Christianity, thus relieving teachers & learners from much ambiguity & misunderstanding.

The language & style of this work is neither very difficult nor very easy. The author has shown his discrimination & good taste by a wise selection of words & a style happily adapted to the nature & gravity of his subjects." xxx

"Christians & others who understand the Marathi language, should by all means study this book. They will find it a string of jewels, on seeing the brightness & beauty of which, they will be led to the great jewel mine whence these have been extracted, & then dig treasures for themselves. That mine is the christian Scriptures,- a treasury of immense value to those who search in it.

Love your Bibles, then, christian brethren, & every day search out some new jewel."

These extracts from the Review show a very kind appreciation of our efforts to prepare a Vernacular Theological literature & text books in the vernacular languages.

A Marathi Scripture Manual was also mentioned in last Report as having been prepared in this Mission & accepted by the Bombay Tract & Book Society. It has since been published by that Society; and

a Mahratta Commentary on the gospel of Matthew, which we were enabled to complete just before leaving India, has been accepted & is now being published by the same Society.

III Vernacular Schools.

Our last Report recorded, with gratitude, the permission of our Prudential Committee to resume these schools, & the fact that they had accordingly been resumed. They continued to prove one of our most valuable agencies, till we were obliged to suspend them with all the operations of the Mission when we left in May.

To these schools, more than to all else, do we owe our preaching audiences, & the wonderful change in the feelings of the people from open hostility to kindly civilities & friendly intercourse. These schools have introduced our christian tracts & books into the King's palace & into thousands of the best families in Kolapur. One of these schools arrested the attention of our first inquirer, & drew him to us for further instruction which resulted, with the blessing of God, in his becoming the first convert baptized in the Kingdom of Kolapur. To these schools may be traced the influence which brought around us, when leaving Kolapur, crowds of the Hindus to utter their parting salutations & to express their desires, some of them with tearful interest, that we might soon return.

The statistics of these schools when suspended

were as follows, viz:

Four boys' schools –	daily attendance =	284
One girls' school	" "	46
	Total =	330

The expense of these schools in teachers, books, & rent of school rooms for four months was Rs. 189. 9. as

This expense has been met, as heretofore, by friends in India, so that these schools have become tax upon the home funds of the Board from the origin of the Mission.

IV. Native Converts.

While recording broken health & a suspended Mission, we are permitted also to record the first converts gathered into the church of Christ in this Mission.

Govind Appa Chowhan was our first inquirer, alluded to above, & after some four years' instruction in this & a neighboring Mission, he was baptized & received into the church on the first Sabbath of April.

Govind was born of respectable parentage, being a distant relative of the King of Colapur. Several of his relatives still rank among the nobility & hold their Enams or landed estates in virtue of their rank & past services to the Govt. Govind's branch of the family became impoverished by a train of reverses, & in his youth & early manhood

he obtained a meage support by teaching school, but was glad to exchange this profession for that of a sugar merchant.

At one time he became connected with a band of evil doers whose occupation was to obtain money on false pretences. Their common practice was to represent that they had discovered buried treasure, but wanted money to perform certain religious rites so that they might make sure of securing it on digging. They would then take advantage of the superstition & covetousness of some wealthy Hindu, promising to give him a portion of the treasure, & having thus obtained from him a few hundred rupees for the expense of the proposed rites, they would disappear with the money.

When Govind became acquainted with christian truth, his conscience rebuked him for these practices, and he resolved to abandon them & his wicked companions & commence a new course of life. He was resolute in his purpose & made restitution, so far as he could, to those who had been defrauded.

But his associates, either in revenge because he left them, or fearing he would inform against them, hastened to accuse him to Government, and got him apprehended & condemned to a years imprisonment & a heavy fine. The case having

come before Captain Hervey, an English Officer, it appeared so evident that Govind had forsaken his wrong doings before his apprehension, and that the charge had been preferred in malice by his old associates because he had reformed from the convictions & promptings of his own consciences, that his fine & imprisonment were soon remitted.

His examination before Govt. elicited the facts, as also his satisfactory knowledge of christian truth. Two questions & his replies taken from the records of Govt. are as follows, viz.

"Ques. You have said that you began to think of making restitution to those you had wronged; what led you to this?

Ans. I had been reading several tracts of the English Shastres (Scriptures) given to me at Yelagiri by Rev. Mr. Wilder, the American Missionary, who had moreover given me a great deal of good advice; & I perceived that such ought now to be my conduct, & that I should leave off such bad courses as I had been addicted to. I had resolved to enter into the christian faith by being baptized, & I had quite forsaken my evil ways." xxx

"Ques. What do you understand by the Christian faith?
Ans. In the Hindu faith no one had ever offered an atonement for the sins of the world; in the Christian faith I felt that there had been a Savior. I felt that I had been a great sinner, & that there was no hope left me of pardon except through that Savior Christ. Such was & is my faith. Neither had Ramkrishna, Brahma, Vishnu, Siva, Mawotee, nor any one in the Hindu faith, not even the Mussulman's prophet, nor any one in any creed whatever, taken up themselves & given up their lives for the transgressions of mankind, & it was from the christian religion alone that I came to feel I was a great sinner, which I did not perceive according to any other religion. I had not either in my heart acknowledged any fear of God (Ishwar-meshwar) hitherto. I did so now by the christian religion. I felt that God was near me, & saw every thing I did. I felt convinced for this & therefore I began to repent."

The date of the instruction & feelings here described was the Spring of 1853. After further instruction, & the evidence of his sincerity for four years, he was baptized & admitted to church fellowship, witnessing a good confession.

The influence of this convert was being felt for good, & two or three of his relatives were asking for baptism, when we were obliged to leave the Mission.

to leave him thus, with no Missionary to direct his efforts, or to watch over him & ~~direct~~ encourage the development of his christian character, or to foster the increasing convictions in the minds of others — this rendered the necessity of our de-
-parture one of the severest trials of our lives.

Our thoughts often go back to him & others, & to the interests of the Mission there, with no little anxiety. A recent letter from Mr. Wood of Satara reports a visit from Govind to that Mission 70 miles from Kalapur, & says, "He appeared very well - went to Mr. M's meeting on Friday evening & spoke for half an hour to a large audience".

He soon returned to Kalapur with no Missionary to watch over & encourage him. May the Lord keep him & make him a bright light in that dark place.

The other person baptized was a ser-
-vant in an English family, where she could share the benefit of christian over-
-sight & counsel.

Thus the year closes with our Mission suspended, & Kalapur & the vast regions of Northern India still in a state of anarchy

from the ravages of the Mutiny.

But the Lord has not ceased to love His own cause, & He is able to make even the fearful scourge now passing over India to result in the rapid progress of light & truth in that sin-stricken land.

Would not the Lord have these fearful judgements which He has visited upon India lead His people to put forth more earnest prayer & effort for the evangelization of her 180,000,000 idolaters?

W. G. Miller

Rev'd. March 25, 1858

Yatra at Kolhar in honor of Bhawani.

To the Editor of the Dnyanodaya.

Sir,—I was present at a *yatra* that took place at Kolhar, (36 miles north of Ahmednuggur,) the 14th of this month, in honor of Bhawani. There was hook-swinging in the afternoon. Seeing an individual with hooks inserted into the flesh of his back, I asked the cause, and was told in reply, that he had made a vow to perform this act of mortification, in case his brother should recover from a dangerous malady. To a considerable number of persons that then gathered around me, I read the little tract about Narayan Bawa, and afterwards made some remarks on vows. I did not deny the propriety of making vows; but observed that it was necessary to understand well what sort of vows were proper and what were not, and to consider to whom they should be made. They should be made to Him who created us. Is Bhawani or Khandoba or Mhasoba our Creator? That none of these can properly be called Creator, is acknowledged by Ekanath, whom you venerate, in one of his *abhangs*.* Vows are to be made to the Almighty alone, and especially we are to devote to him our hearts. One of them hereupon remarked: "We do not see God, how can we give him our hearts? Where shall we find him?" I replied that God, being a spirit, was invisible to our bodily organs of vision, and could only be seen by the eyes of the understanding; and I quoted the text: "God is a spirit, and they that worship him must worship him in spirit and in truth." He then said that Khandoba and similar gods might be regarded as the Sepoys of the Supreme Being; he delegates the government to them. I answered, "The Sepoys of government execute the commands of government, harmoniously, and without any opposition of one to another. But as for your gods, one asks for a kid, another must have a buffalo, and another is content with a slight oblation. Does God approve of adultery, or of theft, or of the abominations of Hindu festivals? Does he not rather look with abhorrence on all these? Then if these things are agreeable to Bhawani and Khandoba, it is manifest that so far from being his delegates, they are his enemies. Accordingly you should cease to have any thing to do with them, and should seek God, through the Lord Jesus Christ." After some additional remarks, I read to them the tract, 'In whom shall we trust'; and then left them to address another company.

We afterwards procured a place opposite the temple of Bhawani, for the exhibition and sale of books, and there too addressed the people. On one occasion something having been read to them about false teachers, a man said, "If Jesus Christ is God, how happens it that the Christian religion was not known in this couutry till the English came?" I answered that it had been known for 17 centuries. There was reason to believe that Thomas and Bartholomew, Apostles of Jesus Christ, visited the Malabar Coast, and introduced Christianity, which has continued there up to the present time. And this religion is not dependent on governments for its propagation,

* The Abhang is given in the Marathi.

but derives its success from the power and blessing of God alone, as appears by many proofs, historical and scriptural. It has flourished in countries where the whole power of the government has been arrayed against it; and it has sometimes suffered in purity, when potentates have lent it their support. As the fire to gold, so has opposition been to it.

Some one then asked if it were not a sin to kill cows; and if it were not better to preach first to the Sahebs. I replied, "True Christianity consists not in meats and drinks, but in the state of the heart. You drink cow's urine, and eat cow's dung, and seem to think you make yourselves wonderfully holy thereby;—how much better to eat the whole cow!" If you remove all defilement from your houses and from your persons by the use of the excrementitious matter of the cow, why do you object to the European making his dinner from the holy flesh itself! They laughed, and had nothing to answer. Permission to eat meat is given in the word of God. But it says, he that doubteth is condemned, if he eat; that is, if a man eats meat without knowing his liberty, he does wrong.

A Brahman looking at the people, said, "Brahmans, Mangs, and Mahars have but to eat together, to be saved! Why do you listen to this man? Have you lost confidence in your religion, which has come down to you from ancient times? All that this new religion can do, is to defile." He then asked me what my caste was. I replied that I belonged to the caste of humanity; and was, by religion, a Christian. I repeated to him an* *abhang* composed in derision of caste distinctions by one of their favorite poets. I said also that the Bible declared all men to be of one blood, so that there could be no such thing as Caste; and the presence of pride, selfishness, and similar passions in the heart, effectually defiled the whole man. I then told him that I and my companions were formerly Mahars, that God had been pleased graciously to reveal unto us the true religion; and that he had put it into our hearts to communicate unto others the knowledge of Christ crucified. If they received this, it would be their gain, if they rejected it their loss; for the word which we spoke was not our's, but God's. Afterwards my companions addressed the people, and read to them the tract, "On the choice of a Guru."

A woman that swang by hooks, fell. Fortunately, she fell upon the heads of the crowd;

* See the Marathi Abhang.

had she fallen to the ground, she would probably have been killed. The beam by which another was suspended, also broke. But the length of this letter obliges me to defer the conclusion of my narrative, till another opportunity.

Yours truly,
A CHRISTIAN TRAVELLER
Connected with the Am. Mission.

Ahmednuggur,
Jan. 29, 1854

Bhawáni's Yátrá at Kolhár.

To the Editor of the Dnyanodaya.

SIR;—In continuation of my letter published in yours of Feb. 15, I proceed to give the remainder of the account of my visit to Kolhár. I mentioned that a woman, one of those who were performing the *gádí-bagád* (hook-swinging,) fell from on high; and that the pole broke from which another was suspended. On expostulating with the people and asking what profit there was in these self-inflected penances, I received from a Marátha the reply, "As we sow so shall we reap; if we afflict ourselves in this life we shall have happiness in the next; and they that swing are taught of God." I said, Let us examine this matter a little. Among the women and the men who perform the *gádí-bagád*, did any one ever see a brahmani or a brahman? And who ever saw a Marwadi swing?" Nobody," answered the Marátha. Well, said I, what is the cause of this? The cause is that the Brahmans and the Marwadis have wisdom enough to see that there is no kind of use in such penances. Yet Bhawani does not harm them. In fact, it is not Bhawani that harms any body; your superstitions are your real enemies; they lead you to do this and to do that, under the idea that some calamity will otherwise happen. You are persecuted by your own fears. You do wrong in listening to the idle suggestions of devotees and religious mendicants that go about deceiving those that hearken to them. You say that unless a certain religious ceremony be performed on the fifth day after the birth of a child, the child will die of a particular distemper inflicted by Devi, which you call *Satavi*. How happens it then that the children of Musalman mothers, who perform no such ceremony, are not carried off by that distemper? And the children of Europeans appear to be even stronger than yours. You ought to consider that there is one God who kills or keeps alive, according to his will, and who is the absolute disposer of all, children, youths and adults, summoning whomsoever and whensoever he will into his presence. Forsake then the vain superstitions received by tradition from your fathers, and in all sincerity seek the almighty, by faith in Jesus Christ.

In the evening, I fell in with a company of singers, who were reciting Hindu poems. After hearing them a while, I recited to them a poem the substance of which is as follows: Have faith in the true *Guru*; while you are in the world secure your happiness; a mountain of sins being on your head, how will you be able to cross the gulf of hell? &c, &c,

The next day was the Sabbath. We addressed the people early in the morning, and returning to our stopping-place sang some hymns to English tunes, which drew a number of persons to listen. We then read the 8th of Matthew and conversed about it. In the afternoon we read the 10th of John, and to a number of *Gosávis* and their disiples who were sitting by, said, Jesus Christ is the only true Guru; he only is able to cleanse man from sin. Many call themselves gurus, and put out their feet for people to kiss; but they are great sinners, seeing they take to themselves the honor that is due only to God; they are to be regarded as thieves and robbers.

Hereupon a *gosávi* got very angry and said, What do we want of your Jesus Christ? Our Tukaram went up to heaven well enough without him. And as he was able to ascend to Paradise by his religious merit, so we may expect that Vithoba will save us in return for our pilgrimages and alms-giving. We made answer, Friend, do not get angry; as for Tukaram's going to heaven, hear what is written in this book, (Conversations at Poona.) One account has it that he ascended from Pandharpur; another insists that he ascended from the village of Dehu, aud refers for evidence to the mark of his foot left in a stone. Another is that as he was seated in the branch of a tree, beating a tambourine, he flew off as a bird. Another report is that he fell into the water, and that Shiva drew him out and in the presence of many conducted him in his chariot to heaven. Then again it is said that after he went into the water he never more appeared. The sixth and last statement is, that he indeed went up to heaven, but only men of understanding were able to see him ascend; the foolish saw him not.—Now if he really ascended, how can we account for these discrepancies? It is evident that his ascent is a mere fiction,—As for your hope of reaching heaven by pilgrimages and pious offerings, how can we work out any righteousness for ourselves? What thief or adulterer or liar ever cleansed himself from his sins by washing in the fountains of Kashi? You have seen many who have been to Kashi; saw you ever one who had got rid of his sinful propensities by going there? When you wish to stigmatize a person as particularly corrupt, you call him a Kashiman; and no wonder, for what a crowd of prostitutes and of profligate persons may be seen at Nasik, Kashi and similar sacred places. It is the will of God that we should give alms; but not as a means of acquiring righteousness.

Some discussion about the Avatars ensued. We affirmed that among the Hindu Avatars was not one that could save sinners. If they came to destroy sinners, then what hope can they inspire a poor sinner with? Of what use is a physician that kills those who come to him, instead of giving them medicine? Very different was the conduct of Jesus Christ; he

3

said," The whole have no need of a physician. I came to call not the righteous but sinners to repentance." He will save us, if we go to him.

Come weary souls, with sin distressed,
Come and accept the promised rest:
The Saviour's gracious call obey
And cast your gloomy fears away.

Our hearers generally, admitted that what we said was correct; only they found fault with us for introducing the name of Jesus. We found that it was even now as in the days of Paul, who said, " We preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness."

Yours truly
A Christian connected with the
American Mission.

Bombay,
13th March, 1854.

Rev. Bombay
June 21/1854.

Rec'd Aug. 13th
Ans. 23d

Bombay 8 Sept. 1852.

hops the following may be thought
table for the Missionary Herald, or
Journal of Missions. R. W. Hume

---

ently a Marathi tract of 14 pages
. was published at one of the native
hes, in which the author declares
genuine Hinduism is fast being
ermined and seeks to arouse
countrymen to the alarming decay
their ancestral religion. According
him, Hinduism is almost extinct
Bombay. The agencies through which
evil result is said to be accomplished
first the government schools, in
h science, and in some of them, the
h language are taught; secondly,
Missionaries who are incessant in
assaults on Hinduism, and who,
any ways, are corrupting the people
hastening on the final triumph of
On the appearance of this tract, one
the native periodicals edited by an
ented Hindu came forward with a
editorial in defence of the Government

Vishnu & the Dancers

Schools and the Missionaries. From ~~article~~ I translate the following, as shows the spirit ~~in which~~ of the article: —

"In this tract not only are the Missionaries charged with being the destroyers of Hinduism, but the same charge is brought against the Government, and the Government Schools. It is true that the Missionaries labor to propagate Christianity in this country; but they do not compel any one to adopt that religion. They believe that Christianity would promote the welfare of the people of India, and hence very properly labor for what they regard as a most desirable end. Let the upholders of Hinduism then imitate the example of the Missionaries. Let them not send their children to the Missionary schools; let them sustain a periodical like the *Dnyânodaya* in which to defend their opinions in a suitable manner; let them establish schools in which their religion may be taught; let them do all this, and the Missionaries will not complain. There is certainly a wide difference between the rites and ceremonies *(karma márg)* of the Missionaries and the Hindus; it is but right however to say that their morality *(níti márg)* is the same. And the charge brought against the Missionaries of introducing the use of intoxicating drinks, and encouraging various crimes is wholly groundless. They, on the contrary, strive to save the people from intemperance and other forms of wickedness."

From Mr. Hume,
Rd. Nov. 26/52
Ans.

272

Friend of India, Aug. 12. 1852.

MISSIONARY PROGRESS.—A number of educated Hindoos in despair of checking the progress of Christianity by the ordinary weapons of calumny and persecution, have resorted to the more civilized expedient of attacking its doctrines at the root. They have commenced the publication of a monthly periodical filled with extracts from infidel writers, which they are endeavouring to circulate as an antidote to the teaching of the Missionaries. ~~We have not the slightest intention of admitting a polemical discussion into these columns, but we cannot allow the admissions with which they preface their objections to pass without a word of comment.~~ They say;—

"The vigorous exertions of the preachers of the Gospel have tended to spread widely the knowledge of the Christian religion among the natives of India: *there can hardly be found an educated Hindu that knows not something about it.* They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prices to successful essayists and other *indirect* measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labours of the missionaries, it must be confessed, have been in this respect to a certain extent crowned with success, though in producing conviction on the mind of the Hindu population in regard to the soundness of the claims of their religion, they have not met with equally happy results. But when it is found that the acquaintance of the people with the subject of Christianity has grown so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent men born and educated in countries where the religion of Jesus is found to form the national faith."

It would scarcely be possible to bear stronger testimony to the zeal, activity, and success of the Missionary body than is contained in these few lines. They indicate a profound conviction on the part of the Hindoo community, that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference almost approaching to contempt with which Missionary effort was once regarded, has given place to that vague alarm which is the forerunner of gratifying success. It is felt even by those who are most wedded to their own superstition, that the cause of which the Missionaries are the pioneers is advancing rapidly, and that with whatever rigor the external observances of Hindooism may be maintained, its vital strength is rapidly declining. They dare not rely upon the vigor of idolatrous attachment in the rising generation, and are consequently compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the vis inertiæ which has so long befriended them. They occupy very much the position held by Paganism in the time of Diocletian—not yet defeated, but fairly frightened into a fierce, spasmodic activity most favourable to the progress of truth. The admissions of weakness do not come from one quarter alone. We quoted recently from the *Bhaskur*, the statement of a moderate Hindoo that the rising generation care nothing for the prejudices of antiquity. The Vedantists, who have themselves abandoned the essential peculiarities of Hindooism, are also beginning to feel that their attitude is insecure, and manifest a bitterness of spirit very different from the tone of triumph they at first assumed. There are signs on every hand that we are witnessing the beginning of the end.

We make these remarks not so much for the benefit of our readers in India, to whom the facts are sufficiently patent, but for those in England who are of course able to perceive only the external signs of Missionary progress. We have observed with regret that at the great May meetings of the metropolis there was a disposition among some of the principal speakers to assume a defensive attitude in respect to Indian missions, as if they felt that the striking manifestations of improvement in the islands of the West Indies and the South Seas, in Africa and New Zealand, were wanting in Hindostan. Such an attitude is totally uncalled for, and proceeds, we believe, mainly from the difficulty of making Englishmen understand the enormous strength of circumstances—if we may be allowed the expression—which environs an old superstition long after it has lost its vitality. The forest is still standing, and they cannot from their distant point of view see that the trees have been marked, and the ground surveyed, and that nothing but the work of demolition remains to be accomplished. Meanwhile, it is well that they should learn from the mouths of Hindoos themselves, how far the cause which they have at heart has been silently yet steadily advancing.

Rd. Nov. 26, 1852

ab

Edwd

TO THE EDITORS OF THE BOMBAY GUARDIAN.

SIR,—I beg to forward a few lines, regarding the vast changes that are taking place in India on account of the coming of the Missionaries to this country. These gentlemen, pitying the condition of our people, leave their native land and come all the way hither to teach them. They come as it were, with a torch of knowledge in their hands to dispel the darkness of ignorance. They come here and show good examples of perseverance and firmness in the cause of improvement. It appears that the natives have now begun to follow those examples, as we plainly see by the opening of Schools for educating the females in Poona. The following account of the establishment of these schools, will show how far the exertions and examples of the Missionaries have contributed thereto.

In 1848 Suddasheo Bullal Gounday got an appointment in the Judge's office at Ahmednuggur, and when he first went there he took his friend Jotee Govind Foolay with him. While there they one day went to see the girl schools of which Miss Farrar was the conducter, who kindly showed them the schools and expressed great sorrow for the neglect of female education in this country. Seeing her exertions, they were much impressed by the foreigner's perseverance in improving their country, and their countrymen's entire negligence of it, and were filled with such emulation, that they determined to commence with female education at once. But as they had no proper means to carry this on, they thought of instructing their wives and fitting them to carry on the duties of a school. Consequently on the return of Jotee Govind Foolay to Poona, he communicated his thoughts on the subject, to his friend Sukharam Yeshwunt Puraspay who, on this, commenced to teach Sawitree baee, the wife of Jotee Govind Foolay. Jotee Govind Foolay then opened a school for the girls of Mahars and Mangs. While this was going on, Suddasheo Bullal Gounday assisted the school by sending the requisite books from Ahmednuggur at his own expense. Five or six months after this, the goddess of misfortune began to frown upon these good intentions. Influenced by the foolish prejudices of the people, Jotee Govind Foolay's father went so far as to drive his son out of his house. On this account every thing fell into disorder, and the school was closed. However Sawitree baee continued her studies, but not so very regularly as before. Some time after this, Sudhasheo Bullal Gounday came to Poona on sick leave, and when he saw that every thing was in disorder, and that the studies of Jotee Govind Foolay's wife did not go on properly, he took her with him to Ahmednuggur to teach her. Afterwards, when the rains were about to set in she came back to Poona, when Kesheo Sheoram Bhowalkur took upon himself the trouble of teaching her. Meanwhile two other friends of female education, were found ready to assist Jotee Govind Foolay and Kesheo Sheoram Bhowalkur. They then opened a school, in which Jotee Govind Foolay took great pains in teaching the grils and in making proper arrangements of the school. When this school appeared to go on properly they opened another, and, I am glad to say, that those schools are now getting on exceedingly well. It was next proposed to form a class of young women, to be prepared for becoming teachers in schools. When Sudhasheo Bullal Gounday came to Poona, he saw the great want of such women and spared no exertions until he had gathered a class which he taught as long as he remained here, although he was unwell, Kesheo Sheoram Bhowalkur being engaged in preparing his school for the annual examination. In this way that the class was formed. Now Kesheo Sheoram Bhowalkar, I hear labors very hard in preparing those women for the intended purpose.

From the above it is clear enough how much the changes in Poona owe their origin to the exertions of the Missionaries. I therefore anxiously hope that all benevolent people, and especially the natives will properly think on this and follow the examples of these persevering men, in becoming forward in the cause of improvement. I beg to remain, Sir,

Your most obedient servant,

Poona, 22d Nov. 1851. LOVER OF TRUTH.

[illegible]

Letter by Mr. Hamner,

Rec'd Feb. 9, 1852

Ack'd. July 16.

for Journal of Missions

Letter Mr. Hamner Letter

Dec. 17, 1851.

274
rec. Nov. 21, 1845.

Dona. entd.
May 10. 1847.

REPORT

OF THE

AMERICAN MISSION IN BOMBAY,

FOR

1843—44.

REPORT

OF THE

AMERICAN MISSION IN BOMBAY,

FOR

1843—44.

BOMBAY:
AMERICAN MISSION PRESS,
T. GRAHAM, PRINTER.

1845.

REPORT.

For some years past the American Mission in Bombay has published no account of its state and operations—partly because we are not connected with any Auxiliary Society or Association or Committee in this country who require such information, and partly because our operations have been limited and little has occurred in them of special interest to the public. In these circumstances it has not appeared expedient for us to do more than to make the proper communications to the Society in America, with which we are connected, to be there used as its managing Committee should see fit.

At the suggestion of several of our friends we have thought it proper to prepare and print a brief statement of the Mission for two years past, for the information of those who have encouraged and assisted us by their liberality and sympathy, and in the hope of sharing more largely in the supplications of those whose daily prayer is, that the Redeemer's kingdom may come, and his will be done on the earth.

It is proper we should first speak of the Lord's dealings with us personally. And here it becomes us to acknowledge and suitably to feel, that the chastening hand of our heavenly Father has been laid upon us again and again. Mr. Graves died at Mahabuleshwur, December 30th, 1843. He had been in feeble health for several years, and on this account had lived most of the time at Mahabuleshwur. He was able however to do considerable missionary work in translating and revising previous translations of the Scriptures,* and in preaching to the native

* Mr. Graves performed an important part in translating the Scriptures. He assisted in translating the first edition of the New Testament into Mahratta, which was printed by the Bombay Bible

population and conversing with them. His end was peace. He arrived in Bombay February 25, 1819, and so his missionary life was of nearly 25 years duration. A brief Obituary Notice of him appeared in the Oriental Christian Spectator in the No. for March, and a further sketch of his labors and character in the No. for April.

Mrs. Allen died in Bombay on the 12th of June, 1844, after a short illness. She enjoyed in an uncommon degree the consolations of religion during her sickness, and her death was peaceful and happy. A short Obituary Notice of her appeared in the Oriental Christian Spectator for August; it was also inserted in the Madras Christian Instructor for October.—The infant daughter of Mr. and Mrs. Hume died suddenly in May. These repeated afflictions should make us feel the uncertainty of life, and the importance of doing with our might what we find to do for the spiritual good of the people of India.

Society. And his fellow laborers having been removed by death, he performed the entire revision of the 2d edition, which was finished in 1831, and printed by the same Society. He also translated a considerable part of the Old Testament. The translation of Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Kings, 1 Chronicles, and Psalms, published by the Bombay Bible Society, was entirely made by him. For such work he possessed uncommon qualifications in his knowledge of the original languages of the Scriptures, and his very familiar acquaintance with the native languages. His views of inspiration, and his great reverence for the word of God, led him to make a more close and literal version of the sacred text than has sometimes been made in the languages of this country. His views of this subject were the result of much reflection, of great reverence of the Scriptures, and of much prayerful study of them. The Committee of the Bombay Bible Society, at their first monthly meeting after his decease, as a testimony of their respect for his worth and the valuable services he had rendered to the cause, made the following minute in their proceedings:—

"The Commitee would record their sympathy with the American Mission in the loss they have recently sustained by the death of the Rev. A. Graves, to whom this Society is indebted for the active part he took in bringing out their earliest translations in Mahratta and in their subsequent revision; and they would record their testimony to his piety and devotedness as a missionary and to his continued persevering labors, so long as his health would admit of his promoting the extension of the Redeemer's kingdom."

In proceeding to give some account of the means we have used to communicate a knowledge of salvation to the people among whom we live, and for whose spiritual good we labor, we assign the first place to the preaching of the Gospel. This we regard as more especially the divinely appointed means. With this the Christian dispensation commenced: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." With this, our Saviour began his public ministry: "Now after that John was cast into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God and saying, The time is fulfilled and the kingdom of heaven is at hand; repent ye and believe the gospel." For this work he chose and appointed his disciples: "And Jesus ordained twelve that he might send them to preach the kingdom of God." And when about to leave the world, his last command to them was, "Go ye into all the world and preach the gospel to every creature." The Apostles began to obey this command by preaching the gospel to all that dwelt at Jerusalem, saying, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins. Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." And when there was great persecution against the church at Jerusalem so that all the believers, except the Apostles, were dispersed throughout the regions of Judea and Samaria, it is said, "they that were scattered abroad, went every where preaching the word."

In describing this part of our operations, it is proper we should begin by giving some account of our regular services on the Sabbath.—At 8 o'clock on Sabbath mornings all the children in the boys' schools assemble in the Chapel and constitute a Sabbath-school for religious instruction. They are engaged until 9 o'clock in reading the Scriptures, in being examined on what they read, and hearing it explained and inculcated, or in attending to other lessons which have been previously assigned to them. Most of these children have as much historical and doctrinal knowledge of the Scriptures as children of their age generally in our own country. How far this knowledge is accompanied with a conviction of the truth of Christianity,

it is impossible to know, but they cannot follow idolatry and its superstitious and unmeaning rites and ceremonies without recollecting that these things are forbidden, and we believe, not without often feeling a strong repugnance to them.

The regular native religious service in the Chapel commences at 9 o'clock. The congregation consists of the families of the Mission and any persons who are employed by them; of the members of the church and their families; of the teachers and scholars of the boys' and girls' schools; of the men employed in the printing office; and of others in no way connected with the Mission, who attend from curiosity or a desire to know the truth. The assembly varies from 120 to 200 persons, and sometimes exceeds this number. We have all the parts and the order which are common in the religious services of the Sabbath in churches in our own country. Some of the congregation, as might be expected, appear careless and listless, but others give encouraging attention and apparently hear with feelings of interest.

On Sabbath afternoons, at 3 o'clock, we have regular religious services in a school-house on the Mission premises. The congregation here is less than at the chapel in the morning, the children in the school and the men employed in the printing office not being required to attend. As the house stands near the great road, where many people are constantly passing, a considerable number frequently gather round the door, and some of them often come in and remain till the close of the services.

Our religious services on the Sabbath are of a fixed and regular character. But we feel that the command to preach the gospel, is not limited to the Sabbath, nor to any fixed times or places. We have endeavoured as far as health and other engagements whould admit, to inculcate the great truths of the gospel on the people among whom we live, wherever we could obtain an attentive hearing, whether in our school-houses or in their own dwellings or by the road-side or in any other places. The state of feeling among the native population in Bombay has been more unfavorable than it formerly was for obtaining an attentive hearing of the truths and of the claims of Christianity. The novelty which for awhile secured considerable attention, no longer exists. The nature of Christianity—what it forbids and what it

requires of all—is far more understood. And persons whose love to their own religion or dislike to Christianity, makes them zealous in opposing all efforts to subvert the former and introduce the latter, succeed, by means of the native papers and magazines, or by personal influence, or employing others, in keeping the native population in an excited and irritable state of mind when they hear the truth of their own religion questioned or the importance and claims of Christianity inculcated. It is painful to witness such a state of feeling, and often to meet and endure what it prompts them to say and do. But as it is only what might be reasonably expected from an increasing knowledge of Christianity, when this is not accompanied by its enlightening and renovating influence on the heart, it should not discourage us. Our help and hope is in the Lord.

It has never been our object or wish to collect an European congregation or society, who would look to the Mission for instruction and the ordinances of the gospel. But for some years an English service was held in the chapel on Sabbath afternoons for our own families and others connected with the Mission, and for some who could not conveniently or would not attend at any other place of worship. In August of last year the Free Presbyterian Church, then recently formed, having no convenient place of worship, we were happy to allow them the use of the chapel, as this would not materially interfere with our services in the native language. From this time our regular English service was discontinued, and those who formerly attended it, have united in worship with the congregation of the Free Presbyterian Church.

Tours. The small number of Missionaries on this side of India and the large districts in which there are none stationed, make it desirable that tours should often be made for making known the gospel by preaching, conversation, and distributing the Scriptures and tracts. Our duties in Bombay have not allowed us to devote so much time to this kind of labor as we have wished. In the early part of last year Mr. Allen visited Pane and some villages in its vicinity, and in December he made a tour of a few days in the Southern Konkun, visiting Alebag, Revadunda, Rohay, and other villages in their vicinity. Soon after his return to Bombay, Mr. Hume proceeded to Goa,

taking with him what we supposed to be an adequate supply of Scriptures and tracts in the Portuguese and native languages. He remained in Goa and its subordinate territories 9 days, and found better opportunities than he expected for preaching and conversation with ecclesiastics and all classes of people. The Portuguese Scriptures and tracts he took with him, were quite inadequate to supply the demand made for them, and he much regretted that he had not taken a larger quantity. He returned to Bombay through the Southern Konkun, visiting most of the large villages on or near the sea-coast. He was absent more than six weeks. He made two other short tours of a few days each, to Panwell, Caranja, and other villages near Bombay on the continent. He also lately visited Kallian, Bhewndy, Tanna, and some other villages in their vicinity. In most of the large villages in the Konkun in the vicinity of Bombay, were once mission schools. An uncommonly large proportion of the people in these places are able to read, and they have considerable knowledge of Christianity. It is very desirable that all these places should be often visited by missionaries, so that as far as possible, the knowledge which the people have, may be perpetuated until they can be included in the systematic and regular operations of some mission.

Schools. Our schools for *boys* are now five in number, and contain on the teachers lists about 300 scholars. The daily average attendance is however considerably less, probably not exceeding 250. It has been mentioned, that the larger boys assemble in the chapel on Sabbath mornings for religious instruction and afterwards make a part of our native congregation. The books used in school are the Scriptures, school-books and tracts printed by the Mission, and the publications of the Bombay Tract and Book Society. They commit to memory the Ten Commandments and a Catechism of 20 pages. They also learn other suitable lessons—sometimes by committing them to memory, and sometimes carefully studying the meaning so as to be examined upon them. The teachers of these schools are intelligent men and have acquired much historical and doctrinal knowledge of the Scriptures. They have at times shewn that they felt strong convictions of the truth of Christianity, and we have hoped to see these convictions strengthened till they should

give evidence of having experienced the renewing influence of the Holy Spirit and cheerfully profess their faith in Christ.

The schools for *Girls** are now only four in number and contain 95 scholars. They are all on the Mission premises and so are under daily inspection, and they all with their teachers attend worship daily with all other natives who happen then to be on the premises. They also with their teachers are required to attend the service in the native language in the chapel on Sabbath mornings. Their studies in school are similar to those taught in the boys' schools.

It would be easy to increase the number of our schools both for boys and girls, as we often have applications to establish more. But we are of the opinion that it is best not to have more schools than can be frequently inspected and efficiently superintended. Unless they are often inspected, it will be impossible to prevent many heathenish and idolatrous practices from being performed, and improper books from being read and copied. We are aware that such unhappy things were formerly done in some of our schools when they were more numerous, and we know that they have often been done in other mission schools.

We also attach much importance to having all the scholars

* As some mistaken opinions exist and misstatements have appeared in print concerning the origin and early history of female education in Bombay, it is not irrelevant here to say something on the subject.

In the Report of the American Mission for 1826, it is stated that the number of female schools then connected with the Mission was 10, and the number of scholars in attendance was 340. The amount of donations and subscriptions received that year from Bombay and its vicinity for the support of these schools, was Rupees 2,032.

The writer of this note became connected with the American Mission (then the only Mission in Bombay) in the latter part of 1827. The Mission had at that time 10 female schools, containing more than 300 scholars. As he felt much interest in these schools, he often visited them and saw their state; and he believes that as large a proportion of them were able to read as could usually be found since that time in the different mission schools in Bombay. The sum of Rupees 1,880, given that year in this Presidency for their support, shows the interest that was felt in the cause; and much of this was given by persons who knew the state of these schools from their own observation, or from inquiry of those who had seen them.

who are of a suitable age in our schools, attend in the chapel and make a part of the worshipping congregation on the Sabbath. By so doing they not only hear the instruction of the Sabbath, but what is scarcely of less importance,—they have opportunities of seeing how Christians worship Him who is a Spirit, and who requires all to worship him in Spirit and in truth. They can see the rational worship of a Christian assembly and compare it with the mummery of idolatry. And what they thus see and learn from observation, they are more likely to remember than lessons from books or instructions from teachers.

The *Boarding* or *Family School* for Girls, has contained on an average 15 scholars. They live as a family on the mission premises and are under the daily care and inspection of Mrs. Hume. They attend worship twice daily—once in English with the family, and once in the native language with the children of the other girls' schools and all natives who may be on the premises. They attend to the common elemen-

These schools continued without any considerable change through the year 1828. At the meeting of the Bombay Missionary Union in October of that year, there was a public examination of these schools in the chapel, and 9 teachers with more than 300 children were present. The examination was attended by a considerable number of gentlemen and ladies. In an account of it, published soon after, it was stated that "50 of the girls could read the Scriptures with readiness, and could write what the native population generally consider a fair legible hand."

In the Report of the Mission for 1829 it is stated that the number of female schools had been increased, and that the number of scholars exceeded 400—" of whom 122 were readers;— all of these had committed to memory the Ten Commandments, and the greater part had committed a Catechism comprising a summary of Christian doctrines and precepts; several had committed Watts' Second Catechism, a few chapters of the Gospel and some Christian hymns; all could write a fair legible hand and a few had attended to the simple rules of arithmetic." Dr. Wilson did not arrive in Bombay to commence the operations of the Scottish Mission until near the close of 1829, and had no female schools until 1830. And the Church Missionary Society and the Society for Propagating the Gospel did not commence their operations in Bombay until some years later.

The above statement of facts will show that the cause of native female education in Bombay was commenced by the American Mission, and was carried on successfully by them for several years before either of the other missions now established in Bombay began their operations

tary branches of education suited to their age and their expected circumstances in life. They also learn to do plain needle work, and by work of this kind they have earned a considerable part of their support.

During the time included in this report, 4 girls of this school have been married:—One of these, who was the teacher and for some years a highly esteemed member of our church, has been married to a catechist of the Church Missionary Society.—One, who is an African and a member of the church, has been married to a respectable man, also an African, belonging to the musical band of one of the regiments.—One has been married to a native man who works in the printing office; she and her husband are both exemplary members of the church.—And one has been married to a native man who has been in our employment for some years. She and her husband, though both originally of respectable castes, were both in an outcaste-state when they became connected with the mission. They live on the mission premises and belong to our Christian congregation. They have both often expressed a wish to be baptised, but though apparently entirely separated from Hindooism and of fair moral character, they have not yet given sufficient evidence of possessing suitable spiritual qualifications for the ordinance.

This school, though containing but few scholars and requiring much care, yet appears to be of sufficient importance to warrant its being continued. It has been an asylum for some who had neither home nor friends. They are here separated from the polluting influence of heathenism, and have opportunity for observing the influence of Christianity. The earnings of the scholars and the special donations for this object have nearly supported the school. The divine blessing has also rested upon it, and seven of its inmates have given such evidence of having experienced the enlightening and renewing influence of the Holy Spirit that they have been baptised. Two who had not been baptised, have died—leaving evidence that the instruction given them had not been in vain. May the divine blessing rest upon all connected with this school in yet greater measure, and make them all wise unto salvation.

Boarding School for Girls at Mahabuleshwur.—It has been mentioned that Mr. Graves died at Mahabuleshwur in December

1843. Mrs. G. has continued to reside at M. and to carry on the Female School which was commenced soon after Mr. G. removed there, and has been so well known to visitors and residents at that place.—The average number of scholars has been 25 and their progress has been very satisfactory. As they are under Mrs. G.'s immediate care, enjoy her assiduous attention, and receive much religious instruction, there is strong reason for hoping that the labor and care bestowed upon them will be blessed, and the prayers offered for them be answered in their choosing the way of life.

While there is much in the sacred books of the Hindoos and in their views and prejudices against female education, there is now much of an encouraging nature. The more enlightened and better educated among the native population see and acknowledge the propriety and importance of female education, and some of them, notwithstanding the deep-rooted and long continued prejudice on this subject, are beginning to educate their daughters. Female education we have no doubt will increase until the sex shall rise from the degraded state in which they have so long been, to exert that influence in their families and to hold that position in society, for which they were designed by their Creator, and which is now producing such happy effects in christian and civilized countries.

The Press.—Our printing establishment originated in the wants of the Mission. When the Mission was commenced there were no means in Bombay nor on this side of India, to print the Scriptures or school-books or tracts in the Mahratta language. In such circumstances the missionaries found it necessary, in order to carry on their operations with any degree of efficiency, to procure a press and to print what was required for their own use. Their operations for some time consisted of a single wooden press and one font of Mahratta type—the latter procured from Calcutta. There was then no intention of having any English department in the office. It was found, however, that the Mission would sometimes have work to be done for their own use in English, that other Missions and Societies would also wish to have work done for them, and that the superintendence required for doing work in the native language, could easily be extended to printing in English. In these circumstances it ap-

peared expedient to annex an English department to the office. The establishment has been enlarged at different times to meet the demands made upon it, and it now contains materials for printing to any extent required, in English, Sanskrit, Mahratta, Goojarattee, Hindoostanee, Persian, Arabic, Zend and Pelhvi, besides several small fonts of other kinds of type to be used in printing extracts, quotations, criticisms, &c. A lithographic department, a book bindery and a type foundery have been added to the establishment. In the bindery, the books printed in the office are commonly bound, and in the foundery most of the type now in use in the office, have been manufactured.

The Press is engaged in doing work for the Mission, for the American Mission in Ahmednuggur, and for other Missions; for the Bible Society, the Tract and Book Society, and other religious, benevolent, literary and scientific Societies, and also work for individuals, if it has nothing exceptionable in its character. We have now in the press an English and Mahratta Dictionary for the Bombay Government. The work is in a quarto size; 300 pages are printed and probably it will contain 800 and perhaps 1000 pages. When completed, it will be an important aid to Missionaries and others in acquiring the native language.

The number of persons now employed in the establishment in 57. They are of different classes and castes, as well as of different languages and religions, but they are all natives of India. At 9 o'clock daily they are assembled, when the Scriptures are read and prayer is offered. All are required to attend one service in the chapel on the Sabbath, but each is allowed to attend the service of that language which he can best understood.

Recent events in Bombay have shewn more than at any former period, the importance of the press as a means for diffusing religious and secular knowledge in connection with the Missionary cause. There are now several presses in Bombay, which are owned by natives and managed on their own account. These presses are all more or less engaged in supporting their respective systems of superstition and error. The works they print are sold at low prices, are much read, and not unfrequently given away gratuitously. There are now 8 or 10 periodicals printed in the native languages. These all engage more or less in

religious discussion, while some of them are chiefly filled with scurrilous attacks on Christianity, by misrepresenting, ridiculing and reviling the historial facts, the doctrines and precepts of the Scriptures. Their pretended arguments, scoffs, and sneers, are mostly borrowed from infidel writers in Christian countries, with whose works the managers of these perodicals appear to have become familiar. These efforts having been made for considerable time, it appeared very desirable that some more efficient measures should be attempted to counteract such pernicious and wide spreading influence. It was accordingly determined to issue the* Dnyanodaya semi-monthly, to adapt its character more to the present state of the native population in Bombay, and obtain for it a wider circulation. Many of our friends have approved this course and have made liberal donations towards the expense, taking copies, in return as far as they wish for them, for the native population with whom they are connected. We are encouraged in the hope that this publication will be very useful.

Objections have sometimes been made against Missions having printing establishments, as partaking too much of a secular character, and requiring care and time for their superintendence. But it is necessary that Missionaries have the Scriptures, tracts and school-books in the language of the people for whose spiritual good they are labouring. In some places these can be procured in no other way than by printing them. Such were the circumstances of the first Mission in Bombay. And when this exigency has ceased from the native population having acquired some knowledge and skill in printing, missionary printing establishments are still desirable, if not necessary, in order to a due regard to the economy and efficiency of missionary operations. Such establishments should be devoted as far practicable to the missionary cause generally, and the charge for work for different Missions and religious and benevolent Societies, which are auxiliary to the missionary cause, should be no more than is necessary to cover all the ex-

* The Dnyanodaya is a magazine of 16 pages in Mahratta, with a translation of some of its more important articles in English. It was commenced in 1842 by our brethren of the Ahmednuggur Mission, and it has been hitherto printed monthly for them ; from the beginning of 1845, it is to be printed semi-monthly for the American Missions in Bombay and Ahmednuggur.

penses of the establishment. On this principle our press has always been carried on, and whatever profits have resulted from any kind of work, have always been appropriated towards the expenses of the Mission.

The Native Church.—During the time included in this Report, 5 adults have made a public profession of their faith in Christ by baptism, and so been admitted into the church. Of these, 4 were in 1843, and 1 in 1844. They have continued hitherto to live in a manner becoming their christian profession.—The whole number who have been admitted members of the church since the Mission was commenced, is 40. Of these some had been baptised in infancy (most by Romish priests) but no one so far as is known, had ever been admitted to the communion in any Protestant Church. Of this number, 12 have died;—entered as we hope into that rest which remaineth for the people of God. Two have been separated from the church, and 26 so far as we know, are yet living, though of some of them, as they have removed from Bombay, we have not heard for considerable time. The changing state of most of the native population of Bombay, and the want of that order and discipline in churches generally in this country, which are common and are deemed so important in churches in our own country, makes it difficult to preserve a church in a regular and permanently associated body.

In review of our operations for two years past, we see occasion for sorrow that so few of those who have heard the Gospel give evidence of having experienced its saving efficacy. In some the attachment to idolatry and the practice of its rites and ceremonies, appears to be little if any abated. Others have little if any confidence in the Hindoo religion, and the regard they show for it is called forth by pride of caste and to avoid suspicion and reproach. Others have evidently had at times yet deeper convictions of the truth of Christianity, and of their duty to embrace and openly to profess it. Our hope and prayer has been that they may have grace and strength to act in accordance with such convictions, rise above the fear of men, and count all things but loss for the excellency of the knowledge of Christ. Persons in such a state of mind have strong claims to sympathy and to be remembered by all Christians in their prayers.

To our Christian friends we desire to render our cordial thanks for the sympathy they have shown us in times of affliction, and for the encouragement and assistance they have given us in our work. We have no Committee, and no Society or Association of any kind, to aid us by raising funds, and we are aware that the calls on the Christian public for various benevolent objects as well as for private charity, are frequent and urgent. We are thankful, however, that many of our friends, though unsolicited, have yet kindly remembered us. And we earnestly hope for a continuance of their favors and their prayers. All our operations are managed with as much regard to economy as is practicable, and donations for the general support of the Mission or of any part of its operations, will be thankfully received by either member of the Mission and appropriated in the manner directed.

We have much pleasure in acknowledging the following donations, for which we return our cordial thanks :—

1843—*Received in Bombay.*

R. T. Webb, Esq.	Rs. 100	0	0
Do. do.	30	9	2
From do. contributions at a monthly prayer-meeting	20	0	0
Do. do	20	0	0
A. Gibson, Esq.	30	0	0
Mr. T. Graham	5	0	0
J. G. Malcolmson, Esq	50	0	0
J. P. Larkins, Esq	50	0	0
Col. G. Moore	25	0	0
T. Lancaster, Esq.	100	0	0
Captain H. Hobson	20	0	0
Captain J. St. C. Jameson	100	0	0
Officers and Crew of the United States Frigate Brandywine, to purchase a font of Hindoostanee type	457	3	0

1,007.12.2

Received at Mahabuleshwur.

R. T. Webb, Esq.	50	0	0
Mrs. Watson	3	0	0
Mrs. Wright	8	0	0
J. P. Larkins, Esq.	50	0	0
Mrs. Barr	5	0	0
Mrs. Ovans	25	0	0
E. H. Townsend, Esq.	75	0	0
E. Lyon, Esq.	105	0	0
Sacramental Collection	50	12	0

371.12.

1844.—*Received in Bombay.*

R. T. Webb, Esq.	100	0	0
Do	50	0	0
Do	30	0	0
Gen. Tompkyns	100	0	0
A. H. Leith, Esq.	20	0	0
Mr. T. Graham	5	0	0
G. M.	100	0	0
J. P. Larkins, Esq.	50	0	0
Do	20	0	0
Major W. Jacob	102	12	0
Dr. Edwards	30	0	0
Miss Abercrombie	87	4	0

695.

2,074.8.2

2,074.8.2

Received at Mahabuleshwur.

Mrs. Carr	101	0	0
Do	21	0	0
Mr. S. Child	7	8	0
E. Lyon, Esq	115	0	0
Sir R. K. Arbuthnot, Bart	30	0	0
Lieut. J. Field	100	0	0
Ensign C. M. W. James	20	0	0
W. Erskine, Esq	15	0	0
A. Lyon, Esq., and Friends	105	0	0
R. T. Webb, Esq	220	0	0
Mrs. Murray	25	0	0
D. Davidson, Esq	50	0	0
A Friend	5	0	0
Captain H. W. Preedy	50	0	0
E. H. Townsend, Esq	50	0	0

2,989.0.2

The Missionary Society with which the American Mission in Bombay is connected, was formed 35 years ago. The Society has Missions among the Aborigines of North America commonly called Indians, in the Islands of the Pacific, in Greece, in Constantinople, Syria and other places in the Turkish dominions, in Persia among the Nestorians, in Western Africa, in Southern Africa, in Western India (Bombay and Ahmednuggur), in Madras, in Southern India, in Ceylon, in Borneo, in Siam, and at several places on the Eastern Coast of China—in all 26 different Missions and 95 Stations; containing 135 ordained ministers, of whom 8 are also physicians; also 7 physicians, 16 teachers, 9 printers, and a considerable number of other mechanics who are employed in Missions where the people are to be civilized as well as christianized. The number of married and unmarried females is 183.—The above have all been sent from America.

In the places where the Missions are established, the Society employs 17 native ministers, and 122 catechists and other assistants. Connected with these Missions are 62 churches, which contain more than 25,000 communicants. The Society has 6 seminaries for the education of native ministers and teachers,

and 38 schools which afford special advantages for religious and secular education, and contain more than 1,400 persons of both sexes. The number of common free schools is 639, and the scholars in attendance exceed 30,000. In the different Missions are 15 printing establishments with means for printing in 34 different languages, of which 15 were first reduced to writing by the Missionaries of the Society.

The income of the Society for 1844 was 236,394 dollars. This does not include what was received in places where the Missions are established.

~~le exception, were never before published by this~~
~~iety~~. The works printed are as follows:—

	Names.	Ed.	Pages.	Copies
	Volume in English.			
	Letters to Indian Youth on the Evidences of the Christian Religion.....12*mo.*	1st	183	500
	Maráthí 32mo. Series.			
	First Lessons	16th	32	10,000
	Glad Tidings	8th	32	6,000
	Honesty	2nd	32	6,000
	The Idols Destroyed	1st	32	6,000
	The African Girl and other Stories	3rd	32	6,000
	Maráthí 18mo. Series.			
1	First Book for Children	22nd	44	6,000
2	In Whom Shall we Trust	9th	27	3,000
	Maráthí, General Series.			
5	Hindu Converts to Christianity	4th	17	2,000
8	Poor Sarah	1st	34	1,000
0	Dairyman's Daughter	1st	64	2,000
1	A Dialogue on Religion	1st	58	2,000
	Wrath to Come. (abridged) Gratuitous Series	1st	8	10,000
	Volumes in Maráthí.			
	Natural Theology	1st	224	1,000
	The School Boy	1st	154	1,000
	On Faith (one half put up as a tract)	1st	120	1,000
	History of the Christian Church	1st	364	300
	Gujaráthí.			
6	Good Tidings	6th	32	4,000
	Pársí Gujaráthí.			
1	A Letter to a Pársí	1st	28	1,000
	Hindusthání.			
0	Child's Picture Book	1st	32	2,000
1	Instructions of Christ	1st	32	2,000
	Hindí.			
1	Voice from Heaven	3rd	28	2,000

This shows a total of 74,800; of which 500 are nglish, 63,300 Maráthí, 5,000 Gujaráthí, 4,000 Hinusthání and 2,000 Hindí.

Circulation of Tracts and Books.

It is gratifying to report that the plan of putting v nacular tracts and books into circulation by sale, rath than gratuitously, has met with the almost unanimo approval of the friends of the cause in Western Ind Its practicability has been fully established. is now adopted at most of the Mission station and the general testimony is that the tracts are in co sequence more valued, and are far more likely to pro useful. The price put upon them is small, but sufficie to secure their preservation. And instead of preve ing the circulation of tracts, the fact that a price asked for them seems rather to awaken a desire to po sess and peruse them.

The issues of the past year have been, Mará 55,816, Gujaráthí 5,055, Hindusthání 2,763, other la guages 3,835 :—total 67,514. This is at least doub the usual amount. Two small grants were made condition that the tracts should not be circulated gratu tously, but sold by means of a colporteur employ for this purpose, and the avails devoted to his su port. To one of the Chaplains in Sindh a supply h been furnished at half the usual rates. With these tr ling exceptions, all the issues of the year have been pa for according to the rates of the printed catalogue. Th shows that there is a real desire for these publicatio among the people. The tracts are generally put u in a neat, yet durable style. They are indeed sma books, rather than tracts, and most of them will b carefully preserved and read for years to come. N unfrequently they are sold by one to another, and th get a wider circulation, and exert a greater influenc Cases sometimes occur in which individuals purcha a greater or less supply for sale in distant places, a

us become, in a manner, the voluntary colporteurs of is Society.

The number of copies of each tract put into circulan during the year, the stock remaining on hand on e 1st of January, and the prices at which they are ld may be learned from the appendix.

Colportage.

While the number of laborers in Western India is small, it is only by means of Christian books that e gospel can be made known to the great mass of the pulation. These can be sent to every village in the nd, and thus the whole country, to a certain extent, e brought into contact with Christian truth. Were issionaries increased an hundred fold it would still e important to scatter Christian books far and wide, it in the absence of the living teacher how much ore urgent are the reasons for sending these silent essengers, as if upon the wings of the wind, over the hole country! This important work can be systeatically and effectually done only by means of native lporteurs, who may go from village to village bringg the publications of the society within the reach of e whole population. And one great advantage of the an of putting tracts into circulation by sale, is that opens the way indefinitely for the employment of is simple agency. Those to whom the work of ratuitous distribution could be safely entrusted are w in number and their agency can be regularly ought to act only on certain localities. Hence, while is system was adhered to, the circulation of tracts as necessarily limited. And there was far less reaon to hope that they would be valued and read.

It is gratifying to find that the system of colportage s already in successful operation in a number of places.

Several thousands of tracts have in this way been sol during the past year in Bombay and the villages on th adjoining continent. A single individual, the Rev. M Wood of Satara, has with comparatively little troubl and expense, scattered 10,000 tracts in that part of th Dakhan. His colporteurs have extended their visit to Kolápúr, Sángalí, Tásgáw, Pandharpúr, &c. beside many smaller villages which missionaries have neve visited. And should this system be regularly continu ed for years to come, none can estimate the influenc for good which may in this way be exerted throughou that interesting region. At Junir, Ahmednuggur, an some other places, the colportage system has also bee employed with encouraging results. And the Com mittee are deeply impressed with the conviction tha this system should as speedily as possible be extende over the whole of Western India. They believe tha in no part of the world are there more conclusive an urgent reasons for systematically pursuing this work And they would fain hope that the day is not far dis tant, when, not only in Western India, but fro the Indus eastward, and from Cape Comorin to th Himálaya mountains, one comprehensive system o colportage shall be in operation, which shall regularl at proper intervals, bring the sacred Scriptures and varied supply of Christian publications to the doors o all the tribes and kindreds of this vast country. Th expense of this might easily be met by Christian libe rality ; and Christian energy, acting harmoniously through the Tract Societies, in the different parts of th field, might easily, in the course of a few years, perfec and sustain the enterprise. A new impulse would i this way be given to the cause of education, reader would be multiplied, light and knowledge would, i greater or less measure, be universally diffused, an

with the divine blessing, the day be hastened on when his whole people, freed from the bondage of superstition, shall with one heart bow the knee to Christ. The Committee commend this subject to the prayerful consideration of all those who desire to aid in promoting the highest welfare of the native population.

Communications from Friends of the Society.

The following communications from Friends of the Society in different parts of the country exhibit a remarkable unanimity in regard to the manner in which tract operations in this country should be conducted :—

BOMBAY.

From the Rev. J. M. Mitchell. It seems to me that a new era is commencing in Western India as regards the circulation of books and the influence of the press on the Native mind. Many indications of this fact have recently come under my notice. In particular I may refer to a tour of six weeks' duration which I recently took in company with the Rev. R. W. Hume, via Sátárá, Pandharpúr, Tásgaum, Mirich, Sángalí, and Kolapúr. We were especially interested in Pandharpúr, where we were present at a great yátrá, or religious gathering. Pandharpúr, I may remark, is the greatest place of pilgrimage in the Maráthá country.

Everywhere we found the people ready to purchase books ; and generally much interest in their contents was exhibited. With the assistance of two Native assistants, upwards of 2,000 books were put in circulation. These were not given away gratuitously, but sold.

We found also that Heathen books, most of them printed in Bombay, had found their way to Pandharpúr, for the purpose of being sold to the pilgrims. Happily they were in most cases too expensive to allow of any very rapid sale. But the fact is important. The Press will be worked ;—and if we do not use its mighty agency for good, the Heathen will employ it for evil.

The good that can be effected in this way is limited simply by the number of readers. Unhappily, notwithstanding all the noise made about Government education, it scarcely makes any perceptible impression on the mass of the people. Unless where Bráhmans are numerous (for as a general rule all Bráhmans can read) the proportion of readers is small. In the West and South of

Mahárashtra it is often pretty high ; but in the North from Aurai bád by Ellichpur to Nágpur it appears very low indeed.

Still, books make readers ; and even although the masses be in ignorance so far as Government is concerned, the distributio interesting books will gradually improve the education of the co try.

By all means therefore let the effort be made to circulate Chr ian books over the length and breath of the Maráthá country thousands, aye tens and hundreds of thousands.

My thoughts have been a good deal occupied by the desirable of having *metrical* tracts. Religious ideas are universally, or most so, conveyed through the medium of verse among the Na community,—the *abhangas* of Tukárám, for example, are "fami as household words" to all the Natives of Mahárashtra. Le learn from their example. We do not require first-rate poetry in p paring books for Native readers, although certainly if we co "marry to immortal verse" the lofty verities of the Christ faith and so sweep away the puerile and often vile mythologi poetry that now sways their minds so powerfully, it were an unspe able blessing. I trust the experiment of metrical tracts may so be tried.

Since I returned from the tour I have employed a person to as colporteur : and I have been much cheered by the success t has attended his efforts.

It seems to me that the Bombay Tract and Book Society ha wide door of usefulness thrown open before it ; and that the pro pect before it is bright and cheering. May God vouchsafe wisd and grace to the Society faithfully to perform its allotted work !

From the Rev. R. W. Hume. For several years past the Amer can Mission in Bombay have confined their circulation of vernacul tracts, among the Native population, chiefly to *sales*, at very lo prices. And from year to year they have had increasing proof the practicability and wisdom of this plan. During the year ju closed we have sold to Natives 10,658 Christian books, for whic about Rs. 400 were received. Nearly or quite as large a numb has been sold by our Brethren both at Ahmednuggur and Sátár thus making a total of 30,000 or upwards *sold to Natives* in a sing year. This fact we regard as truly encouraging, and, so far as m information extends, it is as yet without a parallel in any part of th heathen world. These publications we feel assured will be care fully preserved and read. And they cannot but exert a wide-sprea influence.

e are deeply impressed with the conviction that a great work is e accomplished in this country through the agency of native colurs. This is an employment which opens a wide-door of useess to the converts. The introduction of this system awakens hopes of the enlightenment and conversion of the native popion. This at present indeed seems to be the only way in which truth can be sown *broad-cast* over the whole land. The colporrs may extend their visits to the most distant villages. And on sionary tours they may relieve the missionary of much annoye, and enable him to devote his time and strength to his proper ing,—the preaching of the Gospel,—instead of attending to the lications for books on the part perhaps of a clamorous and ikless crowd. And not only is the missionary in this way reed of a most unpleasant and unprofitable work, but the colporrs will put the books into circulation far more judiciously than while giving them gratuitously, could possibly do. They demand ractical proof on the part of applicants of an honest desire to fit by the books which they receive. And thus there is a security t what they do is well done. My own experience is that misnary tours are far more satisfactory when the circulation of the oks is entrusted to colporteurs, and the missionary thus left free preach the Gospel.

Both boys and girls in the Mission Schools are required to pay the books which they receive. These in consequence are inted with new value, and are preserved with a corresponding care. e change in this respect since the system of payment was introced is most marked and gratifying. And their being thus taught to for and value their books we regard as an important part of ir training. To furnish books wholly gratuitously for use in ools we think a most injudicious expenditure of money, and anyng but beneficial to the children themselves. In like manner it is portant that Native Christians should be taught to attach a value books and to preserve them with care. And one of the most ious means of securing this end is to put a price upon the books nished for their use.

In no part of the world are Tract Societies more important than India. Here a wide field of usefulness is spread out before them ich can be cultivated in no other way. And those who care for e temporal and spiritual welfare of the native population should tend to these societies a far larger measure of support.

POONA.

From the Rev. G. L. Fenton. All I can say in reply to your cirlar is, that I have put many of your Scriptural Tracts in circula-

tion, in the Regimental Hospitals and elsewhere, and they h been always thankfully received, and, generally, carefully perus

The efficiency of the Tract-Distribution system, as long p tised by the lovers of evangelical Truth, is at length discerned the enemies of that Truth; and hence, as *Pseudo*-Mission Societies, and *Pseudo*-Church-Union Societies, so we have *Pseudo*-"Tracts for the Times." Thus Satan counterfeits ev thing that is good. May we have wisdom given unto us to "d cern things that differ!"

Nowhere is it more beautifully evidenced, than in the publi tions of the Tract and Book Society, that there may be differen amongst Christians without opposition, shades of opinion with discordancy of sentiment.

SATARA.

From the Rev. W. Wood. In my report of last year I stated t I was desirous of employing one or two colporteurs. I am hap to say that God has raised up such helpers for me; and from experience this year, I believe that this agency may be used great advantage in the present state of things in this country. must prefer Christians, of course, if to be obtained; but in the a sence of these I would employ the best agents to be found. T books will speak for themselves.

In April, I employed a Brahman as colporteur, paying him R 4 per month and half the proceeds of the sales. He has been my employ constantly since, besides keeping one, two, three a four or more men (as would be most for his profit) engaged in t work. During the last two or three months I have taken four n colporteurs into service; paying them half the proceeds of the sal

These Colporteurs have sold many books and tracts in many the larger villages, near and remote, throughout the Satara ter tory. A good number has also been sold in the vicinity of Mer Besides this distribution in the villages, there has been a still great distribution of these words of life at the yátrás. It has been n policy to have a colporteur go to every yátrá, near or remote, wit in the limits of the Satara territory; and the number of books so at all these gatherings thus far proves the policy to be a good on The number of books sold the past year is 10,011.

AHMEDNUGGUR.

From the Rev. R. G. Wilder. In reply to yours of Novemb 22nd, I am now able to report that the issues of books and trac from our Vernacular Depository, during 1850, amount to 11,511, c 466,857 pages. A larger proportion of these than usual have been

into circulation by sale. The increasing demand for books in nednuggur and its vicinity, affords good cause for encouragement. e visits of individuals to our Depository for the purpose of pur-sing some favorite book or tract, have latterly become quite fre-ent; and many of our books and tracts of the recent and more nctive style are gaining a popular character among the people. The practice of selling, instead of gratuitous distribution, is be-ning more uniform in our Mission, and in parts of our field where s practice has become known and fully established I find myself lieved of much annoyance from those who beg books merely to stroy them or for waste paper, while the sales to the more intelli-nt part of the people are constantly increasing.

The *pice* saved to the Mission by this practice, is to be sure a all consideration. The whole sum received by myself during the ar, after deducting the pay of Colporteurs, amounts only to 60 s. or 70 Rs. This however is worth saving, and the fact that books hen purchased are preserved and read with much more attention d care serves to confirm me in the opinion that the time has come r restricting the distribution of books to actual sales, except in ry special cases.

MALLIGAUM.

From the Rev. E. Rogers. The tracts which I have with me here, e mostly old editions, and not so tempting in appearance as the ter editions published by the Tract and Book Society.

I have tried the plan of selling, and find that it succeeds. I shall herefore follow it up.

The majority of purchasers do not, I think, buy our tracts for the ake of the truths which they contain, but rather for the purpose of aking use of them in teaching their children to read. It is well however that they should have them for this purpose; and we may hope that the truth thus disseminated in the cities and villages of India, will be as "bread cast upon the waters to be found after many days."

In some places people are very eager to obtain tracts, and in one instance, at least, it was found, that some tracts sold in Malligaum had been re-sold by the purchaser at a higher price than he had paid for them.

JUNIR.

From the Rev. C. C. Menge. I have to acknowledge your Circu-lar of the 20th instant asking me to furnish you with any information I may posses respecting the sale, distribution, and usefulness of tracts during the past year. In reply I beg to inform the Committee of

he B. T. & B. S. that I sold during the past year about 1,1
Maráthí Tracts, chiefly in Junir and the neighbouring villages, f
Rs. 15. 14 annas, exclusive of a small number given away
prizes to deserving scholars in the Mission-schools. In several villag
t is true I found people unwilling to pay for religious books, but t
better I become acquainted with the character of Hindus, t
more I am convinced of the wisdom and practicability of selling trac
rather than distributing them gratuitously. I therefore determine
ly refused to give away any tracts gratuitously. The Committ
will be glad to hear that I am selling now, and have sold for the pa
month a few tracts daily, in the town of Junir, where fo
merly the people were much disinclined to give any money for r
ligious publications. I am sorry that I cannot furnish the Co
mittee with any instances of decided conversion in cons
quence of the reading of religious tracts ; but I may mention th
an inquirer, a young Brahman of Junir, told me that the tract on t
Ten Commandments which he had received from me some years a
has led him to put no faith in the worship of Hindu idols. But t
mere fact that people purchase religious tracts and read them
most gratifying, and under God will, in the end, be productive
glorious results. In passing through the town we often see peop
reading of the Society's tracts ; also boys of private schools are gl
to purchase tracts published by your Committee. In conclusion
beg to express my heartfelt thanks to the Society for enabling m
thus to promote in the Dakhan the kingdom of our Blessed R
deemer.

NAGPUR.

From the Rev. R. Hunter. My colleague and myself have a
along felt that the circulation of books by sale is far preferable
their gratuitous distribution. From the first, we were reluctant
give numbers away, without an effectual guarantee for their prese
vation ; and we have not, during the past year, allowed any to g
without a price. Considerable difficulties, however, exist in the way
an extensive sale at present. A short time before the establishme
of the Mission, a Christian gentleman, alive to the extreme spir
tual destitution prevailing in this part of India, gratuitously circu
lated a vast number of books in Nágpúr and the surrounding cou
try, so that now the people think themselves treated with injustic
when a price is asked for what was before so easily obtainabl
Within the last few months, too, portions of Scripture in Tami
Telugu and Hindusthání have been left, with those able to perus
them, by direction of the Madras Auxiliary Bible Society ; an
it is difficult to explain to the Maráthás why they are not on th

मोश्याने लिहिलेलें दुसरें पुस्तक;

ह्मणजे

निर्गम.

अध्याय १.

इस्राएलाचे पुत्र जे आपापल्या कुटुंबांसुद्धां याकोबाबरोबर मिसर देशांत गेले, त्यांचीं हीं नांवें. २ रऊबेन, शिमोन, लेवी, व यहूदा, ३ इस्साखार, जबूलुन व बन्यामीन, ४ दान व नाफ्ताली, गाद व आशेर. ५ आणि याकोबापासून सर्व झालेल्या संततीचीं सत्तर मनुष्यें होतीं, योसेफ तर मिसरांत होता. ६ नंतर योसेफ व त्याचे सर्व भाऊ व ती सर्व पिढी मेली. ७ परंतु इस्राएलाचीं संतानें सफळ होऊन पुष्कळ झालीं, आणि वाढून फार फार शक्तिमान् झालीं, आणि तो देश त्यानीं भरला.

८ नंतर ज्याने योसेफाला जाणिलें नाहीं, असा मिसर देशाचा एक नवा राजा झाला. ९ आणि तो आपल्या लोकांला बोलला, "पाहा, इस्राएलाच्या संतानांचे लोक बहुत आणि आह्मापेक्षां शक्तिमान् आहेत. १० चला, आह्मी त्यांविषयीं चतुराईने वागूं, नाहीं तर ते वाढतील, आणि असें होईल कीं लढाई लागल्यास ते आमच्या शत्रूंस मिळतील, आणि आह्मासीं लढतील, आणि देशांतून जातील." ११ मग कठीण कामाने त्यांस दुःख द्यावें ह्मणून त्यानी त्यांपासून बिगार घेण्यासाठीं मुकदम ठेविले; आणि त्यानी फारोसाठीं पिथोम व रामसेस सांठविण्याचीं नगरें बांधिलीं. १२ परंतु त्यानी त्यांस जसेंजसें दुःख दिल्हें, तसेंतसें ते वाढून विस्तारिले, यास्तव इस्राएलाच्या संतानांमुळें ते त्रास पावले. १३ आणि मिसऱ्यानी इस्राएलाच्या संतानांकडून जबरीने चाकरी करविली. १४ आणि गाऱ्यामध्यें व विटांमध्यें व शेतांतील सर्व कामामध्यें अवघड चाकरीकडून त्यांच्या जिवांला दुःख दिल्हें; त्यांकडून जी सर्व चाकरी करविली ती जबरीने होती. १५ तेव्हां इब्रिणींच्या सुइणी, ह्यांतील एकीचें नांव शिफ्रा; आणि दुसरीचें नांव पुवा, ह्यांस मिसराच्या राजाने असें सांगितलें कीं, १६ "इब्री बायकांस प्रसविते वेळेस तुह्मी सुइणीचें काम करितां, आणि पुत्रकन्येविषयीं पाहतां, तेव्हां जर तें पुत्र असेल तर तुह्मी त्याला जिवें मारा, आणि जर तें कन्या असेल तर तिने जगावें." १७ परंतु सुइणी देवाला भ्याल्या, यास्तव जसें मिसराच्या राजाने त्यांस सांगितलें होतें तसें त्यानी केलें नाहीं, परंतु पुत्रांस वांचविलें. १८ नंतर मिसराच्या राजाने सुइणी बोलाविल्या आणि त्यांस ह्मटलें, "तुह्मी ही गोष्ट कशासाठीं केली? पुत्रांस कां वांचविलें?" १९ तेव्हां सुइणीने फारोला ह्मटलें, "कारण कीं इब्रिणी मिसरिणी बायकांसारिख्या नाहींत, त्या तर जिवट आहेत, त्यांपासीं सुइणी आल्यापूर्वीच त्या प्रसूत होतात." २० यास्तव देवाने सुइणींचें बरें केलें, आणि लोक वाढून फार बळावले. २१ आणि असें झालें कीं सुइणी देवाला भ्याल्या, यावरून त्याने त्या लोकांचीं कुटुंबें वाढविलीं. २२ तेव्हां फारोने आपल्या सर्व लोकांला असी आज्ञा दिल्ही कीं, "त्यांचा जो प्रत्येक पुरुष जन्मेल त्याला तुह्मी नदींत टाका, आणि प्रत्येक कन्येला वांचवा."

अध्याय २.

तेव्हां लेवीच्या घराण्यांतील एका माणसाने जाऊन लेवीच्यांतील कन्या बायको करून घेतली. २ आणि ती स्त्री गरोदर होऊन तिला पुत्र झाला; तेव्हां तो उत्तम हें तिने पाहिलें, यास्तव त्याला तीन महिन्यांपर्यंत लपविलें. ३ नंतर त्याचें लपविणें तिला अणखी साधलें नाहीं, यास्तव तिने त्याच्यासाठीं लव्हाळ्याची पेटी घेतली, आणि तिला चिकोटा व राळ इहींकडून लेपिलें, आणि तिजमध्यें बाळक ठेवून लव्हाळ्यांत नदीच्या तिरीं ठेविलें. ४ मग त्याला काय होईल, हें जाणायाकरितां त्याची बहीण दूर उभी राहिली. ५

करून मला आपला बाप पुरायास जाऊं दे, नंतर मी परत येईन. ६ मग फारो बोलला, तूं वर जा, आणि जसें तुझ्या बापाने तुला शपथ घातली, तसें तूं त्याला पूर. ७ तेव्हां योसेफ आपल्या बापाला पुरायास वर गेला, आणि फारोचे सर्व चाकर त्याच्या घरचे पुरातन आणि मिसर देशांतील सर्व पुरातन त्याच्यासंगतीं वर गेले. ८ योसेफाच्या सर्व घरचेहि आणि त्याचे भाऊ व त्याच्या बापाच्या घरचे ते गेले; त्यानी आपलीं बाळकें व आपलीं शेरडें व आपलीं गुरें हीं मात्र गोशेन प्रांतांत ठेविलीं. ९ आणि त्याच्यासंगतीं रथहि व स्वार वर गेले, तसें थवा फार मोठा झाला. १० मग आटादाचें खळें जें यार्देनेच्या पलिकडे तेथवर ते पावले, आणि तेथें त्यानी मोठा व फार भारी विलाप केला; तसें त्याने आपल्या बापासाठीं सात दिवस शोक केला. ११ तेव्हां त्या देशांतील राहणारे खनानी यानी आटादाच्या खळ्यांत तो शोक पाहिला, आणि ते बोलले, मिसऱ्यांचा हा भारी शोक आहे, यास्तव तेथल्याचें नांव यार्देनेपलिकडील अबेलमिज्राइम ठेविलें गेलें. १२ तर त्याने आपल्या पुत्रांस जसी आज्ञा दिल्ही होती तसें त्यानी त्यासीं केलें; १३ ह्मणजे त्याच्या पुत्रानी त्याला खनानदेशांत आणिलें, आणि मात्रेसमोर जी गुहा भूमीसुद्धां आब्राहामाने मसणवटीच्या वतनासाठीं एफ्रोन जो हित्ती त्यापासून विकत घेतली होती, त्या माखपेला भूमींतील गुहेंत त्याला पुरिलें. १४ नंतर योसेफ मिसरांत परत गेला, तो व त्याचे भाऊ आणि त्यासहित सर्व जे त्याच्या बापाला पुरायास वर गेले होते ते त्याचा बाप पुरून परत गेले. १५ मग योसेफाच्या भावानी पाहिलें कीं आपला बाप मेला; तेव्हां त्यानी ह्मटलें, योसेफ आमचें वैर अगत्य धरील, आणि जें अवघें वाईट आह्मी त्यासीं केलें आहे, तें तो आह्मासीं परत देईलच देईल. १६ यास्तव त्यानी कोणाला आज्ञा देऊन योसेफाला ह्मटलें, तुझ्या बापाने आपल्या मरणापूर्वी आज्ञा दिल्ही कीं, १७ तुह्मी योसेफाला असें सांगा कीं, मी विनंती करितों तूं आपल्या भावांचें उल्लंघन आणि त्यांचें पाप कृपेने क्षमा कर, कां तर त्यानी तुझें वाईट केलें, यास्तव आतां कृपेने तुझ्या बापाच्या देवाचे चाकर या आमचें उल्लंघन तूं क्षमा कर; तेव्हां योसेफ आपल्याजवळ त्यांचें बोलणें यावरून रडला. १८ अणखी त्याचे भाऊ येऊन त्याच्यापुढें पडले, आणि बोलले, पाहा, आह्मी तुझे चाकर आहों. १९ तेव्हां योसेफ त्यांस बोलला, तुह्मी भिऊं नका, कां तर मी देवाच्या ठिकाणीं आहें कीं काय? २० तुह्मी तरी मजवर वाईट योजिलें, परंतु देवाने तें बऱ्यासाठीं योजिलें, ह्मणजे तेणेंकडून जसें या दिवसीं झालेलें, तसें करावें कीं बहुत लोकांस वांचवावें. २१ तर आतां तुह्मी भिऊं नका, मी तुमचें व तुमच्या बाळकांचें प्रतिपाळण करीन; असें त्याने त्यांचें समाधान केलें, आणि त्यांसीं चित्तपूर्वक बोलला. २२ तेव्हां योसेफ आपण आणि त्याच्या बापाच्या घरचे हे मिसरांत राहिले; आणि योसेफ एकशें दाहा वर्षे जगला. २३ तसें योसेफाने तिसऱ्या पिढींतील एफ्राइमाचें संतान पाहिलें; अणखी मनाश्श्याचा पुत्र माखीर याचे पुत्र योसेफाच्या मांडीवर बाळव्यवहार पावले. २४ मग योसेफ आपल्या बंधूंस बोलला, मी मरतों, परंतु देव तुमच्या भेटीस येईलच येईल, आणि जो देश त्याने आब्राहामासीं व इझाकासीं व याकोबासीं शपथेने देऊं केला, तेथें या देशांतून तुह्मास वर नेईन. २५ आणि योसेफाने इस्राएलाच्या संतानांला शपथ घालून ह्मटलें, देव तुमच्या भेटीस येईलच येईल, तेव्हां तुह्मी माझीं हाडें एथून वर न्या. २६ नंतर योसेफ एकशें दाहा वर्षांचा होऊन मेला, आणि त्यानी त्याला सुगंधित करून पेटीमध्यें मिसर देशांत ठेविलें.

1000 within in the size and in the
better or as get the stuck bible into our volume

मोश्याने लिहिलेलें दुसरें पुस्तक;

ह्मणजे

निर्गम.

अध्याय १.

इस्राएलाचे पुत्र जे आपापल्या कुटुंबांसुद्धां याकोबाबरोबर मिसर देशांत गेले, त्यांचीं हीं नांवें. २ रऊबेन, शिमोन, लेवी, व यहूदा, ३ इस्साखार, जबूलुन व बन्यामीन, ४ दान व नाफ्ताली, गाद व आशेर. ५ आणि याकोबापासून सर्व झालेल्या संततीचीं सत्तर मनुष्यें होतीं, योसेफ तर मिसरांत होता. ६ नंतर योसेफ व त्याचे सर्व भाऊ व ती सर्व पिढी मेली. ७ परंतु इस्राएलाचीं संतानें सफळ होऊन पुष्कळ झालीं, आणि वाढून फार फार शक्तिमान् झालीं, आणि तो देश त्यानी भरला.

८ नंतर ज्याने योसेफाला जाणिलें नाहीं, असा मिसर देशाचा एक नवा राजा झाला. ९ आणि तो आपल्या लोकांला बोलला, "पाहा, इस्राएलाच्या संतानांचे लोक बहुत आणि आह्मापेक्षां शक्तिमान् आहेत. १० चला, आह्मी त्यांविषयीं चतुराईने वागूं, नाहीं तर ते वाढतील, आणि असें होईल कीं लढाई लागल्यास ते आमच्या शत्रूंस मिळतील, आणि आह्मासीं लढतील, आणि देशांतून जातील." ११ मग कठीण कामाने त्यांस दुःख द्यावें ह्मणून त्यानी त्यांपासून बिगार घेण्यासाठीं मुकदम ठेविले; आणि त्यानी फारोसाठीं पिथोम व रामसेस सांठविण्याचीं नगरें बांधिलीं. १२ परंतु त्यानी त्यांस जसेंजसें दुःख दिल्हें, तसेंतसें ते वाढून विस्तारिले, यास्तव इस्राएलाच्या संतानांमुळें ते त्रास पावले. १३ आणि मिसऱ्यानी इस्राएलाच्या संतानांकडून जबरीने चाकरी करविली. १४ आणि गाऱ्यामध्यें व विटांमध्यें व शेतांतील सर्व कामामध्यें अवघड चाकरीकडून त्यांच्या जिवांला दुःख दिल्हें; त्यांकडून जी सर्व चाकरी करविली ती जबरीने होती. १५ तेव्हां इब्रिणींच्या सुइणी, ह्यांतील एकीचें नांव शिफ्रा; आणि दुसरीचें नांव पुवा, ह्यांस मिसराच्या राजाने असें सांगितलें कीं, १६ "इब्री बायकांस प्रसविते वेळेस तुह्मी सुइणीचें काम करितां, आणि पुत्रकन्येविषयीं पाहतां, तेव्हां जर तें पुत्र असेल तर तुह्मी त्याला जिवें मारा, आणि जर तें कन्या असेल तर तिने जगावें." १७ परंतु सुइणी देवाला भ्याल्या, यास्तव जसें मिसराच्या राजाने त्यांस सांगितलें होतें तसें त्यानी केलें नाहीं, परंतु पुत्रांस वांचविलें. १८ नंतर मिसराच्या राजाने सुइणी बोलाविल्या आणि त्यांस ह्मटलें, "तुह्मी ही गोष्ट कशासाठीं केली? पुत्रांस कां वांचविलें?" १९ तेव्हां सुइणीने फारोला ह्मटलें, "कारण कीं इब्रिणी मिसरिणी बायकांसारिख्या नाहींत, त्या तर जिवट आहेत, त्यांपासीं सुइणी आल्यापूर्वीच त्या प्रसूत होतात." २० यास्तव देवाने सुइणींचें बरें केलें, आणि लोक वाढून फार बळावले. २१ आणि असें झालें कीं सुइणी देवाला भ्याल्या, यावरून त्याने त्या लोकांचीं कुटुंबें वाढविलीं. २२ तेव्हां फारोने आपल्या सर्व लोकांला असी आज्ञा दिल्ही कीं, "त्यांचा जो प्रत्येक पुरुष जन्मेल त्याला तुह्मी नदींत टाका, आणि प्रत्येक कन्येला वांचवा."

अध्याय २.

तेव्हां लेवीच्या घराण्यांतील एका माणसाने जाऊन लेवीच्यांतील कन्या बायको करून घेतली. २ आणि ती स्त्री गरोदर होऊन तिला पुत्र झाला; तेव्हां तो उत्तम हें तिने पाहिलें, यास्तव त्याला तीन महिन्यांपर्यंत लपविलें. ३ नंतर त्याचें लपविणें तिला अणखी साधलें नाहीं, यास्तव तिने त्याच्यासाठीं लव्हाळ्याची पेटी घेतली, आणि तिला चिकोटा व राळ इहींकडून लेपिलें, आणि तिजमध्यें बाळक ठेवून लव्हाळ्यांत नदीच्या तिरीं ठेविलें. ४ मग त्याला काय होईल, हें जाणायाकरितां त्याची बहीण दूर उभी राहिली. ५

करून मला आपला बाप पुरायास जाऊं दे, नंतर मी परत येईन. ६ मग फारो बोलला, तूं वर जा, आणि जसें तुझ्या बापाने तुला शपथ घातली, तसें तूं त्याला पूर. ७ तेव्हां योसेफ आपल्या बापाला पुरायास वर गेला, आणि फारोचे सर्व चाकर त्याच्या घरचे पुरातन आणि मिसर देशांतील सर्व पुरातन त्याच्यासंगतीं वर गेले. ८ योसेफाच्या सर्व घरचेहि आणि त्याचे भाऊ व त्याच्या बापाच्या घरचे ते गेले; त्यानी आपलीं बाळकें व आपलीं शेरडें व आपलीं गुरें हीं मात्र गोशेन प्रांतांत ठेविलीं. ९ आणि त्याच्यासंगतीं रथहि व स्वार वर गेले, तसें थवा फार मोठा झाला. १० मग आटादाचें खळें जें यार्देनेच्या पलिकडे तेथवर ते पावले, आणि तेथें त्यानी मोठा व फार भारी विलाप केला; तसें त्याने आपल्या बापासाठीं सात दिवस शोक केला. ११ तेव्हां त्या देशांतील राहणारे खनानी यानी आटादाच्या खळ्यांत तो शोक पाहिला, आणि ते बोलले, मिसऱ्यांचा हा भारी शोक आहे, यास्तव तेथल्याचें नांव यार्देनेपलिकडील अबेलमिज्राइम ठेविलें गेलें. १२ तर त्याने आपल्या पुत्रांस जसी आज्ञा दिल्ही होती तसें त्यानी त्यासीं केलें; १३ ह्मणजे त्याच्या पुत्रानी त्याला खनानदेशांत आणिलें, आणि मामेसमोर जी गुहा भूमीसुद्धां आब्राहामाने मसणवटीच्या वतनासाठीं एफ्रोन जो हित्ती त्यापासून विकत घेतली होती, त्या माखपेला भूमींतील गुहेंत त्याला पुरिलें. १४ नंतर योसेफ मिसरांत परत गेला, तो व त्याचे भाऊ आणि त्यासहित सर्व जे त्याच्या बापाला पुरायास वर गेले होते ते त्याचा बाप पुरून परत गेले. १५ मग योसेफाच्या भावानी पाहिलें कीं आपला बाप मेला; तेव्हां त्यानी ह्मटलें, योसेफ आमचें वैर अगत्य धरील, आणि जें अवघें वाईट आह्मी त्यासीं केलें आहे, तें तो आह्मासीं परत देईलच देईल. १६ यास्तव त्यानी कोणाला आज्ञा देऊन योसेफाला ह्मटलें, तुझ्या बापाने आपल्या मरणापूर्वी आज्ञा दिल्ही कीं, १७ तुह्मी योसेफाला असें सांगा कीं, मी विनंती करितों तूं आपल्या भावांचें उल्लंघन आणि त्यांचें पाप कपेने क्षमा कर, कां तर त्यानी तुझें वाईट केलें, यास्तव आतां कृपेने तुझ्या बापाच्या देवाचे चाकर या आमचें उल्लंघन तूं क्षमा कर; तेव्हां योसेफ आपल्याजवळ त्यांचें बोलणें यावरून रडला. १८ अणखी त्याचे भाऊ येऊन त्याच्यापुढें पडले, आणि बोलले, पाहा, आह्मी तुझे चाकर आहों. १९ तेव्हां योसेफ त्यांस बोलला, तुह्मी भिऊं नका, कां तर मी देवाच्या ठिकाणीं आहें कीं काय? २० तुह्मी तरी मजवर वाईट योजिलें, परंतु देवाने तें बऱ्यासाठीं योजिलें, ह्मणजे तेणेंकडून जसें या दिवसीं झालेलें, तसें करावें कीं बहुत लोकांस वांचवावें. २१ तर आतां तुह्मी भिऊं नका, मी तुमचें व तुमच्या बाळकांचें प्रतिपाळण करीन; असें त्याने त्यांचें समाधान केलें, आणि त्यांसीं चित्तपूर्वक बोलला. २२ तेव्हां योसेफ आपण आणि त्याच्या बापाच्या घरचे हे मिसरांत राहिले; आणि योसेफ एकशें दाहा वर्षे जगला. २३ तसें योसेफाने तिसऱ्या पिढींतील एफ्राइमाचें संतान पाहिलें; अणखी मनाश्श्याचा पुत्र माखीर याचे पुत्र योसेफाच्या मांडीवर बाळव्यवहार पावले. २४ मग योसेफ आपल्या बंधूंस बोलला, मी मरतों, परंतु देव तुमच्या भेटीस येईलच येईल, आणि जो देश त्याने आब्राहामासीं व इझाकासीं व याकोबासीं शपथेने देऊं केला, तेथें या देशांतून तुह्मास वर नेईन. २५ आणि योसेफाने इस्राएलाच्या संतानांला शपथ घालून ह्मटलें, देव तुमच्या भेटीस येईलच येईल, तेव्हां तुह्मी माझीं हाडें एथून वर न्या. २६ नंतर योसेफ एकशें दाहा वर्षांचा होऊन मेला, आणि त्यानी त्याला सुगंधित करून पेटीमध्यें मिसर देशांत ठेविलें.

1000 copies of the entire Old Testament are to be printed on this kind of paper & of this size - this paper is used to reduce the size of the volume - 500 copies are to be printed in quarto size on thick paper.

मोश्याने लिहिलेलें पहिलें पुस्तक;

ह्मणजे

उत्पत्ति.

अध्याय १.

प्रारंभीं **देवाने** आकाश व पृथ्वी यांस उत्पन्न केलें. २ तेव्हां पृथ्वी अस्ताव्यस्त व शून्य होती, आणि जलमयाच्या पाठीवर काळोख होता, आणि **देवाचा** आत्मा पाण्याच्या पाठीवर हालत होता. ३ तेव्हां **देव** बोलला कीं, उजेड होवो, मग उजेड झाला. ४ आणि **देवाने** पाहिलें कीं उजेड उत्तम आहे, आणि **देवाने** उजेड व काळोख यांस वेगळें वेगळें केलें. ५ मग **देवाने** उजेडाला दिवस ह्मटला, आणि काळोखाला रात्रि ह्मटली; याप्रमाणें सायंकाळ व सकाळ होऊन पहिला दिवस समाप्त झाला. ६ मग **देव** बोलला कीं, पाण्याच्या मध्यें अंतराळ होवो, आणि तें पाण्यापासून पाणी वेगळें करो. ७ तसें **देवाने** अंतराळ उत्पन्न केलें, आणि अंतराळाखालील जें पाणी आणि अंतराळावरील जें पाणी त्यांस वेगळें वेगळें केलें, मग तसें राहिलें. ८ तेव्हां **देवाने** अंतराळाला आकाश ह्मटलें; याप्रमाणें सायंकाळ व सकाळ होऊन दुसरा दिवस समाप्त झाला.

९ मग **देव** बोलला कीं, आकाशाखालील पाणी एका जाग्यांत सांचोत आणि कोरडी भूमि दिसो; तेव्हां तसें झालें. १० नंतर **देवाने** कोरड्या भूमीस पृथ्वी ह्मटली, आणि पाण्यांच्या संचयाला समुद्र ह्मटलें; आणि **देवाने** पाहिलें कीं उत्तम आहे. ११ मग **देव** बोलला कीं, बीज देणारें गवत व हिरवळ, आणि फळझाड आपल्या जातीप्रमाणें फळ देणारें ज्याचें बीज आपल्यांत पृथ्वीवर होईल यांस पृथ्वी उपजवो. १२ तेव्हां तसें झालें, ह्मणजे गवत व हिरवळ आपल्या जातीप्रमाणें बीज देणारें आणि फळ देणारें झाड ज्याचें बीज आपल्या जातीप्रमाणें आपल्यावर असतें, यांस पृथ्वीने उपजविलें; तेव्हां **देवाने** पाहिलें कीं उत्तम आहे. १३ याप्रमाणें सायंकाळ व सकाळ होऊन तिसरा दिवस समाप्त झाला.

१४ मग **देव** बोलला कीं, दिवस व रात्री यांस वेगळें वेगळें करायासाठीं आकाशमंडळांत ज्योती होवोत, आणि खुणा व नेमकाळ व दिवस व वर्षे यांसाठीं होवोत. १५ आणि पृथ्वीवर प्रकाशायासाठीं आकाशमंडळांत ज्योती असे होवोत; तेव्हां तसें झालें. १६ ह्मणजे **देवाने** दोन मोठ्या ज्योती केल्या, जी मोठी ज्योती ती दिवस चालवायासाठीं आणि जी लाहन ज्योती ती रात्रि चालवायासाठीं केली, आणि तारेहि केले. १७–१८ तेव्हां पृथ्वीवर उजेड द्यायासाठीं, आणि दिवस व रात्रि चालवायासाठीं आणि उजेड व काळोख यांस वेगळें वेगळें करायासाठीं **देवाने** त्यांस आकाशमंडळांत ठेविलें; तेव्हां **देवाने** पाहिलें कीं उत्तम आहे. १९ याप्रमाणें सायंकाळ व सकाळ होऊन चवथा दिवस समाप्त झाला. २० मग **देव** बोलला कीं, श्वासवान् जीव जंतु यांस पाणी फार उपजवो, आणि पांखरेंहि पृथ्वीवरतें आकाशमंडळाच्या अंतराळांत उडोत. २१ तेव्हां मोठे मासे आणि प्रत्येक जिवंत वळवळणारा जंतु जीं पाण्यापासून फार उपजलीं त्यांस त्यांच्या जातीप्रमाणें आणि प्रत्येक सपक्ष पांखराला त्या त्याच्या जातीप्रमाणें **देवाने** उत्पन्न केलें, आणि **देवाने** पाहिलें कीं उत्तम आहे. २२ तेव्हां **देवाने** त्यांस असा आशीर्वाद दिल्हा कीं, तुह्मी सफळ होऊन वाढा आणि समुद्रांतील पाण्यांत वृद्धिंगत व्हा, आणि पृथ्वीवर पांखरें वाढोत. २३ आणि सायंकाळ व सकाळ होऊन पांचवा दिवस समाप्त झाला.

२४ मग **देव** बोलला कीं, एकएक जातींतील श्वासवान् जीव, ह्मणजे एकएक जातींतील ग्रामपशू व वळवळणारे व वनपशू यांस पृथ्वी उपजवो. २५ तेव्हां तसें झालें, ह्मणजे **देवाने** एकएक जातींतील वनपशू व एकएक जातींतील

ग्रामपशू व एकएक जातींतील भूयीवरील सर्व वळवळणारीं यांस उत्पन्न केलें; आणि **देवाने** पाहिलें कीं उत्तम आहे. २६ **नंतर देव** बोलला कीं, आह्मी आपल्या प्रतिछायेप्रमाणें आपल्या प्रतिमेसारिखें माणूस उत्पन्न करूं; आणि तीं समुद्रांतील मास्यांवर व आकाशांतील पांखरांवर व पशूंवर व सर्व पृथ्वीवर व पृथ्वीवरल्या प्रत्येक वळवळणाऱ्या जंतूवर धनीपण करोत. २७ **तसें देवाने** आपल्या प्रतिछायेप्रमाणें माणसाला उत्पन्न केलें, **देवाच्या** प्रतिछायेप्रमाणें त्याने त्याला उत्पन्न केलें; पुरुष आणि स्त्री असीं त्यांस उत्पन्न केलीं. २८ तेव्हां **देवाने** त्यांस आशीर्वाद दिल्हा, आणि **देवाने** त्यांस ह्मटलें कीं, तुह्मी सफळ होऊन वाढा आणि पृथ्वी भरा, आणि तिला जिंकून समुद्रांतील मास्यांवर व आकाशांतील पांखरांवर व पृथ्वीवरल्या सर्व फिरणाऱ्या जिवांवर धनीपण करा. २९ आणि **देव** बोलला, पाहा संपूर्ण पृथ्वीच्या पाठीवर जी बीज देणारी अवघी हिरवळ, आणि बीज देणाऱ्या ज्या सर्व झाडांवर झाडाचें फळ आहे तें म्या तुह्मास दिल्हें आहे, खाण्यासाठीं तुमचें होईल. ३० आणि पृथ्वीवरच्या सर्व पशूंला व आकाशांतल्या सर्व पांखरांला व पृथ्वीवर सर्व वळवळणारीं ज्यांत श्वासरूप जीव आहे त्यांस अवघी कोवळी हिरवळ खाण्यासाठीं दिल्ही आहे आणि तसें झालें. ३१ तेव्हां **देवाने** जें अवघें उत्पन्न केलें त्याला न्याहाळिलें, आणि पाहा, तें फार उत्तम होतें, आणि सायंकाळ व सकाळ होऊन साहावा दिवस समाप्त झाला.

अध्याय २.

तसें आकाश व पृथ्वी व यांतील सर्व समुदाय, हीं समाप्त झालीं. २ **मग देवाने** आपलें जें काम केलें होतें त्यापासून तो सातव्या दिवसीं थांबला, आणि आपलें सर्व जें काम आपण केलें होतें त्यापासून सातव्या दिवसीं स्वस्थ राहिला. ३ आणि **देवाने** सातव्या दिवसाला आशीर्वाद दिल्हा आणि त्याला पवित्र केलें, कारण कीं त्यांत आपलें सर्व जें उत्पत्तीचें काम त्यापासून स्वस्थ राहिला.

४ आकाश व पृथ्वी यांच्या उत्पत्तीमध्यें त्यांचीं उपजणीं असीं, ५ ह्मणजे ज्या काळीं **परमेश्वर देव** याने पृथ्वी व आकाश, आणि पृथ्वीवर झाल्यापूर्वी असें भूयीवरलें प्रत्येक झुडुप आणि उगवल्यापूर्वी असी प्रत्येक हिरवळ, यांस उत्पन्न केलें; कां तर **परमेश्वर देव** याने पृथ्वीवर पाऊस पाडला नव्हता, आणि भूमीची चाकरी करायास माणूस नव्हता. ६ तेव्हां पृथ्वीपासून धुकें वरतें गेलें, आणि त्याने भूमीची सर्व पाठ शिंपिली. ७ तेव्हां **परमेश्वर देव** याने भूमींतील मातीचा माणूस घडिला आणि त्याच्या नाकपुड्यांमध्यें जिवाचा श्वास फुंकिला, मग माणूस श्वासवान जीव झाला.

८ तेव्हां **परमेश्वर देव** याने एदेनांत पूर्वेकडे बाग लाविला, आणि ज्या माणसाला त्याने घडिलें होतें त्याला तेथें ठेविलें. ९ आणि दृष्टीस सुंदर व खाण्यांस चांगलें, असें प्रत्येक झाड व बागामध्यें जीवनाचें झाड आणि बरें व वाईट जाणण्याचें झाड, हें **परमेश्वर देव** याने भूमींतून वाढविलें. १० तेव्हां एदेनांतून एक नदी बागाचें शिंपणें करायासाठीं निघाली, आणि तेथून फुटून चार मुळें असीं झालीं. ११ पहिल्या नदीचें नाम **फिशोन**; तीं संपूर्ण **हवीला** देशाला वेढिती. १२ तेथें सोनें आहे, आणि त्या देशांतील सोनें उत्तम आहे; तेथें बदेलाह आणि शोहामपाषाण आहे. १३ आणि दुसऱ्या नदीचें नाम **गीहोन**; ती संपूर्ण **कुश**देशाला वेढा घालती. १४ आणि तिसऱ्या नदीचें नाम **हिद्देकेल**, ती **आश्शूराच्या** पूर्वेकडे वाहती; आणि जी चवथी नदी, ती **फराथ** आहे.

१५ तर **परमेश्वर देव** याने त्या माणसाला घेऊन एदेनांतील बागाची चाकरी करायास आणि त्याचें रक्षण करायास त्यांत ठेविलें. १६ तेव्हां **परमेश्वर देव** याने त्या माणसाला असी आज्ञा दिल्ही कीं, बागांतील प्रत्येक झाडावरचें तूं खात जा. १७ परंतु बरें व वाईट जाणण्याच्या झाडावरचें तूं खाऊं नको, कां तर तूं त्यावरचे खासील त्या दिवसीं तूं मरसीलच मरसील.

१८ आणि **परमेश्वर देव** बोलला कीं, हा माणूस एकला असणें हें बरें नाहीं, मी ह्याच्यासाठीं ह्याच्या योग्य सहायकरी उत्पन्न करीन. १९ **जेव्हां परमेश्वर देव** याने भूमींतून भूयीवरील प्रत्येक पशूला आणि आकाशांतील प्रत्येक पांखरांला घडिलें होतें, तेव्हां त्याने **आदाम** त्यांस कोणतीं नांवें ठेवील हें पाहावें ह्मणून त्याजवळ आणिलें; आणि **आदामाने** एकएकाला श्वासवान जिवाला जें कांहीं ह्मटलें, तें त्याचें नांव झालें. २० **तसें आदामाने** प्रत्येक ग्रामपशूला व आकांतील पांखरांला व प्रत्येक वनपशूला नांवें दिल्हीं; परंतु **आदामाला** आपल्या योग्य सहायकरी मिळाला नव्हता. २१ तेव्हां **परमेश्वर देव** याने **आदामावर** गाढ झोंप लोटिली; आणि तो झोंपेंत राहिला तेव्हां त्याच्या फांसोळ्यांतील एक घेऊन तिच्या ठिकाणीं मास भरिलें. २२ आणि **परमेश्वर देव** याने जी फांसोळी त्या माणसांतून घेतली तिची स्त्री केली गेली; मग तिला त्या माणसाजवळ आणिलें. २३ तेव्हां **आदाम** बोलला, ह्या वेळेस ही माझ्या हाडांतील हाड आणि माझ्या मांसांतील मांस झाली आहे, हिला इशी ह्मणजे स्त्री असी ह्मणावी, कां तर ही इश ह्मणजे पुरुष यांतून घेतली गेली. २४ **ह्यावरून** पुरुष आपल्या बापाला व आपल्या आईला सोडून आपल्या स्त्रीसीं जडेल, आणि तीं एक देहरूप होतील. २५ तेव्हां तो माणूस आणि त्याची स्त्री तीं दोघें नागवीं होतीं, परंतु लाजलीं नव्हतीं.

अध्याय ३.

तेव्हां भूयीवर जे सर्व पशू **परमेश्वर देव** याने उत्पन्न केले होते त्यांपेक्षां साप धूर्त होता आणि तो त्या स्त्रिला बोलला कीं, बागांतील सर्व झाडांवरचें तुह्मी खाऊं नका, असें देवाने तुह्मास सांगितलें, हें खरें कीं काय? २ **मग** स्त्री सापाला बोलली कीं, आह्मी बागांतील झाडांच्या फळांतून खावें; ३ परंतु बागामधील जें झाड त्याच्या फळाविषयीं देवाने असें ह्मटलें आहे कीं, त्याजवरचें तुह्मी खाऊं नका आणि त्याला शिवूं नका, नाहीं तर मराल. ४ **मग** साप स्त्रिला बोलला कीं, तुह्मी मरालच मराल, असें नव्हे; ५ **कां** तर देव असें जाणतो कीं ज्या दिवसीं तुह्मी त्यावरचें खाल त्यांत तुमचे डोळे उघडतील, आणि तुह्मी बरें व वाईट जाणून **देवासारिखीं** व्हाल. ६ तेव्हां त्या स्त्रिला असें दिसलें कीं त्या झाडावरचें खाणें चांगलें आणि दृष्टीस सुंदर आणि शाहाणें करण्यासाठीं आवडतें झाड; तेव्हां तिने त्याचें कांहीं फळ घेऊन खाल्लें, आणि आपल्याजवळ आपला नवरा यालाहि दिल्हें आणि त्याने खाल्लें. ७ तेव्हां त्या दोघांचे डोळे उघडले गेले, आणि आपण नागवीं असें त्यांस कळलें; मग त्यानी अंजिराचीं पानें शिवून आपणासाठीं वस्त्रपट्ट्या केल्या. ८ **नंतर** दिवसांतील वाऱ्याच्या वेळेस **परमेश्वर देव** बागांत चालत असतां त्याचा शब्द त्यानी ऐकिला; तेव्हां **आदाम** व त्याची बायको हीं **परमेश्वर देव** याच्या दृष्टीपासून बागांतील झाडांमध्यें लपालीं. ९ **परंतु परमेश्वर देव आदामाला** हाक मारून त्याला बोलला, तूं कोठें आहेस? १० तेव्हां तो बोलला कीं, म्या बागामध्यें तुझा शब्द ऐकिला आणि मी नागवा यास्तव भ्यालों आणि लपालों. ११ **मग** तो बोलला, तूं नागवा असें तुला कोणी सांगितलें? ज्या झाडावरचें तूं खाऊं नको ह्मणून म्या तुला आज्ञा दिल्ही, त्यावरचें त्वां खाल्लें आहे कीं काय? १२ **मग** तो माणूस बोलला कीं, माझ्याजवळ जी स्त्री त्वां देऊन ठेविली, तिने त्या झाडावरचें मला दिल्हें, यास्तव म्या खाल्लें. १३ तेव्हां **परमेश्वर देव** स्त्रिला बोलला कीं, हें त्वां कां केलें आहे? मग स्त्री बोलली कीं, सापाने मला भुलविलें यास्तव म्या खाल्लें.

१४ तेव्हां **परमेश्वर देव** सापाला बोलला, त्वां हें केलें आहे यास्तव सर्व ग्रामपशूंपेक्षां आणि सर्व वनपशूंपेक्षां तूं शापित आहेस; तूं आपल्या पोटाने चालसील, आणि आपल्या आयुष्यांतील अवघ्या दिवसांत माती खासील. १५ **आणि** मी तुझ्या व स्त्रिच्या मध्यें परस्परें आणि तुझें संतान व तिचें संतान यांमध्यें परस्परें वैर ठेवीन; तें तुझें मस्तक फोडील आणि तूं त्याचीं टांच फोडसील. १६ **स्त्रिला** तो बोलला कीं, मी तुझें दुःख आणि

गरोदरपणाचें दुःख नाढवीनच वाढवीन; तूं दुःखाने लेंकरांस प्रसवसील, आणि तुझी इच्छा तुझ्या नवऱ्याच्या स्वाधीन होऊन तो तुजवर धनीपण करील. १७ आणि आदामाला तो बोलला, त्वां आपल्या स्त्रिची गोष्ट मानून ज्या झाडाविषयीं म्या तुला असी आज्ञा दिल्ही कीं, तूं त्यावरचें खाऊं नको, त्यावरचें त्वां खाल्लें आहे, यास्तव तुझ्यामुळें भूमि शापित आहे; तीजपासून तूं आपल्या आयुष्यांतील सर्व दिवसांत दुःखाने खासील. १८ ती तुझ्यासाठीं कांटळ व कुसळ वाढवील, आणि तूं भूयीवरील हिरवळ खासील. १९ तूं भूमींत परतून जासील तोंपर्यंत तूं आपल्या तोंडाच्या घामाने अन्न खासील, कां कीं तींतून तूं घेतलेला आहेस, यास्तव तूं माती आहेस आणि मातींत परत जासील.

२० आणि आदामाने आपल्या स्त्रिचें नांव हाव्वा असें ठेविलें, कां कीं ती अवघ्या माणसांची आई होती. २१ तेव्हां परमेश्वर देव याने आदामासाठीं आणि त्याच्या बायकोसाठीं कातड्याचीं वस्त्रें केलीं आणि त्यांस नेसविलें.

२२ मग परमेश्वर देव बोलला कीं, पाहा, तो माणूस बरें आणि वाईट जाणण्याने आह्मामधील एकासारिखा झाला आहे; तर आतां कदाचित् तो आपला हात लांबवून जीवनाच्या झाडावरचेंहि तोडून खाईल, आणि सर्वकाळ जगेल. २६ यास्तव ज्या भूमींतून तो घेतलेला होता तिची चाकरी करायासाठीं त्याला परमेश्वर देव याने एदेनबागांतून लाविले. २४ तसें त्याने त्या माणसाला बाहेर घालविलें, आणि जीवनी झाडाकडली वाट राखायासाठीं एदेन बागाच्या पूर्वेकडे करूब असे आणि फिरती तरवार ठेविली.

अध्याय ४.

आणि आदामाने आपली स्त्री हाव्वा इला अनुभविलें, मग ती गर्व्हार होऊन काईनाला प्रसवली; तेव्हां ती बोलली कीं, परमेश्वराकडून मला पुरुष मिळाला आहे. २ अणखी त्याचा भाऊ हाबेल याला ती प्रसवली; हाबेल तर मेंढरांचा पाळणारा होता, परंतु काईन शेतकरी होता. ३ आणि असें झालें कीं दिवसांच्या समाप्तीस काईनाने परमेश्वरासाठीं भूमीच्या उपजांतील अर्पण आणिलें. ४ आणि हाबेल यानेहि आपल्या मेंढरांतील प्रथम उपज व त्यांतील पुष्ट यांतून अर्पण आणिलें. ५ तेव्हां परमेश्वराने हाबेलाला व त्याच्या अर्पणाला मानिलें, परंतु काईनाला व त्याच्या अर्पणाला मानिलें नाहीं; यास्तव काईनाला फार राग आला आणि त्याचें तोंड उतरलें. ६ तेव्हां परमेश्वर काईनाला बोलला कीं, तुला राग कां आला? आणि तुझें तोंड कां उतरलें? ७ जर तूं बरें करितोस तर मान्यता नाहीं कीं काय? परंतु जरी बरें करीत नाहींस तरी दारासीं पाप राहिलें आहे; मग त्याची इच्छा तुझ्या स्वाधीन होईल आणि तूं त्याजवर अधिकार करसील.

८ आणि काईन आपला भाऊ हाबेल याला बोलता झाला; मग असें झालें कीं ते वावरांत होते, तेव्हां काईनाने आपला भाऊ हाबेल यावर उठून त्याला जिवें मारिलें. ९ नंतर परमेश्वर काईनाला बोलला कीं, तुझा भाऊ हाबेल कोठें आहे? तेव्हां तो बोलला, मला ठाऊक नाहीं; मी आपल्या भावाचा राखणारा कीं काय? मग तो बोलला, त्वां काय केलें आहे? १० तुझ्या भावाच्या रक्तधारांचा शब्द भूमींतून मजकडे ओरडतो. ११ तर आतां तुझ्या भावाच्या रक्तधारा तुझ्या हातांतून घ्यायास ज्या भूमीने आपलें तोंड उघडिलें, तिजविषयीं तूं शापित आहेस. १२ जेव्हां तूं भूमीचें काम करितोस तेव्हां ती आपलें सत्व आतांपासून तुला देणार नाहीं; पृथ्वीवर तूं परागंदा व भडक्या होसील. १३ मग काईन परमेश्वराला बोलला कीं, माझा दंड सोसण्यापेक्षां मोठा आहे, १४ पाहा, आज त्वां मला भूमीच्या पाठीवरून घालविलें आहे, आणि तुझ्या दृष्टीपासून मी घालविला जाईन, आणि पृथ्वीवर मी परागंदा व भडक्या होईन, आणि असें होईल कीं जो कोणी मला पाहतो तो मला जिवें मारील. १५ तेव्हां त्याविषयीं परमेश्वर त्याला बोलला कीं, कोणी काईनाला जिवें मारिल्यास त्याचा सूड सातपट घेतला जाईल; तेव्हां त्याला कोणी पाहून न मारावें ह्मणून परमेश्वराने काईनाला खूण ठेविली.

१६ नंतर काईन परमेश्वराच्या दृष्टीपासून निघाला, आणि एदेनाच्या पूर्वेस नोद देशांत राहिला. १७ मग काईनाने आपल्या स्त्रीला अनुभविलें, आणि ती गर्व्हार होऊन हनोखाला प्रसवली; तेव्हां तो नगर बांधीत होता, आणि त्या नगराचें नांव आपल्या पुत्राच्या नांवाप्रमाणें हनोख असें त्याने ठेविलें. १८ मग हनोखाला ईराद झाला, मग ईरादाने महूयाएलाला जन्मविलें, मग महूयाएलाने मथूशाएलाला जन्मविलें, मग मथूशाएलाने लामेखाला जन्मविलें. १९ मग लामेखाने आपल्यासाठीं दोन बायका करून घेतल्या, एकीचें नांव आदा आणि दुसरीचें नांव जिल्हा. २० मग आदा याबालाला प्रसवली; तो राहोटींत राहणाऱ्यांचा व पशूपाळकांचा पूर्वज झाला. २१ आणि त्याच्या भावाचें नांव युबाल; तो तंतुवाद्य व वायुवाद्य वाजविणाऱ्या सर्वांचा पूर्वज झाला. २२ आणि जिल्हा तीहि तूबालकाईनाला प्रसवली; तो तांबें व लोखंड यांच्या सर्व कारागिरांचा शिकविणारा झाला; आणि तूबालकाईनाची बहीण नामा होती. २३ तेव्हां लामेखाने आपल्या बायका आदा व जिल्हा यांस सांगितलें कीं, अहो लामेखाच्या बायका, तुह्मी माझा शब्द ऐका आणि माझ्या गोष्टीकडे कान लावा; कां तर माझ्या घायासाठीं म्या माणसाला ह्मणजे माझ्या ठेंचण्यासाठीं म्या तरुणाला जिवें मारिलें आहे; २४ यास्तव काईनाचा सूड सातपट घेतल्यास, लामेखाचा सत्याहत्तरपट घेतला जाईल. २५ आणि आदामाने आपल्या बायकोला फिरून अनुभविलें, तेव्हां ती पुत्राला प्रसवली आणि तिने त्याचें नाव शेथ ठेविलें; कां तर तिने ह्मटलें कीं, काईनाने हाबेलाला जिवें मारिलें, यास्तव देवाने त्याच्या ठिकाणीं मजसाठीं दुसरे संतान नेमिलें आहे. २६ मग शेथ यालाहि पुत्र झाला आणि त्याने त्याचें नांव अनोश ठेविलें; तेव्हां परमेश्वराच्या नामाने हाक मारणें हें होऊं लागलें.

अध्याय ५.

हें आदामाच्या वंशावळीचें कथन; देवाने माणसाला उत्पन्न केलें, त्या दिवसीं त्याने त्याला देवाच्या प्रतिमेप्रमाणें केलें. २ पुरुष व स्त्री असें त्याने त्यांस उत्पन्न केलें; तेव्हां त्याने त्यांस आशीर्वाद दिल्हा, आणि त्यांच्या उत्पत्तीच्या दिवसांत त्यांचें नांव आदाम ठेविलें. ३ तर आदामाच्या आयुष्यांत एकशें तीस वर्षें झाल्यावर त्याने आपल्या प्रतिमेप्रमाणें आपल्या प्रतिछायेसारिखा पुत्राला जन्मविलें, आणि त्याचें नांव शेथ असें ठेविलें. ४ मग त्याने शेथाला जन्मविल्या नंतर आदामाचें आयुष्य आठशें वर्षें झालें, आणि त्याने पुत्रांस व कन्यांस जन्मविलें. ५ तसें आदामाचे सर्व दिवस ज्यांत तो जगला ते नऊशें तीस वर्षें झालीं, नंतर तो मेला. ६ आणि शेथ एकशें पांच वर्षांचा झाला, तेव्हां त्याने अनोशाला जन्मविलें. ७ आणि अनोशाला जन्मविल्यानंतर शेथ आठशें सात वर्षें जगला, आणि त्याने पुत्रास व कन्यांस जन्मविलें. ८ तसें शेथाचे सर्व दिवस नऊशें बारा वर्षें झालीं, मग तो मेला. ९ आणि अनोश नव्वद वर्षांचा झाला, तेव्हां त्याने केनानाला जन्मविलें. १० आणि केनानाला जन्मविल्यानंतर अनोश आठशें पंधरा वर्षें जगला, आणि त्याने पुत्रांस व कन्यांस जन्मविलें. ११ तसें अनोशाचे सर्व दिवस नऊशें पांच वर्षें झालीं, मग तो मेला. १२ आणि केनान सत्तर वर्षांचा झाला, तेव्हां त्याने माहलालेला जन्मविलें. १३ आणि माहलालेलास जन्मविल्यानंतर केनान आठशें चाळीस वर्षें जगला, आणि त्याने पुत्रांस व कन्यांस जन्मविलें. १४ तसें केनानाचे सर्व दिवस नऊशें दाहा वर्षें झालीं, मग तो मेला. १५ आणि माहलालेल पांसष्ट वर्षांचा झाला, तेव्हां त्याने यारेदाला जन्मविलें. १६ आणि यारेदाला जन्मविल्यानंतर माहलेल आठशें तीस वर्षें जगला, आणि त्याने पुत्रांस व कन्यांस जन्मविलें. १७ तसें माहलालेलाचे सर्व दिवस आठशें पंचाण्णव वर्षें झालीं, मग तो मेला. १८ आणि यारेद एकशें बासष्ट वर्षांचा झाला, तेव्हां त्याने हनोखाला जन्मविलें. १९ आणि हनोखाला जन्मविल्यानंतर यारेद आठशें वर्षें जगला, आणि त्याने पुत्रांस व कन्यांस जन्मविलें. २० तसें यारेदाचे सर्व दिवस नऊशें बासष्ट वर्षें झालीं, मग तो मेला. २१ आणि हनोख पांसष्ट वर्षांचा

झाला, तेव्हां त्याने **मथुशालाहास** जन्मविलें आणि **मथुशालाहास** जन्मविल्यानंतर **हनोख** तीनशें वर्षें **देवाच्या**संगतीं चालला, आणि त्याने पुत्रांस व कन्यांस जन्मविलें. २३ **तसें हनोखाचे** सर्व दिवस तीनशें पांसष्ट वर्षें झालीं. २४ **आणि हनोख देवाच्या**संगतीं चालला, मग तो नाहीं असा झाला, कां कीं **देवाने** त्याला नेलें. २५ **आणि मथुशालाह** एकशें सत्याऐशी वर्षांचा झाला, तेव्हां त्याने **लामेखाला** जन्मविलें. २६ **आणि लामेखाला** जन्मविल्यानंतर **मथूशालाह** सातशें ब्याऐशी वर्षें जगला, आणि त्याने पुत्रांस व कन्यांस जन्मविलें. २७ **तसें मथूशालाहाचे** सर्व दिवस नऊशें एकुणहात्तर वर्षें झालीं, मग तो मेला. २८ **आणि लामेख** एकशें ब्याऐशीं वर्षांचा झाला, तेव्हां त्याने पुत्राला जन्मविलें. २९ **आणि** त्याने त्याचें नांव **नोहा** ठेवून ह्मटलें कीं, ज्या भूमीला **परमेश्वराने** शापिलें, तिजविषयीं आमचें काम व आमच्या हातांचा श्रम यांपासून हा आह्मास विसावा देईल. ३० **आणि लामेखाने नोहाला** जन्मविल्यानंतर तो पांचशें पंचाण्णव वर्षें जगला, आणि त्याने पुत्रांस व कन्यांस जन्मविलें. ३१ **तसें लामेखाचे** सर्व दिवस सातशें सत्याहात्तर वर्षें झालीं, मग तो मेला. ३२ **जेव्हां नोहा** पांचशें वर्षांचा झाला, तेव्हां **नोहाने शेम** व **हाम** व **याफेथ** यांस जन्मविलें होतें.

अध्याय ६.

आणि जेव्हां माणसें भूमीच्या पाठीवर बहुत होऊं लागलीं आणि त्यांस कन्या झाल्या; २ तेव्हां असें झालें कीं **देवाच्या** पुत्रांनी माणसांच्या कन्यांस पाहिलें कीं त्या सुंदर आहेत आणि सर्वांमधून ज्यांस त्यांनी इच्छिलें त्यांस त्यांनी आपल्यासाठीं बायका करून घेतल्या. ३ तेव्हां **परमेश्वर** बोलला कीं, माझा आत्मा माणसांसीं यत्न सर्वकाळ करणार नाहीं, यास्तव कीं तोहि मास आहे, तथापि त्याचे दिवस एकशें वीस वर्षें होतील. ४ **त्या** दिवसांत, अणखी त्यानंतर पृथ्वीवर जबरदस्त होते, कारण कीं **देवाचे** पुत्र माणसांच्या कन्यांपासीं गेले, आणि ह्या त्यांसाठीं पुत्रांस प्रसवल्या; जीं पूर्वकालीं नामांकित माणसें तीं हेच होतें.

५ **आणि परमेश्वराने** पाहिलें कीं माणसांचें पाप पृथ्वीमध्यें मोठें, आणि त्याच्या हृदयाच्या विचारांतील प्रत्येक भावना सर्व दिवसांमध्यें केवळ वाईट आहेत. ६ तेव्हां **परमेश्वराने** माणसाला पृथ्वीवर उत्पन्न केलें होतें त्यामुळें त्याला पश्चात्ताप झाला, आणि तो आपल्या अंतःकरणांत दुःखित झाला. ७ **मग परमेश्वराने** ह्मटलें कीं, ज्या माणसाला म्या उत्पन्न केलें त्याला मी भूमीच्या पाठीवरून पुसून टाकीन, माणसासुद्धां पशूलाहि. अणखी वळवळणाऱ्याला व आकाशांतील पांखरालाहि, कां कीं म्या त्यांस उत्पन्न केलें यावरून मला पश्चात्ताप झाला आहे. ८ **परंतु** नोहा **परमेश्वराच्या** दृष्टींत कृपा पावला.

९ ही **नोहाची** वंशावळी; **नोहा** आपल्या काळांतील लोकांमध्यें यथार्थिक व धार्मिक माणूस होता; १० **नोहा देवाच्या**संगतीं चालला आणि **नोहाने** तीन पुत्र **शेम** व **हाम** व **याफेथ** यांस जन्मविलें. ११ **परंतु देवाच्या** दृष्टींत पृथ्वी नासली, आणि पृथ्वी बळात्काराने भरली. १२ तेव्हां **देवाने** पृथ्वीस न्याहाळिलें, आणि पाहा ती नासली, कां तर पृथ्वीवर सर्व प्राण्यांनी आपली चाल नासविली होती.

१३ **मग देव नोहाला** बोलला कीं, सर्व प्राण्यांचा शेवट माझ्या दृष्टींत आला आहे, कां तर त्यांच्या योगाने पृथ्वी बळात्काराने भरली आहे; यास्तव पाहा पृथ्वीसुद्धां त्यांचा नाश मी करीन. १४ **तूं** आपल्यासाठीं गोफेरलांकडाचें तारू कर; त्या तारवांत खोल्या कर, आणि त्याच्या आंतून व बाहेरून डामर चोपड. १५ **आणि** त्वां तें या प्रकारें करावें कीं तारवाची लांबी तीनशें हात, त्याची रुंदी पन्नास हात, व त्याची उंची तीस हात. १६ **तूं** तारवाला खिडकी कर आणि त्याला वरील भाग हातभरपर्यंत उतरता कर; अणखी तारवाचा दरवाजा त्याच्या बाजूमध्यें ठेव, खालील व दुसरे व तिसरे मजले तूं कर. १७ **आणि** पाहा, ज्या सर्व प्राणीमात्रांला जीवनाचा श्वास आहे आकाशाखालून तिचा नाश करायासाठीं मी स्वतां पृथ्वीवर पाण्याचा प्रलय आणितों, आणि पृथ्वीवर जें कांहीं तें प्राण सोडील. १८ **परंतु** तुजसीं मी आपला करार स्थापीन आणि तूं तार-

वांत जासील, तुझे पुत्रहि व तुझी बायको व तुझ्या पुत्राच्या बायका तुझ्या संगतीं जातील. १९ आणि सर्व जिवांतील सर्व जातींतून दोघें दोघें सर्वांतून तूं आपल्यासंगतीं जगवायासाठीं तारवांत ने; तीं नर व मादी असावीं. २० एक एक जातींतल्या पांखरांतून, आणि एक एक जातींतल्या पशूंमधून, आणि एक एक जातींतलीं भूमीवरचीं सर्व वळवळणारीं यांतून, ह्मणजे सर्वांतून दोघें दोघें तुजकडे येतील, तां त्यांस जगवावें ह्मणून. ११ आणि जें कांहीं अन्न खालें जातें त्यांतील तूं आपल्यासाठीं मिळवून आपल्याजवळ ठेव, मग तें तुझ्या आणि त्यांच्या खाण्यासाठीं होईल. २२ तेव्हां नोहाने तसें केलें; देवाने त्याला जी प्रत्येक आज्ञा दिल्ही तिजप्रमाणें त्याने केलें.

अध्याय ७.

नंतर परमेश्वराने नोहाला सांगितलें कीं, तूं आपल्या सर्व कुटुंबासुद्धां तारवांत जा, कां कीं ह्या काळांतील लोकांमध्यें तुला मजविषयीं यथार्थ असें म्या पाहिलें आहे. २ सर्व शुद्ध पशूंमधून नर व त्याची मादी सात सात, आणि जे अशुद्ध पशू त्यांतून नर व त्याची मादी दोघें दोघें; ३ अणखी आकाशांतील पांखरें यांतून नर व त्याची मादी सात सात, असीं सर्व पृथ्वीच्या पाठीवर बीज वांचवायास तूं आपल्याजवळ घे. ४ कां तर अणखी सात दिवसांनंतर मी चाळीस दिवस व चाळीस रात्रीं पृथ्वीवर पाऊस पाडीन, आणि जें प्रत्येक असणारें म्या उत्पन्न केलें त्याला भूमीच्या पाठीवरून पुसून टाकीन. ५ तेव्हां परमेश्वराने नोहाला ज्या आज्ञा दिल्ह्या त्या सर्वांप्रमाणें त्याने केलें. ६ आणि जेव्हां पाण्याचा प्रलय पृथ्वीवर झाला तेव्हां नोहा साहाशें वर्षांचा होता. ७ तेव्हां नोहा आणि आपल्यासंगतीं आपले पुत्र व आपली बायको व आपल्या पुत्रांच्या बायका, हीं प्रलयाच्या पाण्यापुढून तारवांत गेला. ८ शुद्ध पशूंमधून, आणि जे पशु शुद्ध नव्हते त्यांमधून व पांखरांमधून, आणि सर्व जीं भूमीवर वळवळतात त्यांमधून. ९ दोघें दोघें नर व मादी, जसें परमेश्वराने नोहाला आज्ञा दिल्ही, तसें तीं नोहाजवळ तारवांत गेलीं. १० तेव्हां असें झालें कीं सात दिवसांनंतर त्या प्रलयाचें पाणी पृथ्वीवर झालें.

११ नोहाच्या आयुष्यांतील साहाश्याव्या वर्षांत दुसऱ्या महिन्यांतील सत्राव्या मितींत त्या दिवसीं मोठ्या जलमयाचे सर्व झरे फुटले गेले आणि आकाशीं दारें मोकळीं झालीं. १२ तेव्हां चाळीस दिवस व चाळीस रात्री पावसाने झोड पृथ्वीवर लाविली. १३ त्याच दिवसाच्या भरांत, नोहा आणि नोहाचे पुत्र शेम व हाम व याफेथ, आणि नोहाची बायको आणि त्याच्या पुत्रांसहित यांच्या तीन बायका तारवांत गेल्या. १४ तीं आणि आपापल्या जातींतील प्रत्येक वनपशु, आणि आपापल्या जातींतील प्रत्येक ग्रामपशु आणि आपापल्या जातींतील प्रत्येक जंतु जो पृथ्वीवर वळवळतो, आणि प्रत्येक पंखाचीं सर्व पांखरें, आपापल्या जातींतील प्रत्येक उडणारें, हीं गेलीं. १५ ह्मणजे संपूर्ण जातींतील ज्यांत जीवनी श्वास होता त्यांमधून दोघें दोघें नोहाजवळ तारवांत गेलीं. १६ आणि जीं आंत गेलीं तीं सर्व प्राणीमात्रांतून नर व मादी, जसी देवाने त्याला आज्ञा दिल्ही तसीं गेलीं, नंतर परमेश्वराने त्याला आंत कोंडिलें. १७ आणि पृथ्वीवर चाळीस दिवस प्रलय होता, तेव्हां पाण्याने वाढून तारवाला तरविलें, तसें तें पृथ्वीवरतें उंच झालें. १८ तेव्हां पाणी बळावलें आणि पृथ्वीवर फार वाढलें, परंतु तारू पाण्याच्या पाठीवर चाललें. १९ तेव्हां पृथ्वीवर पाणी असें फार फार बळावलें कीं संपूर्ण आकाशाखालील सर्व उंच डोंगर झांकिले गेले. २० पाणी पंधरा हात वरतें बळावलें, तसें डोंगर झांकिले गेले. २१ तेव्हां पांखरें व ग्रामपशु व वनपशु प्रत्येक जंतु जो पृथ्वीवर वळवळतो यांतील प्राण्यांचें जें कांहीं पृथ्वीवर फिरतें त्याने आणि प्रत्येक माणसाने प्राण सोडिला. २२ कोरड्या ठिकाणीं जें कांहीं होतें त्यांतील ज्या सर्वांच्या नाकपुड्यांत जीवनी श्वासोश्वास होते, तीं मेलीं, २३ ह्मणजे भूमीच्या पाठीवर जें प्रत्येक असणारें तें धुपून टाकलें गेलें; मनुष्य, अणखी पशु, अणखी वळवळणारे, व आकाशांतील पांखरूंहि, तीं पृथ्वीवरून धुपून टाकलींच गेलीं, आणि नोहा व त्याच्यासंगतीं जीं तारवांत होतीं तीं मात्र राहिलीं.

२४ आणि दीडशें दिवसांपर्यंत पाणी पृथ्वीवर बळावलें.

अध्याय ८.

परंतु नोहा आणि त्याच्यासंगतीं तारवांत जे सर्व पशू, त्यांची आठवण देवाने केली; आणि देवाने पृथ्वीवर वारा वाहविला, मग पाणी शमलें. २ तेव्हां जलदीचे झरे व आकाशाचीं दारें बंद झालीं, आणि पावसाची झोड आटोपली. ३ आणि पाणी जाऊन व फिरून पृथ्वीवरून माघारें गेलें; तसें दीडशें दिवसांच्या समाप्तीपासून पाणी वसरलें. ४ आणि सातव्या महिन्यांतील सत्राव्या मितीस तारू अराराटडोंगरांवर बसलें. ५ मग दाहाव्या महिन्यापर्यंत पाणी जात व वसरत होतें; दाहाव्या महिन्यांतील पहिल्या दिवसीं डोंगरांचे माथे दिसले. ६ मग असें झालें कीं चाळीस दिवसांच्या समाप्तीस नोहाने तारवाची खिडकी जी आपण केली होती ती उघडली. ७ आणि त्याने कावळ्याला सोडिलें, तेव्हां तो निघून पृथ्वीवरून पाणी आटलें तोंपर्यंत जात येत होता. ८ आणि भूमीच्या पाठीवरून पाणी नमलें किंवा नाहीं, हें पाहायास त्याने आपल्यापासून पारवा पाठविला. ९ परंतु पारव्याला आपल्या पायतळासाठीं आधार मिळाला नाहीं, यास्तव तो त्याजवळ तारवांत माघारें आला, कां तर सगळ्या पृथ्वीच्या पाठीवर पाणी होतें, तेव्हां त्याने आपला हात बाहेर काढिला, आणि त्याला धरून आपणाजवळ तारवांत घेतलें. १० नंतर तो अणखी दुसऱ्या दिवसांचें सात्रेंभर राहिला, मग त्याने फिरून पारवा तारवांतून सोडिला. ११ मग संध्याकाळीं तो पारवा त्याजवळ आला, तेव्हां पाहा त्याच्या चोंचींत जाईत झाडाचें तोडलेलें पान होतें; यास्तव नोहा समजला कीं पृथ्वीवरून पाणी नमलें होतें. १२ मग तो अणखी दुसऱ्या दिवसांचें सात्रेंभर राहिला, नंतर त्याने पारवा सोडिला, परंतु तो त्याजवळ कधीं फिरून आला नाहीं. १३ आणि असें झालें कीं साहाशें एकाव्या वर्षांतील पहिल्या महिन्याच्या प्रतिपदेस पृथ्वीवरून पाणी क्षयास गेलें, तेव्हां नोहाने तारवाचें झांकण काढून अवलोकन केलें, आणि पाहा, भूमीची पाठ सुखी झाली होती. १४ मग दुसऱ्या महिन्यांतील सत्ताविसाव्या दिवसीं पृथ्वी वाळली.

१५ मग देवाने नोहाला सांगितलें कीं, १६ तूं आणि तुझ्यासंगतीं तुझी बायको व तुझे पुत्र आणि तुझ्या पुत्रांच्या बायका, तारवांतून जा. १७ पांखरें व पशू आणि प्रत्येक जंतु जो पृथ्वीवर वळवळतो, ह्या सर्व जातींतील प्रत्येक जीव जो तुझ्यासहित, त्यांस आपल्यासंगतीं बाहेर काढ, आणि ते पृथ्वीवर उपजोत, आणि सफळ होऊन पृथ्वीवर बहुत होवोत. १८ मग नोहा आणि त्याच्यासंगतीं त्याचे पुत्र व त्याची बायको व त्याच्या पुत्रांच्या बायका, हीं निघालीं. १९ प्रत्येक जीव, प्रत्येक जंतु व प्रत्येक पांखरूं, ह्मणजे पृथ्वीवर प्रत्येक फिरणारें हीं आपापल्या जातींप्रमाणें तारवांतून निघालीं. २० नंतर नोहाने परमेश्वरासाठीं वेदी बांधिली, आणि सर्व शुद्ध पशूंमधून व सर्व शुद्ध पांखरांमधून कांहीं घेऊन वेदीवर होम केले. २१ तेव्हां परमेश्वराने शांतिकारक वास घेतला, आणि परमेश्वराने आपल्या मनांत ह्मटलें कीं, माणसाच्या कारणास्तव मी भूमीस अणखी शाप देणार नाहीं; जरीं माणसाच्या मनांतील भावना त्याच्या बाळपणापासून वाईट आहे, तथापि जसें म्या केलें आहे तसें मी फिरून सर्व जिवांस कधीं मारणार नाहीं. २२ पृथ्वीच्या अवघ्या दिवसांपर्यंत पेरणी व कापणी, आणि थंडी व ऊन, आणि उन्हाळा व हिंवाळा, आणि दिवस व रात्र, हीं खुंटणार नाहींत.

अध्याय ९.

नंतर देवाने नोहाला व त्याच्या पुत्रांला आशीर्वाद दिल्हा; तेव्हां त्यांस असें सांगितलें कीं, तुह्मी सफळ व्हा, आणि बहुत होऊन पृथ्वी पूर्ण करा. २ आणि पृथ्वींतील अवघ्या पशूंवर व आकाशांतील सर्व पांखरांवर, भूमीवर सर्व जीं वळवळतात त्यांवर, आणि समुद्रांतील सर्व मास्यांवर, तुमचें भय व धाक होईल; तीं तुमच्या हातांत ठेवलेलीं आहेत. ३ प्रत्येक जंतु जो जगतो, तो तुमचें खाणें कसें व्हावा;

500 copies of this size & 1000 of royal 8vo size
279

मोश्याने लिहिलेलें पहिलें पुस्तक;

ह्मणजे

उत्पत्ति.

अध्याय १.

प्रारंभीं देवाने आकाश व पृथ्वी यांस उत्पन्न केलें. २ तेव्हां पृथ्वी अस्ताव्यस्त व शून्य होती, आणि जलमयाच्या पाठीवर काळोख होता, आणि देवाचा आत्मा पाण्याच्या पाठीवर हालत होता. ३ तेव्हां देव बोलला कीं, उजेड होवो, मग उजेड झाला. ४ आणि देवाने पाहिलें कीं उजेड उत्तम आहे, आणि देवाने उजेड व काळोख यांस वेगळें वेगळें केलें. ५ मग देवाने उजेडाला दिवस ह्मटला, आणि काळोखाला रात्रि ह्मटली; याप्रमाणें सायंकाळ व सकाळ होऊन पहिला दिवस समाप्त झाला. ६ मग देव बोलला कीं, पाण्याच्या मध्यें अंतराळ होवो, आणि तें पाण्यापासून पाणी वेगळें करो. ७ तसें देवाने अंतराळ उत्पन्न केलें, आणि अंतराळाखालील जें पाणी आणि अंतराळावरील जें पाणी त्यांस वेगळें वेगळें केलें, मग तसें राहिलें. ८ तेव्हां देवाने अंतराळाला आकाश ह्मटलें; याप्रमाणें सायंकाळ व सकाळ होऊन दुसरा दिवस समाप्त झाला.

९ मग देव बोलला कीं, आकाशाखालील पाणी एका जाग्यांत सांचोत आणि कोरडी भूमि दिसो; तेव्हां तसें झालें. १० नंतर देवाने कोरड्या भूमीस पृथ्वी ह्मटली, आणि पाण्यांच्या संचयाला समुद्र ह्मटलें; आणि देवाने पाहिलें कीं उत्तम आहे. ११ मग देव बोलला कीं, बीज देणारें गवत व हिरवळ, आणि फळझाड आपल्या जातीप्रमाणें फळ देणारें ज्याचें बीज आपल्यांत पृथ्वीवर होईल यांस पृथ्वी उपजवो. १२ तेव्हां तसें झालें, ह्मणजे गवत व हिरवळ आपल्या जातीप्रमाणें बीज देणारें आणि फळ देणारें झाड ज्याचें बीज आपल्या जातीप्रमाणें आपल्यावर असतें, यांस पृथ्वीने उपजविलें; तेव्हां देवाने पाहिलें कीं उत्तम आहे. १३ याप्रमाणें सायंकाळ व सकाळ होऊन तिसरा दिवस समाप्त झाला.

१४ मग देव बोलला कीं, दिवस व रात्री यांस वेगळें वेगळें करायासाठीं आकाशमंडळांत ज्योती होवोत, आणि खुणा व नेमकाळ व दिवस व वर्षे यांसाठीं होवोत. १५ आणि पृथ्वीवर प्रकाशायासाठीं आकाशमंडळांत ज्योती असे होवोत; तेव्हां तसें झालें. १६ ह्मणजे देवाने दोन मोठ्या ज्योती केल्या, जी मोठी ज्योती ती दिवस चालवायासाठीं आणि जी लाहन ज्योती ती रात्रि चालवायासाठीं केली, आणि तारेहि केले. १७–१८ तेव्हां पृथ्वीवर उजेड द्यायासाठीं, आणि दिवस व रात्रि चालवायासाठीं आणि उजेड व काळोख यांस वेगळें वेगळें करायासाठीं देवाने त्यांस आकाशमंडळांत ठेविलें; तेव्हां देवाने पाहिलें कीं उत्तम आहे. १९ याप्रमाणें सायंकाळ व सकाळ होऊन चवथा दिवस समाप्त झाला. २० मग देव बोलला कीं, श्वासवान् जीव जंतु यांस पाणी फार उपजवो, आणि पांखरेंहि पृथ्वीवरतें आकाशमंडळाच्या अंतराळांत उडोत. २१ तेव्हां मोठे मासे आणि प्रत्येक जिवंत वळवळणारा जंतु जीं पाण्यापासून फार उपजलीं त्यांस त्यांच्या जातीप्रमाणें आणि प्रत्येक सपक्ष पांखराला त्या त्याच्या जातीप्रमाणें देवाने उत्पन्न केलें, आणि देवाने पाहिलें कीं उत्तम आहे. २२ तेव्हां देवाने त्यांस असा आशीर्वाद दिल्हा कीं, तुह्मी सफळ होऊन वाढा आणि समुद्रांतील पाण्यांत वृद्धिंगत व्हा, आणि पृथ्वीवर पांखरें वाढोत. २३ आणि सायंकाळ व सकाळ होऊन पांचवा दिवस समाप्त झाला.

२४ मग देव बोलला कीं, एकएक जातींतील श्वासवान् जीव, ह्मणजे एकएक जातींतील ग्रामपशू व वळवळणारे व वनपशू यांस पृथ्वी उपजवो. २५ तेव्हां तसें झालें, ह्मणजे देवाने एकएक जातींतील वनपशू व एकएक जातींतील

ग्रामपशू व एकएक जातींतील भूयीवरील सर्व वळवळणारीं यांस उत्पन्न केलें; आणि **देवाने** पाहिलें कीं उत्तम आहे. २६ **नंतर देव** बोलला कीं, आह्मी आपल्या प्रतिछायेप्रमाणें आपल्या प्रतिमेसारिखें माणूस उत्पन्न करूं; आणि तीं समुद्रांतील मास्यांवर व आकाशांतील पांखरांवर व पशूंवर व सर्व पृथ्वीवर व पृथ्वीवरल्या प्रत्येक वळवळणाऱ्या जंतूवर धनीपण करोत. २७ **तसें देवाने** आपल्या प्रतिछायेप्रमाणें माणसाला उत्पन्न केलें, **देवाच्या** प्रतिछायेप्रमाणें त्याने त्याला उत्पन्न केलें; पुरुष आणि स्त्री असीं त्यांस उत्पन्न केलीं. २८ **तेव्हां देवाने** त्यांस आशीर्वाद दिल्हा, आणि **देवाने** त्यांस ह्मटलें कीं, तुह्मी सफळ होऊन वाढा आणि पृथ्वी भरा, आणि तिला जिंकून समुद्रांतील मास्यांवर व आकाशांतील पांखरांवर व पृथ्वीवरल्या सर्व फिरणाऱ्या जिवांवर धनीपण करा. २९ **आणि देव** बोलला, पाहा संपूर्ण पृथ्वीच्या पाठीवर जी बीज देणारी अवघी हिरवळ, आणि बीज देणाऱ्या न्या सर्व झाडांवर झाडाचें फळ आहे तें म्या तुह्मास दिल्हें आहे, खाण्यासाठीं तुमचें होईल. ३० **आणि** पृथ्वीवरच्या सर्व पशूंला व आकाशांतल्या सर्व पांखरांला व पृथ्वीवर सर्व वळवळणारीं ज्यांत श्वासरूप जीव आहे त्यांस अवघी कोवळी हिरवळ खाण्यासाठीं दिल्ही आहे; आणि तसें झालें. ३१ **तेव्हां देवाने** जें अवघें उत्पन्न केलें त्याला न्याहाळिलें, आणि पाहा, तें फार उत्तम होतें, आणि सायंकाळ व सकाळ होऊन साहावा दिवस समाप्त झाला.

अध्याय २.

तसें आकाश व पृथ्वी व यांतील सर्व समुदाय, हीं समाप्त झालीं. २ **मग देवाने** आपलें जें काम केलें होतें त्यापासून तो सातव्या दिवसीं थांबला, आणि आपलें सर्व जें काम आपण केलें होतें त्यापासून सातव्या दिवसीं स्वस्थ राहिला. ३ **आणि देवाने** सातव्या दिवसाला आशीर्वाद दिल्हा आणि त्याला पवित्र केलें, कारण कीं त्यांत आपलें सर्व जें उत्पत्तीचें काम त्यापासून स्वस्थ राहिला.

४ **आकाश** व पृथ्वी यांच्या उत्पत्तीमध्यें त्यांचीं उपजणीं असीं; ५ **ह्मणजे** ज्या काळीं **परमेश्वर देव** याने पृथ्वी व आकाश, आणि पृथ्वीवर झाल्यापूर्वी असें भूयीवरलें प्रत्येक झुडुप आणि उगवल्यापूर्वी असी प्रत्येक हिरवळ, यांस उत्पन्न केलें; कां तर **परमेश्वर देव** याने पृथ्वीवर पाऊस पाडला नव्हता, आणि भूमीची चाकरी करायास माणूस नव्हता. ६ **तेव्हां** पृथ्वीपासून धुकें वरतें गेलें, आणि त्याने भूमीची सर्व पाठ शिंपिली. ७ **तेव्हां परमेश्वर देव** याने भूमींतील मातीचा माणूस घडिला आणि त्याच्या नाकपुड्यांमध्यें जिवाचा श्वास फुंकिला, मग माणूस श्वासवान जीव झाला.

८ **तेव्हां परमेश्वर देव** याने एदेनांत पूर्वेकडे बाग लाविला, आणि ज्या माणसाला त्याने घडिलें होतें त्याला तेथें ठेविलें. ९ **आणि** दृष्टीस सुंदर व खाण्यांस चांगलें, असें प्रत्येक झाड व बागामध्यें जीवनाचें झाड आणि बरें व वाईट जाणण्याचें झाड, हें **परमेश्वर देव** याने भूमींतून वाढविलें. १० **तेव्हां** एदेनांतून एक नदी बागाचें शिंपणें करायासाठीं निघाली, आणि तेथून फुटून चार मुळें असीं झालीं. ११ **पहिल्या** नदीचें नाम **फिशोन**; ती संपूर्ण **हवीला** देशाला वेढिती. १२ **तेथें** सोनें आहे, आणि त्या देशांतील सोनें उत्तम आहे; तेथें बदेलाह आणि शोहामपाषाण आहे. १३ **आणि** दुसऱ्या नदीचें नाम **गीहोन**; ती संपूर्ण **कुश**देशाला वेढा घालती. १४ आणि तिसऱ्या नदीचें नाम **हिद्देकेल**, ती **आश्शूराच्या** पूर्वेकडे वाहती; आणि जी चवथी नदी, ती **फराथ** आहे.

१५ तर **परमेश्वर देव** याने त्या माणसाला घेऊन एदेनांतील बागाची चाकरी करायास आणि त्याचें रक्षण करायास त्यांत ठेविलें. १६ **तेव्हां परमेश्वर देव** याने त्या माणसाला असी आज्ञा दिल्ही कीं, बागांतील प्रत्येक झाडावरचें तूं खात जा. १७ **परंतु** बरें व वाईट जाणण्याच्या झाडावरचें तूं खाऊं नको, कां तर तूं त्यावरचे खासील त्या दिवसीं तूं मरसीलच मरसील.

वांत जासील, तुझे पुत्रहि व तुझी बायको व तुझ्या पुत्राच्या बायका तुझ्या संगतीं जातील. १९ आणि सर्व जिवांतील सर्व जातींतून दोघें दोघें सर्वांतून तूं आपल्यासंगतीं जगवायासाठीं तारवांत ने; तीं नर व मादी असावीं. २० एक एक जातींतल्या पांखरांतून, आणि एक एक जातींतल्या पशूंमधून, आणि एक एक जातींतलीं भूमीवरचीं सर्व वळवळणारीं यांतून, ह्मणजे सर्वांतून दोघें दोघें तुजकडे येतील, त्यां त्यांस जगवावें ह्मणून. ११ आणि जें कांहीं अन्न खाल्लें जातें त्यांतील तूं आपल्यासाठीं मिळवून आपल्याजवळ ठेव, मग तें तुझ्या आणि त्यांच्या खाण्यासाठीं होईल. २२ तेव्हां नोहाने तसें केलें; देवाने त्याला जी प्रत्येक आज्ञा दिल्ही तिजप्रमाणें त्याने केलें.

अध्याय ७.

नंतर परमेश्वराने नोहाला सांगितलें कीं, तूं आपल्या सर्व कुटुंबासुद्धां तारवांत जा, कां कीं ह्या काळांतील लोकांमध्यें तुला मजविषयीं यथार्थ असें म्या पाहिलें आहे. २ सर्व शुद्ध पशूंमधून नर व त्याची मादी सात सात, आणि जे अशुद्ध पशू त्यांतून नर व त्याची मादी दोघें दोघें; ३ अणखी आकाशांतील पांखरें यांतून नर व त्याची मादी सात सात, असीं सर्व पृथ्वीच्या पाठीवर बीज वांचवायास तूं आपल्याजवळ घे. ४ कां तर अणखी सात दिवसांनंतर मी चाळीस दिवस व चाळीस रात्रीं पृथ्वीवर पाऊस पाडीन, आणि जें प्रत्येक असणारें म्या उत्पन्न केलें त्याला भूमीच्या पाठीवरून पुसून टाकीन. ५ तेव्हां परमेश्वराने नोहाला ज्या आज्ञा दिल्ह्या त्या सर्वांप्रमाणें त्याने केलें. ६ आणि जेव्हां पाण्याचा प्रलय पृथ्वीवर झाला तेव्हां नोहा साहाशें वर्षांचा होता. ७ तेव्हां नोहा आणि आपल्यासंगतीं आपले पुत्र व आपली बायको व आपल्या पुत्रांच्या बायका, हीं प्रलयाच्या पाण्यापुढून तारवांत गेला. ८ शुद्ध पशूंमधून, आणि जे पशु शुद्ध नव्हते त्यांमधून व पांखरांमधून, आणि सर्व जीं भूमीवर वळवळतात त्यांमधून; ९ दोघें दोघें नर व मादी, जसें परमेश्वराने नोहाला आज्ञा दिल्ही, तसें तीं नोहाजवळ तारवांत गेलीं. १० तेव्हां असें झालें कीं सात दिवसांनंतर त्या प्रलयाचें पाणी पृथ्वीवर झालें.

११ नोहाच्या आयुष्यांतील साहाश्याव्या वर्षांत दुसऱ्या महिन्यांतील सत्राव्या मितींत त्या दिवसीं मोठ्या जलमयाचे सर्व झरे फुटले गेले आणि आकाशीं दारें मोकळीं झालीं. १२ तेव्हां चाळीस दिवस व चाळीस रात्री पावसाने झोड पृथ्वीवर लाविली. १३ त्याच दिवसाच्या भरांत, नोहा आणि नोहाचे पुत्र शेम व हाम व याफेथ, आणि नोहाची बायको आणि त्याच्या पुत्रांसहित यांच्या तीन बायका तारवांत गेल्या. १४ नीं आणि आपापल्या जातींतील प्रत्येक वनपशु, आणि आपापल्या जातींतील प्रत्येक ग्रामपशु आणि आपापल्या जातींतील प्रत्येक जंतु जो पृथ्वीवर वळवळतो, आणि प्रत्येक पंखाचीं सर्व पांखरें, आपापल्या जातींतील प्रत्येक उडणारें, हीं गेलीं. १५ ह्मणजे संपूर्ण जातींतील ज्यांत जीवनी श्वास होता त्यांमधून दोघें दोघें नोहाजवळ तारवांत गेलीं. १६ आणि जीं आंत गेलीं तीं सर्व प्राणीमात्रांतून नर व मादी, जसी देवाने त्याला आज्ञा दिल्ही तसीं गेलीं, नंतर परमेश्वराने त्याला आंत कोंडिलें. १७ आणि पृथ्वीवर चाळीस दिवस प्रलय होता, तेव्हां पाण्याने वाढून तारवाला तरविलें, तसें तें पृथ्वीवरतें उंच झालें. १८ तेव्हां पाणी बळावलें आणि पृथ्वीवर फार वाढलें, परंतु तारूं पाण्याच्या पांठीवर चाललें. १९ तेव्हां पृथ्वीवर पाणी असें फार फार बळावलें कीं संपूर्ण आकाशाखालील सर्व उंच डोंगर झांकिले गेले. २० पाणी पंधरा हात वरतें बळावलें, तसें डोंगर झांकिले गेले. २१ तेव्हां पांखरें व ग्रामपशु व वनपशु प्रत्येक जंतु जो पृथ्वीवर वळवळतो यांतील प्राण्यांचें जें कांहीं पृथ्वीवर फिरतें त्याने आणि प्रत्येक माणसाने प्राण सोडिला. २२ कोरड्या ठिकाणीं जें कांहीं होतें त्यांतील ज्या सर्वांच्या नाकपुड्यांत जीवनी श्वासोश्वास होते, तीं मेलीं, २३ ह्मणजे भूमीच्या पाठीवर जें प्रत्येक असणारें तें धुपून टाकलें गेलें; मनुष्य, अणखी पशु, अणखी वळवळणारे, व आकाशांतील पांखरूंहि, तीं पृथ्वीवरून धुपून टाकलींच गेलीं, आणि नोहा व त्याच्यासंगतीं जीं तारवांत होतीं तीं मात्र राहिलीं.

२४ आणि दीडशें दिवसांपर्यंत पाणी पृथ्वीवर बळावलें.

अध्याय ८.

परंतु नोहा आणि त्याच्यासंगतीं तारवांत जे सर्व पशू, त्यांची आठवण देवानें केली; आणि देवाने पृथ्वीवर वारा वाहविला, मग पाणी शमलें. २ तेव्हां जलदीचे झरे व आकाशाचीं दारें बंद झालीं, आणि पावसाची झोड आटोपली. ३ आणि पाणी जाऊन व फिरून पृथ्वीवरून माघारें गेलें; तसें दीडशें दिवसांच्या समाप्तीपासून पाणी वसरलें. ४ आणि सातव्या महिन्यांतील सत्राव्या मितीस तारू अराराटडोंगरांवर बसलें. ५ मग दाहाव्या महिन्यापर्यंत पाणी जात व वसरत होतें; दाहाव्या महिन्यांतील पहिल्या दिवसीं डोंगरांचे माथे दिसले. ६ मग असें झालें कीं चाळीस दिवसांच्या समाप्तीस नोहाने तारवाची खिडकी जी आपण केली होती ती उघडली. ७ आणि त्याने कावळ्याला सोडिलें, तेव्हां तो निघून पृथ्वीवरून पाणी आटलें तोंपर्यंत जात येत होता. ८ आणि भूमीच्या पाठीवरून पाणी नमलें किंवा नाहीं, हें पाहायास त्याने आपल्यापासून पारवा पाठविला. ९ परंतु पारव्याला आपल्या पायतळासाठीं आधार मिळाला नाहीं, यास्तव तो त्याजवळ तारवांत माघारें आला, कां तर सगळ्या पृथ्वीच्या पाठीवर पाणी होतें, तेव्हां त्याने आपला हात बाहेर काढिला, आणि त्याला धरून आपणाजवळ तारवांत घेतलें. १० नंतर तो अणखी दुसऱ्या दिवसांचें सात्रेंभर राहिला, मग त्याने फिरून पारवा तारवांतून सोडिला. ११ मग संध्याकाळीं तो पारवा त्याजवळ आला, तेव्हां पाहा त्याच्या चोंचींत जाईत झाडाचें तोडलेलें पान होतें; यास्तव नोहा समजला कीं पृथ्वीवरून पाणी नमलें होतें. १२ मग तो अणखी दुसऱ्या दिवसांचें सात्रेंभर राहिला, नंतर त्याने पारवा सोडिला, परंतु तो त्याजवळ कधीं फिरून आला नाहीं. १३ आणि असें झालें कीं साहाशें एकाव्या वर्षांतील पहिल्या महिन्याच्या प्रतिपदेस पृथ्वीवरून पाणी क्षयास गेलें, तेव्हां नोहाने तारवाचें झांकण काढून अवलोकन केलें, आणि पाहा, भूमीची पाठ सुखी झाली होती. १४ मग दुसऱ्या महिन्यांतील सत्ताविसाव्या दिवसीं पृथ्वी वाळली.

१५ मग देवाने नोहाला सांगितलें कीं, १६ तूं आणि तुझ्यासंगतीं तुझी बायको व तुझे पुत्र आणि तुझ्या पुत्रांच्या बायका, तारवांतून जा. १७ पांखरें व पशू आणि प्रत्येक जंतु जो पृथ्वीवर वळवळतो, ह्या सर्व जातींतील प्रत्येक जीव जो तुझ्यासहित, त्यांस आपल्यासंगतीं बाहेर काढ, आणि ते पृथ्वीवर उपजोत, आणि सफळ होऊन पृथ्वीवर बहुत होवोत. १८ मग नोहा आणि त्याच्यासंगतीं त्याचे पुत्र व त्याची बायको व त्याच्या पुत्रांच्या बायका, हीं निघालीं. १९ प्रत्येक जीव, प्रत्येक जंतु व प्रत्येक पांखरूं, ह्मणजे पृथ्वीवर प्रत्येक फिरणारें हीं आपापल्या जातींप्रमाणें तारवांतून निघालीं. २० नंतर नोहाने परमेश्वरासाठीं वेदी बांधिली, आणि सर्व शुद्ध पशूंमधून व सर्व शुद्ध पांखरांमधून कांहीं घेऊन वेदीवर होम केले. २१ तेव्हां परमेश्वराने शांतिकारक वास घेतला, आणि परमेश्वराने आपल्या मनांत ह्मटलें कीं, माणसाच्या कारणास्तव मी भूमीस अणखी शाप देणार नाहीं; जरीं माणसाच्या मनांतील भावना त्याच्या बाळपणापासून वाईट आहे, तथापि जसें म्या केलें आहे तसें मी फिरून सर्व जिवांस कधीं मारणार नाहीं. २२ पृथ्वीच्या अवघ्या दिवसांपर्यंत पेरणी व कापणी, आणि थंडी व ऊन, आणि उन्हाळा व हिंवाळा, आणि दिवस व रात्र, हीं खुंटणार नाहींत.

अध्याय ९.

नंतर देवाने नोहाला व त्याच्या पुत्रांला आशीर्वाद दिल्हा; तेव्हां त्यांस असें सांगितलें कीं, तुह्मी सफळ व्हा, आणि बहुत होऊन पृथ्वी पूर्ण करा. २ आणि पृथ्वींतील अवघ्या पशूंवर व आकाशांतील सर्व पांखरांवर, भूमीवर सर्व जीं वळवळतात त्यांवर, आणि समुद्रांतील सर्व मास्यांवर, तुमचें भय व धाक होईल; तीं तुमच्या हातांत ठेवलेलीं आहेत. ३ प्रत्येक जंतु जो जगतो, तो तुमचें खाणें कसें व्हावा;

280

x July, 1852

Lectures and Discussions.

A series of Lectures on the subjects mentioned below, will be given in Maráthí, in the American Mission Chapel, on successive Tuesdays, at half past 5 P. M., commencing on Tuesday the 20th Inst. Each lecture will occupy about half an hour, after which an opportunity for free inquiry and discussion on the subject of the lecture, will be afforded. The Maráthí language to be exclusively used. Those who profess to be the friends of truth are invited to attend.

Lecture.	Subject.
1.	Man's need of a Revelation.
2.	What kind of Revelation man needs.
3.	Whether more than one complete Revelation is needed.

Subsequent Lectures will be duly announced.

Lectures and Discussions.

The Maráthí Lectures and Discussions will be continued in the American Mission Chapel, on Tuesdays, the 3rd, 10th, 17th and 24th of August, at half past 5 P. M., on the following subjects;—

3. Whether more than one complete Revelation is needed.
4. The claims of the Hindu Shástras to be a true Revelation.
5. The claims of the Bible. Internal Evidence.
6. Do. do. External Evidences.

All who feel an interest in these subjects are invited to attend. Full opportunity is afforded for objection and inquiry.

A meeting is held at half past 5 on Friday afternoons, in the open room East of the American Mission Chapel, for free conversation on the subject of the previous discussion.

Lectures and Discussions.

The Maráthí Lectures and Discussions will be continued in the American Mission Chapel, at half past 5 o'clock P. M. on Tuesdays, the 24th Aug. 31st of Aug. and the 7th of Sept. The subjects to be discussed are as follows :—

6. The Claims of the Bible. External Evidences.
7. The representations of God in the Hindu Shástras.
8. The representations of God in the Bible.

The meetings for free conversation on the subject of the previous lecture will be continued on Fridays, at 5½ o'clock P. M. in the open room to the east of the American Mission Chapel.

Any who feel that they are able to establish the truth of Hinduism, Mohammadanism, or any other religion, in opposition to Christianity, are challenged to bring forward their strongest arguments and submit them to examination.

Maráthí Lectures and Discussions.

The following subjects will be discussed, in the American Mission Chapel, at 5½ o'clock P. M. on Tuesdays, the 7th, 14th and 21st inst.

8. The representations of God in the Bible.
9. The claims of Mohammadanism.
10. The methods of salvation set forth in the Puránas.

The meetings for free conversation on the subject of the previous lecture will be continued as usual, in the Chapel, on Fridays, at 5½ P. M.

Printed article from
Mr. Haines

Rec. Nov. 26, 1852

art.

From the Dnyano-daya, Bombay, July 15. 1853.

[Translation of the preceding.]

हल्लीं एथें जसे शाक्त व बाकीचे ब्राह्मण ह्यांचे दोन पक्ष झाले आहेत, तसेंच अणखी त्या ब्राह्मणांत दोन फळ्या होतील असा संभव होत आहे. नारायण शास्त्री अभ्यंकर व गोपाळ शास्त्री गोखले, जे पाठशाळेंत सर्व जातींच्या लोकांस संस्कृत शिकवूं लागले आहेत त्यांस बहिष्कार घालणार व त्याकरितां गांवांत याद फिरत आहे, असें आह्मीं एका विश्वासू गृहस्थाकडून ऐकलें. आतां हें भटांचें बंड किती दिवस माजेल ह्याचा अदमास होत आहेच. आह्मास तर असें वाटतें कीं, असीं भिकार ग्रामण्यें करून कृष्णभट्टासारिखें ढोंग माजिवणें ह्यांत कांहीं हांसील नाहीं. आतां इतकेंच कीं, जसीं वर लिहिलेल्या उभय शास्त्र्यांनीं पोटावर नजर देऊन ही शिकविण्याची सोय पतकरली तसीं इतर शास्त्र्यांस पोटें भरलीं पाहिजेत, ह्मणून त्यांनी हा उपाय योजिला आहे. बाकी स्वधर्मावर आमच्या लोकांची कितपत निष्ठा आहे व त्याच्या रक्षणाकरितां किती मनापासून झटतात हें आह्मीं नेहमीं उघड रीतीने पाहतों. ज्ञानप्रकाश. माहे ज्यून ता० १५.

Religious Creed of the Chinese Insurgents.

For 200 years past the great Empire of China, containing as it does a population of 360,000,000, has been ruled by a foreign race,—the Manchow-Tartar dynasty. During the past three years, a rebellion, headed by one who claims to be the representative and the restorer of the last Native Chinese dynasty, has been in progress, and now bids fair to result in a successful revolution. This person who is known to Europeans by the name Tien-teh, styles himself in his proclamations, "The Emperor Thae-ping of the later Ming dynasty;" and by his followers he is designated "*Taie-Ping-wang*, the Prince of Peace." It is stated in the Friend of India and elsewhere, that he is a native of the Canton province who "in 1846 visited a Missionary in that city with the avowed object of studying Christianity. In the Missionary's house he remained some months, employing himself in abstracting the Scriptures and receiving instruction in them." Whether rightly or not, he appears to be generally regarded as belonging to the Ming family; and, as the Tartar rule is justly unpopular, he meets with unexpected sympathy from the people. "He is also supported by the Triad Society, a great Secret Association which for years has been seeking the overthrow of the Manchow dynasty."

It is now said that not only the individual who aspires to the throne, but his principal associates are Christians who acknowledge "But one God, the heavenly Father, the Allwise, the Allpowerful, and Ommiscient Creator of the World; with him Jesus Christ, as the Saviour of mankind; and also the Holy Spirit, as the last of the Three Persons of the Trinity."

"The rebellion" says the *Friend of India*, "is no longer to be regarded as a mere rising of the Chinese against their Tartar rulers, though this was important enough, but as a religious revolt, a movement, the end of which no one can foresee, but which may result in placing a Chinese Christian, with the power of a Prince and the zeal of a Missionary, in possession of absolute authority over one third of the human race. The religious character of the revolution is now placed beyond a doubt." Again, in a later issue, "Every new fact and almost every fresh proclamation appears to establish still more clearly the hypothesis, that the insurgent leaders are Protestant Christians, and that their final victory, over the Tartars, if no foreign power intervenes, is merely a question of time."

The insurgents appear friendly to Europeans, and, it is said, promise them free access to all parts of the empire *on conditian that they will cease to import opium*. It is also said that they uniformly slaughter the opium-eaters and destroy the opium shops wherever they go.

The following publications containing statements of their belief have been issued by the insurgents:—

"*Book of the Heavenly Laws*:—A tract, written in a very rude style, on the doctrines of the sect; in which are introduced the ten Commandments (abridged), with an explanation of them."

"*Book of the Commands of the Heavenly Father, when he descended to the Earth*:—being part of the New Revelation—recording what passed between "the Heavenly Father" and certain of the brethren at various places."

"*Book of the Declaration of the will of Heaven*.—another part of the new Revelation."

"*Regulations of the Tai Ping Government* (*Emsire of peace*:)—consisting of ten rules for the regulation of the camp when stationary; and ten rules for the same object when the army is on the march. This small book has mixed up in it, less than any of the others, the spurious religious jargon. Military subordination is incalculated, and promiscuous pillage, secreting of plunder, and injury to the inhabitants are prohibited. Prayers are to be offered daily, and wine drinking, and smoking (of opium) are discouraged."

"*Proclamations of the Tai Ping Empire*.—Religious verses and discourses."

"*Proclamations, published by authority; being by Yang siu tsing King of the East, First Minister and Commander of the Forces and Siao Chao-kwei, King of the West, Asst. Minister, and Commander of the*

Forces—of the Tai Ping Celestial Empire (or Empire of peace.)

One of the most important of their publications appears to be

"The Book of Religious Precepts of the Thae-ping Dynasty."

After confessing that all men are sinners and deserving of punishment, that they ought to repent and forsake their sins, and that those who continue to transgress the divine commands and to worship "depraved Spirits" will perish forever, the work proceeds as follows :—

"Some also say erroneously that to worship the great God is to imitate foreigners; not remembering that China has its histories, which are open to investigation. From the time of Pwan-koo,* down to the period of the three dynastics both princes and people honoured and worshipped the great God. If now the people of the three dynasties did not worship and honor the great God, why does the Taheo classic quote an ode which says, "Before the Yin (Shang) dynasty had lost the sympathies of the people, their ancestors were invited to do the honours at the sarifices to the great God." * * * * * * * * * * * *

"The fact is, that according to the histories of both the Chinese and foreign nations, the important duty of worshipping the great God, in the early ages of the world, several thousand years ago, was alike practiced both by Chinese and foreigners: but the various foreign nations in the west have practised this duty up to the present time, while the Chinese practised it only up to the Tsin and Han dynasties: † since which time they have erroneously followed the devil's ways and allowed themselves to be deceived by the king of Hades. Now, however, the great God, out of compassion to the children of men, has displayed his great power, and delivered men from the machinations of the evil one: causing them to retrace their steps, and again to practice the great duty which was performed of old. Thus while alive they are no longer subject to the devil's influences, and after death they are not taken away by him, but ascending to heaven they enjoy endless bliss. This is all owing to the unmeasurable grace and infinite compassion of the great God. Those who are still unawakened say, on the contrary, that we are following foreigners, thus shewing to what an intense degree they are deluded by their great adversary. Mang-tsze says "Truth is one:" if men did but understand this, they would acknowledge that both Chinese and foreigners ought to practice the great duty of worshipping God."

This work also contains forms of prayer in which sin is penitently confessed, Jesus Christ acknowledged as the only Redeemer of sinners, &c. &c. The following may be taken as a specimen :—

A Prayer for a Penitent Sinner :—

"I, thine unworthy son or daughter, kneeling down upon the ground, with a true heart repent of my sins, and pray thee, the great God our heavenly Father, of thine infinite goodness and mercy, to forgive my former ignorance and frequent transgessions of the divine commands; I earnestly beseech thee, of thy great favour, to pardon all my former sins, and enable me to repent, and lead a new life, so that my soul may ascend to heaven; may I from henceforth sincerely repent and forsake my evil ways, not worshipping corrupt spirits (gods), nor practising perverse things, but obey the divine commands. I also earnestly pray thee, the great God our heavenly Father, constantly to bestow on me thy Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regard me with favour, for ever deliver me from the evil one; and every day bestowing upon me food and clothing, exempt me from calamity and woe, granting me tranquility in the present world, and enjoyment of endless happiness in heaven: through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father who is in heaven, that his will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire."

Of the hymns and forms of worship contained in this work we give the following as a specimen :—

The form to be used in praising God is as follows :—

We praise God, our holy and heavenly Father
We praise Jesus, the holy Lord and Saviour of the world.
We praise the Holy Spirit, the Sacred Intelligence.
We praise the three persons, who united constitute one true Spirit (God).

Then follows the hymn :—

How different are the true doctrines from the doctrines of the world!
They save the souls of men, and lead to the enjoyment of endless bliss:
The wise receive them with exultation, as the source of their happiness,
The foolish, when awakened, understand thereby the way to heaven.
Our heavenly Father, of his great mercy and unbounded goodness.
Spared not his first-born Son, but sent him down into the world,
To give his life for the redemption of all our transgressions,.
The knowledge of which, coupled with repentance saves the souls of men.

The ten celestial commands, which are to be constantly observed :—

The First Command. Thou shalt honour and worship the great God.

The great God is the universel Father of all men, in every nation under heaven. Every man is produced and nourished by him: every man is also protected by him: every man ought, therefore, morning and evening, to honour and worship him, with acknowledgments of his goodness. It is a common saying, that Heaven produces, nourishes and protects men. Also, that being provided with food we must not deceive Heaven. Therefore whoever does not worship the great God, breaks the commands of Heaven.

The hymn says—

Imperial Heaven, the Supreme God is the true spirit (God):
Worship him every morning and evening, and you will be taken up;

* The first man of whom the Chinese speak.

† About the period of the Christian era.

See preceding slip, on the back side.

Rev. Dr. Anderson 282
This deserves some consideration
— right or wrong —

Art. Dr. M

FIRST REPORT

OF THE

BARODA MISSION

IN CONNECTION WITH

THE LONDON MISSIONARY SOCIETY.

"ASSUREDLY GATHERING THAT THE LORD HAD CALLED US FOR TO PREACH THE GOSPEL UNTO THEM." ACTS, 16. 10.

BOMBAY:
AMERICAN MISSION PRESS.
T. GRAHAM, PRINTER.

1846.

FIRST REPORT

OF THE

BARODA MISSION

IN CONNECTION WITH

THE LONDON MISSIONARY SOCIETY.

"ASSUREDLY GATHERING THAT THE LORD HAD CALLED US FOR TO PREACH THE GOSPLE UNTO THEM." ACTS, 16. 10.

BOMBAY:

AMERICAN MISSION PRESS,

T. GRAHAM, PRINTER.

1846.

T

T
whic
prai
ing,
Tho
ty o
as c
con
ind
whi
nev
dia
mis
pro
wo

per
wh

FIRST REPORT

OF THE

BARODA MISSION

IN CONNECTION WITH

THE LONDON MISSIONARY SOCIETY.

The following brief history contains matter from which the Christian may educe motives of adoring praise, and from which the missionary, wherever labouring, may derive encouragement to prosecute his labours. Those who disbelieve in what may be called the divinity of missions to the heathen, and look on them merely as consisting of human agency, and under alone human control, will find reason to wonder, and perhaps be induced to believe, that there is an exalted Jesus, who, whilst condescending to employ human agency, does nevertheless superintend it by his own wisdom and mediatorial power, and that he is in the actual history of missions manifestly fulfilling his long since recorded promise, "Lo, I am with you always unto the end of the world."

Whether believing or unbelieving, every reader will perceive that the word of God is still in some few cases what it originally was and what it has ever been—"Spirit

and life;"—and that when used by the Spirit and applied tothe conscience of man, it still sanctifies from the grossest impurity, enlightens from the densest darkness, and exalts from the deepest degradation.

The two junior missionaries of Surat had submitted to the Directors of the London Missionary Society, the desirableness of their leaving that place for another sphere of labour. The Directors had assented to the suggestion, but had not decided on a new station. They had however proposed their leaving Gujarát, expressing themselves unwilling to commence a new station in that Province. The missionaries had written a strenuous appeal against leaving the province of Gujarát, whose language they knew, and with whose people they were familiar. No answer had been received. One of the missionaries had been forced to leave Surat in ill health. The remaining junior missionary, after a prosecution of labour for four or five years, was at a loss what to do. No door seemed open for exertion that was fraught with the least promise. He looked to God, and sought that He would make the path of duty plain before him, and open an effectual door for the ministrations of the blessed Gospel. At this very time when continued insult and indifference to his message had prevailed on him to be silent in that sphere, and not to cast the invaluable pearls of Christ before the swine that turned again and devoured the dispenser of them—two men of the Kullál caste came to the mission house: they had come from the villages of Káunvádi Undankláo, on the north of the Mye, distant from Surat nearly

100 miles. Their object was, they said, to receive more perfect knowledge of the religion contained in books which they had received. These books were Christian Tracts and the Gospel of Matthew, some of which had been received years ago. They had been encouraged to come by a paper pasted into our books, the purport of which was that the reader who desired a more perfect knowledge of the truth, should apply to a Pádrí Sahib at Ahmedabad, Surat, &c.* They had believed this invitation and in simple faith had come to Surat, where they knew not a single individual. They enquired of the people where the Pádrí was to be found. They received only answers dissuasive of their visiting us, and were railed at for coming so far on such a message. They continued under our instruction for a week, and attended day and night to the things which they heard. The Lord opened their hearts. They possessed little light but they manifested great sincerity. Hinduism, and what they had gathered from Christian books, were strangely blended in their minds, but the former gradually gave way. †

* One of them had been spoken to by the Rev. William Flower on his tour in those districts.

† It is worthy of narration, as shewing the obscure views which are gathered from the mere *reading* of the Scriptures, that the elder of these two men had been reading of the star which appeared at the birth of Christ, and was led from the fact of a meteor nightly appearing in his neighbourhood in Gujarat to infer either that the birth of the Saviour was now about to take place, or that he was about to become incarnate a second time.

They received the word they heard as "the word of God," and they professed faith. They staggered however at the bearing of their baptism on caste;—the younger was willing but was swayed by the elder. On the morning of their departure the younger one gave to the missionary two papers saying "read;" on the one he first took was written "I will not be baptized now;" on the other, "I *will* be baptized." This was a device for deciding his irresolution. He said, "I committed it to God and said that if it were his will that I should be baptized before leaving, he might make you to take the paper containing the affirmative resolution—you have taken the other, and my path is clear." I shewed this to be a subterfuge and that nothing could put aside the clear command of Christ. They were however decided on returning unbaptized. I promised to come to Baroda in a few weeks and to visit them in their villages. This they were glad to hear and departed.

This event seemed to be the finger of God pointing out the future path to the missionary. It seemed to solve doubts and remove difficulties. The circumstance itself was extraordinary—at that precise point of time it was especially so. Not a single soul in Surat was needing his instruction. He was willing to believe, or rather he was forced to infer, that God called him to instruct in the neighbourhood of the converts.

On arriving at Baroda I sent for the two Kulláls who came with alacrity. They said they had repented of having left Surat unbaptized, and were now ready to incur any consequences, to take up their cross and

follow Christ. They were accordingly baptized. Rámdass and Vuluv, two Kunbis who had been under the instruction of Mr. Antone, of Baroda, were baptized with them. These four were the nucleus of the Church at Baroda—the first fruits of this part of Gujarát unto Christ. Their course has since been one of Christian consistence. They have gone on to profess Christ through the evil reports of "evil tongues" and the opposition of wicked men. They are good men, living examples of the truth, and illustrations of the power of the Gospel. More than a year's persecution has tested their character. It has abided the test. Whilst others have afforded griefs, they have afforded none. Whilst the way of truth has been evil spoken of through others, it has been well spoken of through them. Would that all had been cast into the same spiritual mould as they. The account of Ramdas formerly published I here transcribe.

"Ramdass is a Kunbi, one of the Patels and Patidars of the village Gorava, belonging to the Guicowar. He is about 30 years of age, is married,and has several connections. He is a remarkably meek and affectionate man, and so tender hearted as often to weep at the discovery of Gospel truth. His interest in spiritual things is very great; he seems to appreciate the Gospel and to conform to it as far as he understands it. He shrinks especially from contact with his people, whose ungodly practices and pursuits he has learned to dislike. He is evidently much distressed at sin both in himself and in others. He is daily in the

most literal sense, 'vexed with the conversation of the wicked.' He received a tract five years ago from a peon whom I suppose some gentleman at Baroda had sent to the village for the purpose of distribution. He also at sundry times received tracts from Mr. Antone of Baroda. He was among the congregation whom Mr. Flower addressed in 1844 (see O. C. S. November, page 440). Some months ago a circumstance happened which in the hand of Providence was made subservient to his spiritual good. On occasion of some misrepresentation by an enemy, relating to the management of the pecuniary affairs of his village, he was confined by order of the Guicowar within another village, three Koss distant. There in the absence of wife and acquaintance, he found he was not alone. The books he had collected together without scarcely ever reading them, now became his only companions, and he continued reading them all day.

"He describes the days as thus spent among the happiest of his life, and from this time he dates the period of real interest in the Gospel of Christ. The people remonstrated with him on his reading the books, yet he persisted, saying they might take away his life but they should not take away his books. After a few weeks the misrepresentation formerly made to the Government became exposed; the false accuser was himself thrown into prison, and Ramdass was immediately released. This circumstance seems to have operated powerfully on his mind. Neither he nor his friends had taken any measures towards his release, and he

found himself able to refer it to no other cause than the Providence of that God, towards whom his mind had been directed by the books he daily read. He was thereby induced to apply to Mr. Antone for instruction, and attended on him every Sunday with perfect regularity, notwithstanding the taunts and remonstrances of the villagers. I have visited his village several times, and the people unhesitatingly refer to him as a convert. He reads and prays in his own house, and two or three men at his village are inclined favourably through his influence to the truth. He ardently longs for the spread of the truth."

He is now employed as a reader at a salary of 7 Rs. per mensem. His qualities are more of the heart than of the intellect, and he is not therefore fit for a public teacher. Vuluv was the first to set the example of not attending caste feasts. He was going one evening on such an occasion when I expostulated with him, and dissuaded him. He has never since gone, and exhorts others to keep aloof. He is beautifully consistent in all his deportment, and knows much of that spiritual mindedness which is life and peace.

Bhavani, a Kunbi, who had known the gospel for years, and was formerly under instruction at Surat, but left us unbaptized, was shortly after baptized. His case is one of deep interest, and the change his character has undergone is one of the liveliest illustrations of the grace of God which I have witnessed. Formerly rash, hasty of temper, and self-confident—enslaved by the shackles of the world and by his own corruptions, he

is now meek, mild, and tender hearted on account of sin—so much so that I have frequently known him to weep over his own sinfulness and over the sins of his brethren. He is fearless in his declaration of the truth before "small and great," and goes far towards fulfilling the duties of an evangelist. He is of an entirely missionary spirit, and possesses somewhat of the spirit of Paul, in whose character and work he is deeply interested.

The language of one of his late letters expresses the general sentiment of his mind. "I desire that the cross of Christ may not be without effect, but that the blood of Christ which was shed may be effectual to wash away their sins."

He has been especially blessed by the conversion of his wife, a woman of much understanding and devotion of feeling. Fear of losing her had kept him for a long time back from a Christian profession. This fear was eventually overcome, and she herself a few months after came to the knowledge of Christ. Three years ago when the Rev. Mr Glasgow and the writer were at Baroda, and saw Bávání with a *Viragi* under the evident influence of some noxious drug, his case was considered hopeless. On telling him so, he said, "Peter denied Christ but he afterwads wept, so shall I."

His wife already mentioned is of much use in the mission. She declares the gospel with much power and plainness to her female friends. On one occasion she accompanied the missionary and his wife into the villages and assisted her greatly. She is very affec-

tionate and devoted to the work of the gospel, and she is learning to read with much earnestness.

As the cold season allowed of living in a tent, the missionary proceeded into the villages on the northern side of the Mye. The first at Umbali on the banks of the Mye was a *peculiar* sphere of labour. I found myself surrounded by thieves—whole villages of thieves, comprehending the Patèls as well as the Ryots.

Thieving was confessed.—When charged with breaking amongst others the 8th Command, all freely admitted it without fear or shame. Nay, when called on to abandon it, they replied, "if we leave off thieving what are our children to eat?" It was the common argument amongst the people, "if we become believers we shall all die of hunger, for we shall not be allowed to steal."

The people possessed much simplicity, and listened with much attention; almost all the population are Kolis and Rajputs.

The next station, Nar, near Cambay, was altogether of a different character. Here was Hindu pride in a high degree, the villages were almost all of the Kunbi caste. The pride of caste, of religion, of pretended wealth, of family descent, of expensive marriages, of devotional acts, was excessive. They looked down on the Kolis with great contempt. How alike are the phases of fallen humanity in every country! and yet from among both the humble and the high were gathered believers in the Lord Jesus.—In labouring amongst these people a new field of experience opened before

the missionary He scarcely expected, because the analogy of his experience was *against* such expectation, that the villagers would be constrained by the preaching of the truth to embrace it even in profession, and present themselves before their people in the unenviable position of the forsakers of ancestral gods, and receivers of the religion of the impure foreigner—holding out no secular inducement, but on the contrary declaring that loss of caste, and all the evils of persecution would follow the sincere profession of Christ—linked to them by no earthly tie, being a passer through, rather than a dweller amongst them and liable to leave them surrounded by their enemies at any time—he scarcely expected that men would openly declare themselves disciples from the conviction of the truth. The word of God would have authorized such expectations, and did in some measure excite them, but the deadening influence exerted by a want of success in already prosecuted labours, diminished their strength, and he preached more as a witness to the truth than as one expecting to see actual converts to it. But God had otherwise ordered it. The truth as it in Jesus uncompounded with other elements, with all its repulsiveness and all its undisguised sternness, was mighty through God to the pulling down of strong holds. It was preached and it was listened to from morning till night, and it did destroy in the minds of very many, the belief of Hinduism, and it did bring some to the foot of the cross. Within three months, more than thirty adults, men of caste and of family, did in their own res-

pective villages in the open day, and in presence of many witnesses, take on them the name of Christ.

They did confess that all their gods were false, their idolatry was sinful, and their whole lives had been vicious, and their hearts depraved. Each man broke the fragile symbol of his false religion, and received the enduring symbol of the true one. Verily the word of God is a "living word."—It is *the* alone *specific* antagonist of heathenisn before which every other weapon is weakness. It must be granted that the subsequent conduct has in the case of very many not evinced a *real* radical change, such as is expressed in Scripture by a new heart, but this does not affect the great fact designed here to be illustrated that the gospel is a sufficiently mighty instrument of destroying prejudice and of crushing superstition, and that it *does* commend itself to the conscience of the heathen as the word of the living God. Internal corruption and the corruption that is in the world through lust prevent the word from becoming fruitful, but it is no mean proof of the power of the word of God that it forces for itself a way through the thickly encrusted layers of heathen prejudice and Hindu pride, and makes for itself a lodgement in their minds.

The missionary was able only to visit two or three villages, but the native readers visited several and the word of God was scattered through very many. When the Christian religion became known as a religion actually embraced by natives, much curiosity was excited, and several came from distant villages. The general

feeling was one of wonder that men should expose themselves to be out-casted for a *new* religion, and they suspected there must be some magic besides that of mere truth. In the whole district there was great excitement. Other sects feared lest the day of their glory was departing. All seemed to fear, and some hoped that the new doctrine would spread. None doubted of its ultimate success. The circumstances under which it came to them, seemed to coincide with prophecies extant in Gujarát. The general cry was, " It will be received ultimately, but *we* are not ready. Let us wait for a more opportune season. Let the highest people first set us the example". Oh! would that at that time when many were wishing well to Christianity, —when the priests of Hinduism were fearing the issue and already much light had dawned on the people —would that there had been a band of martyrs of the truth ready to carry on the work of Christ. Would that the Church in her generous economy for the good of souls, had been able to send missionaries of the cross to lift up Christ before the multitudes, and to take occasion of the excited state of the people to effect her spiritual conquests. Alas! alas! it was not so— there was but one single missionary—one frail vessel for the holding of the treasure of the gospel. Oh! when shall the warriors of Zion abound in this land? when shall there be something commensurate between the mighty work and the labourers. When shall the Church arise and shew herself in the *multitude* of her missionaries, ready and able to " compass the world"

and force it to surrender. Questions asked easily and no response save that of the echo itself is heard.—How much does the Church lose from want of carrying on measures it has begun, and occupying ground that has been conquered.

The occasion of the Lord's Supper was one of much anxiety. To be baptized did not necessarily involve loss of caste. To partake of the Lord's Supper would inevitably do so. Was there sufficient love to Christ to break the institute which seems the alone stable one of heathenism—caste? There was—but only in a few. Those few assembled, and on heathen ground by those lately gathered was the institute of ages broken and Christ's commands were observed. It is a very grand and sublime occurrence, when out of simple faith and obedience to Christ, heathen who would otherwise have endured any thing rather than eat together, banishing prejudices and recognizing each other as brethren, actually meet around the table of one common Lord. It is a sight for angels—and well may the Church rejoice.—Separated from each other for ages by human laws, they are brought together by the Divine law of love—another illustration of the reconciling nature of the Gospel. It may be said by them relating to each other, as it was once of Jews and Gentiles, "Christ is our peace and hath made both one, breaking down the middle wall of partition between us." It was feared by all that after the first celebration of the Lord's Supper, each would be scattered to his own home, and the profession of Christianity would on

longer be open. The Missionary's answer was, "let us do the will of God and leave the issue to God." The will of God was done and the issue has been such as to excite praise. The terrors of caste had no influence on those who were real disciples.

The missionary would have been grateful for the privilege of pursuing his labours amongst those people, but the approaching rains rendered it necessary to have a *Pukka* house. He had intended to reside at Cambay but the fact of the communicants consisting of those to whom, from their locality, Baroda was more accessible, determined me to take up my residence there. Thus did God order things contrary to my arrangements. I was particularly interested in Nar, and had hoped that being a band of somewhat influential men, the converts there might multiply their numbers. But they loved "this present evil world," with a worldly love, and in the hour of trial were afraid to come forward. Those who had dared to confess Christ at the sacred commemorative feast, had therefore a prior claim on my attention. Thus on a single circumstance depended the location of the future mission.

I had feared lest labours would cease when I came to Baroda, but God graciously provided work. Several villagers from surrounding villages, having heard of the religion having been embraced the other side of Mye, came here. On Sundays a congregation was gradually collected. Sometimes there were 50 or 60 hearers. Since that time the word of God has been

gradually progressing through the villages. The Missionary's health has prevented him from active exertion away from home, but native teachers have been able to labour in this way. A few natives of the city have called. The visitors are chiefly the Kunbis, who come up to Baroda on revenue affairs. These hear in the city of the new religion and come from curiosity to see and hear. Some have been drawn by the irresistible hand of God. That gracious hand has not let them go till it has conducted them to Christ. Amongst the Kunbis, one deserves especial record, from the superiority of his rank, his former superstitious devotedness to Hinduism, the sacrifices which he has made for the truth, and the persecution which he has endured ever since his baptism. I refer to the Désái of Sisavo, four miles distant from the Camp. This man was a farmer of the village from Government. He possesses also land with wells. He was first induced in the rains to come here by a tract left by a native teacher, which he had read, and which struck his mind as containing truth. When he first came, he was covered with Kuntis and various marks of heathenism. Little did the Missionary think that in the inquirer who appeared so heathenish, and in whom he saw at first so little interesting, he was to see in a short time the most consistent of believers, and one whose personal qualities would excite the feelings of friendship. This was the hidden purpose of that God whose ways are in the deep waters and whose footsteps are not known. He came daily for instruction treasuring up day and night

all that he heard, and growing in knowledge. His mind opened to the truth as "the flower opens to the sun." "God in Christ reconciling the sinner" was the truth that he caught hold of, and which he held worthy a purchase by the loss of earthly things. The great difficulties which presented themselves before him should he profess Christ, for a while staggered him—he soon was enabled to act on his convictions. He expressed his own thoughts on the subject in the following apposite language." The grain of bajari which you throw into the ground, does not bring forth grain unless it first die. So eternal life cannot be enjoyed in heaven till we have died in regard to the world." He said, "I see plainly that it is impossible for me to serve two masters. I cannot hold any thing of the world—I must renounce all if I would be a true believer—my wife, children and ráj (referring to his authority in his own village,) must be held as nothing at all, if I would be a real holder of the truths. I have for years spent my substance on idolatry. I have supported a *Viragi* to preside over the rites of idolatry. I have been again and again to places of pilgrimage. I have seen one religious sect after another. I have enquired from one and another guru. The words which you utter are the truth, and for it I am ready to renounce all." It was a glorious confession, and it has never been withdrawn.—On one hand was the Guicowar Government, which he considered ready to rebuke; on another his family and extensive connections among whom he was especially respected; on another his caste. There was no mean array of oppo-

sition. It was no little thing to face all his people and to be branded as *polluted*, but he declared himself ready to be Christ's, to take up his cross and to follow him. He made the resolve. He has kept it, he has overcome—he has striven unto blood—and has hitherto fought a good fight. After his baptism a storm of persecution arose. Amongst all the surrounding villages his name became "a reproach;" several friends came from their villages to expostulate with him, and restore him from the disgrace they considered he had incurred. One Sunday evening whilst engaged with us at prayer, a servant came to say his daughter had just died from the bite of a *Gho*. I imagined it was but a pretence to get him away from us, but it proved true. The child had died within an hour of the bite. This was the occasion of outcasting him. By the customs of caste he was bound to invite all his relatives to a feast twelve days after the death of the child. He would thus pollute, it was supposed all his *pure* relatives. The caste people therefore anticipated the evil, and before three days were completed, assembled a Punchayat, summoned him, heard his confession, and outcasted him.

They then issued a paper through about 40 villages where his relatives were, declaring that all should be excluded who partook of food with him. Then indeed was there a scene of confusion and distress in the village of Sisavo. The wife of the Désái, his two brothers and their wives, besides others, abode by him and submitted to be outcasted with him. Whilst they did

so, they of course reproached the Désái bitterly for the evil he had brought upon them. From house to house was there weeping and railing. Another Patél also baptized was outcasted at the same time, so that for a few days all was confusion. The Dèsái though worn in body and spirits, remained firm and undaunted. His rock was the truth. he rested on it and found peace.

He then resolved to go to all the villages of his relatives, with two believers and tell them of the reason of his being outcasted,and declare" the gospel of the grace of God." They had gone to several when he was forced to return on account of difficulties with the Kúmásdar, arising out of his official position as farming the village. He offered his resignation of this office, declaring publicly in the Kachéri that it was impossible to fulfil what was expected of him consistently with the truth he had embraced. He was again and again entreated to retain his situation, but he refused. He was also intimidated by the authorities, but he sill persisted. On several occasions he read and spoke in the Kachéri to the Officials and the Patidars who came there on Government affairs. We are in hopes from the sterling character of the Desai that he will be a valuable Evangelist. He has passed over his land with wells and bullocks to the mission to be cultivated by it, and to serve as a means of establishing converts—leaving arrangements as to his support entirely to us — declaring that he does not want secular engagements, but shall spend his life in itinerating and making known the gospel.

The two last baptized Kunbis are from a village called Kokus, 20 miles to the S. E. of Baroda. This is one of the villages inhabited by religionists, half Hindu and half Mussulman. They consist of the respective castes of Hindu, but caste is no longer observed by them, all of them having community of food and of marriage. They were converted from Hinduism, it is supposed some centuries ago by a celebrated Mahomedan Pir who abolished caste and idolatry. Hence there are no idols in the villages. The tomb of the prophet is however worshipped, and the people although recognizing the truth that there is one God, are heathens like the rest. As caste distinction is removed, one of the greatest barriers to the reception of Christianity is removed. What an encouraging fact for some labourers to take to them the gospel of Christ.

It is a singular feature of the mission that the converts are located so widely apart. There are some on the north of Baroda 35 miles distant, and some on the south of it, 30 miles. This fact shews how widely the news of Christianity has spread, but the converts are necessarily removed from the instructions of the mission, which is much to be lamented. A few general observations on the mission, will render it unnecessary to enter into individual cases.

1. Every case of conversion has taken place simply by the preaching of "Christ crucified." The hearers have been charged with guilt in the name of God, and according to His command exhorted to betake themselves to Christ, the Incarnate blood, the "Son of

God with power." This has been alone effectual to induce repentance which is succeeded by faith. Hinduism has been *assumed* to be false and wicked, and its votaries to be under sin and exposed to wrath, and consequently to need a Saviour—such an one as is offered to them in the person of Jesus Christ. The great mass of the people feel these doctrines to be true. They cannot stand before them. Their reasons are forced to assent. Their consciences are forced to respond. They say," We cannot, in this sinful world, live as God tells us, and we shall not be able to give an account to God, but yet we cannot come out of the world, but must go on in sin just as we are." Several have been induced to give up idolatry who have not become Christians. In the village of the Désâi their are few of the Koonbis who now practise idolatry. All the relatives of the Désài have abandoned it. Sufficient proof has been given that it needs only the preaching of the gospel to abolish Hinduism on a large scale.

2. Although none have been baptized but on credible (i. e. to the missionary) profession of faith, there are alas, too many who are not to be considered as Christians.

In making a profession they have deceived themselves first, and the missionary afterwards. They have been mostly sincere in what they said, but they knew not what they said, nor what manner of spirit they were of.

They have declared themselves ready to follow Christ,

and as soon as the first footstep has been pointed out to them, they have refused to walk in it. Such are neither recognized by believers as of themselves, nor by the world as of themselves. They are of all men "most miserable." Some may blame the missionary for rashness in baptizing such. He replies that nothing but experience can teach the deceptiveness of native character. By bitter experience he has learnt to doubt where he formerly believed, and to exact greater evidence of conversions than formerly. The principle of baptizing remains the same, but he demands a greater degree of credibility than formerly. Let not his fellow Christians too easily condemn. There are some good solid Christians, some souls born again of God, and there are some who are the vessels of destruction. And yet both have been received on the same identical principle. For those who have deviated widely from their Christian profession, much has to be said in extenuation. They are almost all such as are separated from the missionary by a great distance. Let it be remembered that they are labourers dependent on daily proceeds for sustenance; that they cannot read, that they are several miles away from other believers, and it will not excite wonder that they do not bring forth more suitable fruits. Let it be said on their behalf that whilst many of them were thieves formerly, not one has been charged with falling back into the same vicious course—a plain proof that they have not really done so, for all the heathen would rejoice to lay such a charge at their doors. Neither have any of the con-

verts wholly relapsed into idolatry. The heart of the Missionary bleeds over their circumstances. There is reason to hope that could he go to them, could he visit their houses, and entreat them to live godly in Christ Jesus, many whom he now considers as hopeless, might bring forth the fruits peculiar to Christians. But at present he can do little more than mourn. It is an impressive fact that nearly all who are near to the missionary are consistent believers. The reason is, they frequently hear the word of God—that sanctifying instrument appointed by God. If they stumble, the missionary is ready to raise them up. If they are drawn away by an ungodly world, he is ready to exhort them. When converts are separated from the missionary whose friendly hand is to bring them back into the narrow path, whose affectionate voice is to entreat them to be holy? whose influential counsels are to control them? Nothing is more certain than that whilst many converts may be made by few agents, many converts cannot be sustained. It requires more effort to continue the believer in his path through an "adulterous and sinful generation" than to place him there.

And here a remark is apposite relative to native teachers, i. e. to men taken from amongst themselves. They have not that tenderness, disinterestedness, and love, which are requisite to win the hearts of their fellow-disciples. These look at them as of themelves, and detect in them too many of the elements of the old corrupt nature, and hence they are not profited by their instructions. This is greatly to be lamented, though scarcely for the present to be obviated.

3. The difficulties with which these converts have to contend are of a most complex kind, and none but the missionary can become wholly cognizant with them. Every individual lives by a system of léndén —giving and taking—lending and borrowing. The actual proceeds of labour afford the least portion of sustenance. The Patidars live in a great degree by the marriage of their sons—by going on to mortgage their lands. The Kolis live by thieving when the resources of the land fails them. All are dependent on relatives and bankers. When nothing occurs to interrupt this system, it goes on with tolerable regularity and the people in some way or other get their daily food. But as soon as a heathen becomes a convert, this system altogether ceases.—The Sahúkars refuse to lend a pice. Relatives shut their doors against all application. Old debts that had not been heard of before, are revived; his own debts he cannot recover, for he cannot resort to the usual means of recovery. Hence he is reduced to much distress, and forced to apply to the missionary. Need it be said, the missionary is *forced* to listen to, and to assit them, even though he expose himself to the abuse of fictitious cases, or draw from his own resources—a resort which Christian friends' liberality has not yet rendered necessary. Cases have occurred where unworthy persons received aid, but in the generality aid has been opportune and rightly be stowed.

It may here be necessary to make the plain unreserved statement, lest it should be thought that such aid was instrumental in making converts—that not a pice what-

ever was given or hinted at, till almost the whole number of the converts had been gathered. It was the actual exigencies of converts and not the prospective, which gave rise to a Relief Fund. In the Districts of the Guicowar, difficulties are peculiar. The Kumásdars are alarmed at the increase of converts. They say, "convert the Kolis but not the Kunbis from whom our revenues proceed." They do not see a possibility of the natives becoming Christians and continuing subjects of the Guicowar. They say, "we shall lose our hold over all that become believers; we shall not be able to exercise any *júlúm*, or to make any exactions." They will be under the sole control of the missionary—and what then becomes of our ráj ?

I take every opportunity of explaining the broad line of distinction between the things which are of God, and the things which are of Cæsar. It is to be doubted whether the officials will recognize this distinction. Prudence prevents my entering into farther particulars on this head. The animosity of the Government Officers from the highest to the lowest, warrants fears as regards the future, but we find rest in the assurance that God sitteth in the heavens, judging right. It is almost certain however that were it not from fear of the English Government, the lives of Christians would be in jeopardy.

The Mission has of late assumed a new feature, in the establishment of a few converts on the Mission Premises. There are now five families, consisting of twenty-three individuals. These are for the present

employed in cultivating the land of the Mission Bungalow and deepening the well. It is conceived that they will be able after a short time to support themselves in this way. We are digging for a larger supply of water. If we procure this that number can well be supported. The children work part of the day and are taught to read and write. This number promises to form the nucleus of a future Christian village. Could we procure land, a village might at once be formed. The converts here keep cows, out of the profits of which they are paying off old debts. In this way twenty rupees have been already paid off, that had been advanced from the fund. In this way much good may be done. Two wives of the converts are already baptized, and their seven children. The advisableness or rather the necessity of intermarriages between the children of believers renders necessary some plan of transplanting the converts from their villages.

It is impossible that any solitary family if marrying out of caste, should be allowed to stop in its native village. Indignation against them would be too strong. This fact shews how greatly desirable it is to *possess land, whereon to station converts,* and where they might cluster together and become greatly independent of caste. There are no Barnabases among the native Christians. O that God would raise up Barnabases among the European Christians of India. Mortgaged land is always procurable—nor is its rate high. Five hundred rupees might at the present moment be spent in this way with essential service. There are

inter-marriages which are desirable, but as long as the parties are residing in different localities among their own people, such are next to impossible. By establishing two families in the same place, the difficulty would at once be removed. Our path is one of stupendous difficulty. It will be well for the Church at large to appreciate it. Provision has to be made not simply for the souls of the converts but for their bodies, for their social position and the marriages of their children. The great end to be attained is the Christianizing of families, and the transmission of Christianity to their posterity. This is not to be done by leaving converts in an isolated condition. A community must be located together ere Christianity can be said "to have a local habitation" among the people.

Every day at noon a service is conducted by the Missionary, at which all on the establishment attend. The women and children are under the especial instruction of the Missionary's wife. Villagers are frequently present. The relatives of the converts also frequently visit them and hear the word of Life. On Sunday a service is conducted at 12, afterwards at half past two, again at four, and the day is closed by a prayer meeting by the converts themselves. The congregation varies from twenty to sixty adults. Several women attend. The prayer meeting is exceedingly interesting and often has it refreshed and animated the Missionary. The converts pray extempore, often in the most apposite language, and with the most becoming sentiments. The others respond whilst one is

praying. When one hears suitable language of prayer to the true God, through Christ, offered at once by twenty converts, it seems hard to believe that they could have been a year ago the worshippers of wood and stone.

How sublime a proof of the power of the Gospel when applied by the Spirit. The converts pray in their own families, in their houses on the premises. Of this we received a striking evidence a day ago from the children about six in number praying in the exact language of their parents, with most becoming manner and seriousness, not knowing they were overheard by any one. It was indeed a most affecting illustration of the Psalmist's language "Out of the mouth of babes and sucklings hast thou ordained praise." What heart could fail to beat with the liveliest emotion at children entirely of their own accord engaged in an exercise like this. A hymn was learnt by the children entirely of their own accord,—both the words and the tune. We were astonished at the correctness with which they had acquired it. These little circumstances are proofs of the blessed results which will ensue when "our cords are lengthened," our stakes strengthened, and our Mission operations shall embrace numerous families. Then indeed may we expect that

"Infant voices shall proclaim
"Their early blessings on his name."

One of the converts residing with us is an object of especial interest—his simple-mindedness and faith are most admirable. He is named Delho, of the Barria or

Puggi caste. On one occasion I said to him, "Are *you* come under the shade of Christ?" he replied, "I am not come merely under the shade of the tree, but I am seated close to the trunk, where no harm can befall me. The branches of Christ, the great tree, spread out so far as to cover the world. All may rest under it." One morning he shewed me a tree with great delight and said, "Look, this tree bears flowers the whole of the year, through every season. Look how beautifully our heavenly Father has clothed it (shewing me the leaves). We have nothing so beautiful as this." Then addressing a believer he said, "Look, this tree is rooted into the ground, and therefore brings forth fruits of itself. It does not think within itself, I am bringing forth fruit. It knows nothing about it. God makes it to bear fruit. So if we believers are rooted into Christ, Christ will make us bring forth fruit. We shall not bring it forth of ourselves, but it will come of its own accord, because we are like this tree, rooted into Christ." One evening I asked him whether he was afraid of dying; he said with a characteristic smile, "No, what is there to fear? I do not know such a thing as fear. O yes, I do fear, but it is only my not being able to pay my debts and keep my promises. I also fear not keeping the commands of God. Besides this, I know of no fear." I said, "But are you not afraid of your sins?" He said "No; the blood of Christ has washed away all sins. Has not the Saviour said 'whoever cometh to me shall never be cast out,' and is it not written, 'that he who believeth hath eternal life and shall never see death.'

Why then should I fear? I think that Christ is *behind* me, and Christ is *before* me, and Delho is in the middle. What harm can come to Delho?" Sweet, simple expressions of faith! Doubtless the Saviour will say, "according to thy faith be it unto thee."

Whilst, as evident from the above, there are internal sources of encouragement, there is from without abundant cause of anxiety and fear. The people are ready to hear, but none are able to preach. The small band of believers look with anxiety to an increase of their numbers, so as to make head against the world, and the peculiar social difficulties of their position, but the instrumental agency is not yet in existence by which believers are to be added to the Lord. There is but one Missionary now at the station. The Rev. W. Flower has been obliged to leave this Mission after having joined it only a few months, and it is impossible to entertain sanguine hopes of his return. The dispensation which at so critical a period has removed him from a sphere in which he was so deeply interested, and for which he was so eminently qualified, is indeed affliction both to the party removed, and those left behind. Yet we know assuredly that God doeth all things well. O may a gracious God make his removal the occasion of stirring up some one, or other branch of the Church, to send forth many labourers to occupy his place and carry on this glorious work. The health of the remaining Missionary and his wife is much impaired. They scarcely hope to continue uninterrupted labours for even a year. Again and

again have appeals been sent home to the London Missionary Society to send out another Missionary, but their answer is, "we cannot do so from want of funds." Hence the word here, so far as it is dependent on man, is liable to be suspended at any time, and will certainly be so save by the special Providence of God. The Missionary is the only person to whom the converts can look for instruction, from whom they can obtain counsel and assistance of any kind. Many of the people hate the converts and would join with the Métas and Havaldars of every village, urged on by the Kumásdárs, to crush them. The general language is, "Wait till your Sahib is gone, and then you shall see what we can do. Your day is indeed a short one. Sahib will die and you will die too." As an illustration of this hatred may be cited the following fact: In Chani, a native challenged Bháváni to a trial by ordeal of their respective religions. He said, "I am ready to jump into the well, if you will do the same. The man who swims will be known to have the truth on his side." Bháváni refused to do so, and the man deeply regretted it. When the people said, "you fool, if you had jumped into the well, you would surely have been drowned." He said, "I know that I should have lost my life, but what of that? the believer would have lost his likewise, and then the religion would be disgraced." Fines are threatened on every Kunbi who comes to my house for instruction, and I have been told that these have been actually inflicted. In such a state of things, how afflictive it is to have a weak Mission—which

may be broken up at any time, dependent as it is on the health of a single Missionary. The bungalow and land have been purchased at the very low rate of 1,000 Rupees. About one or two hundred will be required for repairs and for deepening the well. This will be paid for, I trust, in this country by Christian friends.

To conclude, who under such circumstances as those described, will come forward to the help of the Lord against the mighty? Who will come forward devoting his person, or if he cannot do that, his substance to the work of God in this district? Who, affected by the awfulness of the condition of the heathen, and cheered by the already manifested tokens of the Divine favour, will lay his body, soul and spirit, a sublime but simple sacrifice on the altar of the conversion of these heathen? O for bosoms fraught with a divine love and beating high with a divine ambition to "win souls to Christ." The circumstances of Europeans in this country may be such as to preclude personal consecration, (I say *may be such*, for God alone can judge whether, as to several Christians, obligation extends thus far or not), but they are certainly such as to facilitate the dedication of money to the cause. Blessed is he who spends in this great cause. Blessed economy! Promise-fraught expenditure! of which it may be said with just emphasis, "It blesseth him that gives, and him that takes." *Cannot* friends in India subscribe to support another Missionary at this station? I ask with a faint heart, for I have asked before, and been answered by the stillness of silence. Yet I do

ask again, though it be but feebly. I ask the Church of the living God, to use such measures as may be requisite for the sending one or more missionaries to this part of Gujarát. Send them, of whatever name they be, provided that they preach Christ crucified, and keep the unity of the spirit in the bond of peace. If they be men of this stamp they shall find in me a brother ready to receive, and if need be, a servant ready to serve.

May one eye of pity read these pages, one heart of sympathy respond to the appeal, and from that *one*, if there be no more, may there issue efforts that shall terminate in the increase of Missionaries here, and by their instrumentality, in adding to the Church such as shall be saved. Amen.

The Statistics of the Mission are as follows:

56 Baptized. (adults)
7 do. (children)
26 Communicants.
4 Scripture Readers.

Missionaries.

WM. FLOWER.*
WM. CLARKSON.

* Now absent from the station on account of a severe illness. He had returned from Ceylon a few months ago, and had settled down at Baroda, prosecuting the labours of the Mission, which all had hoped he might be permitted to continue, but the return of original symptoms in an alarming degree, rendered it necessary to the preservation of life, that he should seek a clime more congenial to his impaired frame.

Subscriptions to the Baroda Mission may be deposited in the "Oriental Bank" in the name of "Baroda Mission," or sent to the Rev. W. Clarkson, at Baroda, by whom they will be gratefully acknowledged.

SUBSCRIPTIONS.

1844-45-46.

	Baroda Rupees. Rs.	As.	P.
Sir R. Arbuthnot, Bart.	514	0	0
R. K. Pringle, Esq. for 1845, with Exchange.	251	14	0
J. Hutt, Esq., do.	227	0	0
Dr. Larkins.	56	0	0
Dr. Shaw.	13	0	0
Major Boyd.	80	0	0
Captain Crawford.	75	0	0
W. J. F., with Exchange.	114	0	0
Rev. W. Darby. do.	11	8	2
Lieut. Valiant, do. for 1845. . .	68	13	2
Col. Crawley.	15	0	0
Brigadier Payne.	20	0	0
Transferred from Baroda School. . .	2	3	1
	1448	7	1

He was much beloved by the converts and tears were shed at his departure. Prayers are offered by them frequently for his recovery.

The "Pilgrim's Progress" which was translated by him, will be a precious legacy to them, and one memento amongst others of his past labours, should the Providence of God not permit him to return.

BALANCE SHEET.

Expenditure, 1844-45-46.

	Baroda Rupees. Rs.	As.	P.
Missionary Tours, deduct 115 Rs. forwarded by Rev. W. Fyvie, Treasurer.	282	2	0
Two Native Teachers.	141	8	0
Rent of Rúgúnath.	21	0	0
School at Baroda.	55	4	0
Copyist of Tracts.	11	8	0
Postage of Circulars.	5	0	0
Gong for Chapel.	6	0	0
Poor Relief Fund.	100	4	0
Loans to Native Christians to assist in cultivation, &c. generally made on deposits.	258	4	0
Advances to the Desai of Sisavo, for the cultivation of his land on the Mission account.	210	12	2
Outlay on the land attached to the Mission Bungalow, about six bighas,—including stock of grain, implements, clearing of ground, &c.	404	2	2
Building an inclosure attached to the bungalow for a Chapel—deepening the well for the purpose of watering the land—building three huts for native families on the establishment. .	180	9	0
	1,676	6	1
Cr.			
By Subscriptions.	1,448	7	1
Due to the Treasurer.	227	15	0

Baroda;
April 8th, 1845.

Wm. Clarkson.

ees.
P.

0
0
0
0
0
0
0

0

2

2

9 0

6 1

7 1

5 0

ON.

283

A complete copy of this Report has been sent to Ship to Dr. Anderson. These portions have been sent in this form at the suggestion of one of the Brethren

N. W. Heume

TWENTY-THIRD

ANNUAL REPORT.

of the Bombay Tract & Book Society.

The Committee of the Bombay Tract and Book Society present their Twenty-Third Annual Report with a deep sense of the responsibilities of their position, and the importance of the work entrusted to their hands. And they rejoice in being able to state that, during the past year, they have, in the good providence of God, met with abundant encouragement. Their operations, it is true, are still conducted on a limited scale,—one wholly inadequate to the wants of this wide and interesting field; still, gratifying progress has been made in the great work of providing a Christian Literature for Western India, and in scattering far and wide the publications of this Society;—scattering them too in a way, which, the Committee confidently trust, will generally secure their careful preservation and perusal. In regard to funds, the Committee have not been without anxiety; but the claims of the cause have, on the whole, been, to a gratifying extent, appreciated and met by the Christian public, while the Parent Society has again come forward with its generous aid.

While making grateful mention of the encouragements and success vouchsafed to them during the past year, the Committee have also to record the removal of several valued associates. The Rev. Thomas Jerrom

who, at the last Anniversary, moved the adoption o the Report, and in an able address urged the claims o this Society, has, after a short but useful career, rested from his labors. Three lay members of the Committee —to one of whom especially, this Society is indebted fo many years of devoted service,—have, in the course o divine Providence, been removed, at least for a season to their native land. While lamenting these losses, th Committee hope and pray that others of a kindred spiri may be found ready to devote their time, their efforts and their substance, to this increasingly important cause

New Publications.

One English work, the Life of Mohammad, a volum of 174 pages, 18mo., has been prepared and pub lished during the past year. For this the Societ is indebted to the Rev. Geo. Bowen. A work on th subject, prepared with special reference to the state mind and peculiar circumstances of the people of th country, has long been a desideratum, and is frequen ly inquired for by intelligent natives. One or tw members of the Committee desired that a more contr versial character should be given to the present wor but most of them decidedly concurred with the Auth in believing that this would diminish, rather than i crease its usefulness. The work is written in a cand spirit, and may be received as a correct, trustwort history of Mohammad. It so happened that the bo issued from the press during the time of the Musalm riots; consequently it excited an unexpected degree interest, and nearly the whole edition was sold in t course of a few weeks. The Maráthí and Gujará translations of this work are often inquired for. Th

re in course of preparation, and, it is hoped, will be ublished at an early day.

Compendium of the Bible. This tract, which conins a brief but interesting compend of Bible History ingled with doctrinal instruction, was written several ears since by the Rev. D. O. Allen, and has been reatedly printed by the American Mission. It now rms a valuable addition to the publications of this ciety, and an edition of 3,000 copies has been inted as No. 6, of the 18mo. Maráthí Series;—also second edition of 2,000 copies in the Mod character.

In whom shall we trust? *Metrical version.*—The rger portion of the popular literature of the Maráis is in the form of poetry. And it is important that ristian truth should also be set forth, in a poetic dress. his is a translation, by a Native writer, under the idance and superintendence of the Rev. J. M. tchell, of a well known Maráthí tract. It is in the m of *Abhangs*, and in the metre most generally ployed by the celebrated poet Tukarám. It is hopthat this is but the commencement of a series of trical Maráthí tracts.

Na'ra'yan Ba'wa', &c. No. 6 of the Maráthí 32mo Se-s. This is an account of an individual who was born Pimpurdí, a small village about 16 miles east of Wáí, l as many north from Sátárá. He was believed by ny to be an incarnation of the Deity, and his history sents a striking instance of Hindu credulity, and the lity with which the worship of new gods may be inuced. His fame had spread far and wide over the áthí country, when in 1830 he was killed by the e of a snake. The tract also gives an account of a ous Hindu Guru, the way in which he treated his iples, the manner of his worship, &c. In conclusion,

the Hindu belief in the necessity of a guru who c
deliver his disciples from sin, and secure for them t
favor of God and final salvation, is set forth as a gr
truth,—the insufficiency of the gurus in whom t
people now trust is shown, and the reader is direct
to Christ as the *sadguru* who alone can deliver fr
sin—as the Good Shepherd who giveth his life for t
sheep. The author is the Rev. R. W. Hume. T
latter portion of this tract is also published as No
of the gratuitous series.

Child's Picture Book, No. 6, Maráthí 32mo Ser
The first edition of this little book was published
the American Mission. It is neatly got up wi
picture on each page and is very popular am
children. A Hindusthání edition of this tract
published last year by this Society. A Gujarátí t
slation by the Rev. Mr. Clarkson has also been
pared and published during the year.

Hindu Domestic Reform.—This little work, wh
contains many judicious suggestions suited to the s
of Hindu Society, was, with the exception of the c
cluding section, prepared by Mr. Govindjí N
yan, Teacher in the Free Church Institution Bomb
Both parents and children may read it with inte
and profit. The concluding section is decidedly Ch
tian in its character; still the tract contains littl
any thing that the better judgment of the more
lightened Hindus will not approve.

The Gospel Catechism, No. 19, Gujaráthí. This
translation by the Rev. D. Naurojí of the excellent M
thí tract of the same name. An edition in the bi-ling
form,—the Maráthí and Gujaráthí being on a oppo
pages—has also been issued.

The True Cross, by Malan, a work admirably s

BARTH'S OLD TESTAMENT BIBLE STORIES, translated o Maráthí by Mr. Rámchandra Ná'ra'yan, has been ised and carried through the press by the Rev. Geo. wen.

Of the FIRST BOOK FOR CHILDREN in Gujaráthí, trans- d from the Maráthí by the Rev. J. V. Taylor, an ion of 2,500 copies was printed without revision. se, in the course of a few months, were all dispos- f, and, in the mean time, the tract was revised by Gujaráthí Committee. A second and larger edition since been printed.

ive hundred copies of the first five tracts of the Ma- 12mo. Series have been printed consecutively form a volume of 320 pages called PLEASING IN- CTION.

abridgment at the commencement.

The printing done during the year is as follows :—

No.		Ed.	Pages.	Copies.
	English.			
	Life of Mohammad	1st	178	500
	Mara'thi' Books.			
	Lives of the Cæsars	1st	205	50
	Pleasing Instruction	1st	320	50
	Barth's Bible Stories,—Old Testament	1st	185	1,50
	Life of Luther	1st	170	50
	Ratna Málá	1st	224	50
	Dharma Prabodh	1st	239	50
	Maráthí 32mo. Series.			
6	Account of Náráyan Báwá	1st	40	5,0
7	Child's Picture Book	2nd	32	5,0
	Maráthí 18mo. Series.			
1	First Book for Children	23rd	44	10,0
3	The Three Worlds	7th	22	4,0
4	Gospel Catechism	5th	38	1,0
5	Pilgrimages and Cholera	4th	36	2,5
6	Compendium of the Bible	5th	71	3,0

No.	*Maráthí* 12*mo*. *Series*.	*Ed.*	*Pages.*	*Copies.*
1	Moral Stories	5th	83	2,500
2	The Ayah and her Lady	6th	66	2,500
3	Instructive Stories for Children	6th	60	2,500
4	The Village School	5th	36	2,500
5	Summary of Scripture Doctrines	8th	74	2,500
	Tracts not numbered, Maráthí.			
	Elementary Catechism	13th	28	4,000
	Hindu Domestic Reform	1st	60	2,000
	Maráthí Gratuitous Series.			
2	Cocoanut Day	1st	8	5,000
3	On the Choice of a Guru	1st	8	4,000
	Maráthí, Mod Series.			
1	First Book for Children	24th	50	3,000
2	Good Tidings		34	2,000
3	Three Worlds			2,000
4	Compendium of the Bible	6th	132	2,000
	Maráthí Metrical Tract.			
	In whom shall we Trust?	1st	37	1,000
	Gujaráthí.			
14	Henry and his Bearer	1st	97	2,000
15	Poona Conversations	1st	106	2,000
17	First Book for Children	1st	44	2,000
,,	Do. do. do.	2nd	44	6,500
18	Child's Picture Book	1st	32	5,000
19	Gospel Catechism	1st	45	2,000
	Parsí Gujaráthí.			
2	A Second Letter to a Pársí	1st	47	1,000
3	Letter to a Zoroastrian Friend	1st	21	2,000
4	The Polytheism of the Pársís	1st	43	1,000
5	Examination of Pársí Religion	1st	34	1,000
	Maráthí and Gujaráthí. Bi-lingual.			
	Gospel Catechism		87	1,000
	Sanskrit and Hindí. Bi-lingual.			
	The Glory of Jesus Christ		153	500
	Hindusthání and English. Bi-lingual.			
	Sermon on the Mount and Relative Duties		61	500

This, including the 4,500 bound volumes, shows a total of 72,000 in Maráthí, 19,500 in Gujaráthí, 5,000 in Pársí Gujaráthí, 1,000 in Maráthí and Gujaráthí, 500 English, 500 Sanskrit and Hindí, and 500 in English and Hindusthání—in all 99,500 publications, of which 2,000 are in the bi-lingual form. The Report for 1850 stated that the printing done was more than double the usual amount; but the above shows a great advance over 1850, not only in the number of publications issued, but in the number of pages and the amount of matter; being at least fourfold the amount ordinarily printed three or four years ago. These, with the exception of the Gratuitous Series, are all put up in an attractive and durable form; and many of them are illustrated with suitable cuts, obtained by the American Mission Press from the London Tract Society, the American Tract Society, and other sources.

Circulation of the Society's Publications.

The issues from the Depository during the past year have been, in Maráthí 52,610; in Gujaráthí and Pársí Gujaráthí 12,243; in Hindí 2,526; in English 597; in Hindusthání 2,380; bi-lingual publications 1,254; in Portuguese, Sanskrit, Persian, Canarese and Tamil 1,159;—total of publications issued 73,769. This does not include the English publications from England and America.

With the exception of the two small tracts belonging to the Gratuitous Series, a box of books sent to Benares in exchange for Hindí and other publications, and a trifling grant to vernacular libraries, these have all been sold at the established rates, or granted

according to general rules, on the express condition of their being sold at the Society's prices by a colporteur, and the avails devoted to the payment of his salary. This system has been strictly adhered to during the past four years, and with most satisfactory results. So far as the Committee are aware, it has received the cordial approval of all the missionaries in Western India, and of the public at large. Its feasibility and its peculiar adaptedness to the circumstances of this country have been fully established. Its advantages over the system of gratuitous circulation are many and obvious, inasmuch as it opens the way for the employment of Native colporteurs and, through them, for scattering tracts and books, not simply in the vicinity of missionary stations and on occasional tours, but over the whole country. And not only may books in this way be carried to the distant villages, but they are sure to go into the hands of those who will value and preserve them. Tracts which may be obtained for the asking will generally be regarded as of little worth, and will exert far less influence than when bought and paid for. In this latter case they are preserved and valued as property. They are objects of thought and interest. They are read; perhaps re-read; and should their contents not be approved, instead of being destroyed, they will often be sold to others at their market value.

When the Committee first resolved to adopt the principle of demanding a small price for their publications, it was fully expected that the circulation would, for a time at least, be considerably diminished. "But" said the Report for that year, "it by no means follows from this that less good will on the whole be done. Should the circulation be at first reduced to one-tenth

of what it has been for some years past, the Committee would still be disposed to persevere in the experiment." This decision to adhere, at all events, to the principle adopted, secured the success of the experiment, which doubtless would have failed had it been attempted in a faltering spirit.

From the time that a fixed price was placed upon the Society's publications, they have assumed a new importance in the eyes of the Native population; and the circulation, instead of diminishing, has doubled and trebled during the past four years. Many who would have received with indifference, and treated with neglect, books offered gratuitously, have eagerly paid their money for these same publications when converted into property, by being procurable only by purchase. The very fact of their being offered for sale has awakened a desire to possess and peruse them. And the purchase and careful perusal of one has led to the purchase and perusal of another, and another. A new habit of reading is thus formed and an increased readiness to purchase books is engendered.

The Committee would by no means assume the ground that tracts should in no case be given gratuitously to Natives. Missionaries and others may often judge it expedient to lend or give tracts in peculiar circumstances. With a view to this, three small tracts of eight pages each have been issued as the commencement of a *gratuitous* series, which may be available to all who desire them. Masters may also verypropperly purchase tracts and books as presents for their servants who are able to read; and all may do the same for their Native friends and acquaintance. And it may be added, that these will be far mo

gratefully received, far more valued, and be also far more likely to prove useful to their recipients when it is known that the donor has paid their full value, instead of obtaining them gratuitously from a Benevolent Society, and thus exercising his generosity and his benevolent feelings without expense. Indeed one prominent evil of the plan of indiscriminate, gratuitous tract circulation is that no gratitude is awakened in the bosom of the recipients. It is supposed that the gift cost the giver nothing, hence no kindly feeling is awakened ; and since, as a matter of property, it has no value, it is too often received with indifference and treated with neglect.

As it may sometimes be expedient to give books to natives, the rule which this Society has adopted of circulating its publications only by sale must on some occasions operate unfavorably. But, as remarked in a former Report, " Some general rule in reference to this subject must be adopted and adhered to, else injustice and dissatisfaction will be the inevitable result. If tracts and books are granted to one Mission or one individual, they must be granted to all others in similar circumstances. If sold at trifling rates to one, they must, in like manner, be sold to others who are similarly circumstanced. The Committee therefore have found it necessary to choose between the plan of supplying tracts gratuitously to all those engaged in their circulation, and that of furnishing them at certain fixed rates." Between these two plans they cannot for a moment hesitate. And it is gratifying to find that their decision has met with such general approval.

Hitherto the Committee have not been in a condition to undertake the work of *colportage*, but they rejoice that this is so extensively prosecuted by some of the

Missions. This system the Committee regard as a most important means of spreading light among the native population. It is indeed difficult to see how the country at large can, at present, be systematically reached in any other way. And they entertain the fervent hope that ere long it may be extended not only over the whole of Western India but throughout the whole of this benighted country. The Sacred Scripture and other Christian publications may thus be brought to the very doors of the people; an increased desire for education will in this way be excited, and light and knowledge be diffused through the land. The Committee indeed believe that the system of Colportage is destined to be a most efficient means for diffusing the Gospel throughout the unevangelized world and, were funds available, they would gladly pursue it within the sphere of their operations with all the efficiency which its importance demands. But to conduct the work aright, the time and strength of one or more of the officers of the Society would need to be devoted to its superintendence, and an amount of means would be required such as the Committee have not, as yet, had placed at their disposal.

English Publications.

Of the excellent publications of the Parent Society a larger number than usual have gone into circulation. The receipts from this source are Rs. 3,426; being more than double those of 1849, and more than three and a half times those of 1848.

A supply of books from the American Tract Society has also been recently received and are likely to find a ready sale. For some of these works there will doubtless be a steady demand; and it is the in

of the Committee that the increasing operations of the Society require a separate Depository in which greater prominence may be given to the vernacular department. With a view to this, a site for a building was last year secured in an excellent situation on the verge of the native town; and it is earnestly hoped that the means for erecting a suitable Depository may ere long be provided. Application has been made to Government for the use of certain land adjoining the Society's premises. The application is still under consideration.

Receipts and Expenditures.

The contributions received during the year have been for general purposes Rs. 3,950.15 for the translation, fund Rs. 185, for the building fund Rs. 500—total of contributions Rs. 4,635. 15. If to this be added, sales of English books Rs. 3,426; sales of vernacular publications Rs. 1,366; a grant of £100 in money, 250 reams of printing paper, and £15 in tracts from the Parent Society, and a grant of 100 dollars from the American Tract Society, the total income of the year will amount to rather more than Rs. 12,000.

Including the grant of £ 100, Rs. 5,200 or £ 513, have been remitted to the Parent Society in payment of English publications purchased. For printing and binding Rs. 3,748 have been paid, of which Rs. 963 were on account of the Translation Fund. The rent of premises, salary of Depositary and Peon, and commission on the sales of books amount to Rs. 852; postages and other incidental charges to Rs. 333. A small balance is still due to the Parent Society, and printing bills to a considerable amount remain to be paid. The Committee look to the Christian public

for the means of discharging these obligations, and continuing the operations of the Society.

Conclusion.

In conclusion the Committee have to return their cordial thanks to all those who, by their contributions, or otherwise, have aided in carrying on the operations of the year just closed. And they commend this Society to the sympathies and continued support of all who desire the spread of light and truth among the Native population of Western India.

The increasing demand for the Society's publications, and the readiness of the people to pay the prices placed upon them are most encouraging, and constitute a call for greatly enlarged operations. Were the Society enabled properly to occupy the wide field committed to its care, its issues might be greatly increased, and its usefulness proportionally multiplied. Even now its influence for good is felt not merely in the large towns but also in the remoter villages. In many places, the sight of its publications first awakens a desire for knowledge, and then gratifies that desire. The uneducated peasant, yielding to the entreaties of his child, purchases a first book in which the boy may learn his alphabet and begin to read; the children in the indigenous schools, and still more those in the schools established by Government, are delighted at the appearance of the colporteur with his varied stores; the Government servants, the village functionaries, the shopkeepers, all classes indeed,—even those wholly destitute of education,—have their interest awakened by an exhibition of attractive publications. A desire for knowledge is thus awakened and gratified; new ideas, new views of truth and of duty, are dissemina

ed ; and the people are subjected to a gradually trans-
forming process, until by the blessing of God on this
and other instrumentalities, the prevailing ignorance
and moral darkness shall have passed away. Thus
the operations of this Society, even in an educational
point of view, are most important. In no way perhaps
could the same amount of means do more to multiply
readers, awaken a desire for education, and diffuse
intelligence among the people at large.

But the publications of this Society are not merely
educational. In them the grand truths of revelation are
set forth and illustrated in a way suited to the capacities
and wants of the people. The evil of sin, the character
of God, an atoning Saviour, the necessity of repentance,
faith, and personal holiness, are clearly exhibited,
and thus that knowledge which by the divine bles-
sing, maketh wise unto salvation is extensively dif-
fused. And it is a mistake to suppose that a vernacu-
lar book will necessarily be offensive and unpopu-
lar because it discusses these important themes. The
Hindus are a religious people ; their popular litera-
ture is pervaded with religion ; religion is mingled
more or less with all their secular matters ; and no-
thing appears to them more natural and proper than the
introduction of religious considerations in the discus-
sion of almost every subject. Until they have learned
from others, the Hindus have no sympathy with the
semi-infidelity that would banish religion from the
popular literature. The desire every where manifest-
ed to obtain the publications of this Society, notwith-
standing their well known religious character, shows
that the extreme care sometimes manifested to avoid
all reference to religious considerations in dealing
with the native population is ill-judged and uncalled

for. The Hindus, it is true, are involved in the mazes of error; but they have never yet thought of casting off religion altogether. On the contrary the discussion of religious themes has a peculiar attraction for the popular mind.

The time has now come when this Society must address itself in earnest to the work of providing a vernacular literature for Western India. Books of history, of popular science, of useful information, books on almost every subject of general interest are required. The times demand that a new vernacular literature embracing much of what is contained in the literature of Western nations, should be provided. And provided it will be. What then shall be its character? Shall it be pervaded by a religious spirit? Shall it be a literature in which God is acknowledged and honored? Shall its tendency be to refine, purify and spiritually enlighten? Shall the intellect and the heart be simultaneously cultivated, and man be taught to know his duty, his dignity, and his destiny? Or shall all reference to a superintending Providence be banished from the page of history? Shall the wonders of creation be spread out to view without any acknowledgment of the great Creator? Shall man, so fearfully and wonderfully made, be taught to contemplate himself, without rising to the contemplation and adoration of his Maker? In a word, shall a literature be produced from which the light of Revelation is excluded, and in which man is left to grope his way to happiness and immortality by the flickering light of fallen reason; or shall that literature, even when strictly secular, be illumined by the wisdom and the grace that descendeth from above?

The Committee of the Bombay Tract and Book So

ciety welcome all new vernacular publications of a useful character by whomsoever produced. But they cannot rest satisfied with a non-religious literature. Such a literature, as we have seen, is not called for. And the production of such a literature, Christian men, when left free to choose, should not regard as the grand desideratum. We do not expect religious discussion and religious considerations to be introduced in works published by Government; but this renders the duty still more imperative on us to provide that which Government does not feel at liberty to furnish.

The idea has to some extent prevailed that this Society aims simply at the production and circulation of purely religious tracts. But this is quite a mistake. Tracts designed to make known the way of salvation to this heathen people, are indeed regarded as important; but there is no intention of stopping with them. In this respect, the Committee look to the Parent Society as an example, and as an illustration of what they themselves hope in time to attain. If the Parent Institution, in such a country as England, feels itself called on to range over the whole field of literature, still more is such a course demanded on the part of this Society.

And for pursuing this work efficiently, the Bombay Tract and Book Society possesses peculiar advantages. It enjoys the sympathies and co-operation of all the Missionaries in Western India,—men skilled in the vernacular languages and thoroughly acquainted with the feelings of the people. Their services are rendered without fee or reward, both in the production of suitable works and in securing for them an extensive circulation. Nothing, or next to nothing, has ever been paid for the revision and editing of its publica-

tions; the paper required is invariably furnished by the Parent Society;—generally the only expense is the bare cost of printing, so that, as is believed, in no way can a given sum of money go further in the production and wide dissemination of approved and popular vernacular works. Towards the production of a standard and popular vernacular literature thoroughly imbued with the elevating, transforming influences of Gospel truth, the Committee then ask the cordial co-operation and the liberal contributions of the friends of Christ in Western India. They ask all the friends of Native enlightement, who believe in the divine origin of Christianity and regard it as the Heaven-appointed and only sufficient means for the healing of the nations, to aid in the effort to reach, enlighten, and influence, the mind of Western India by means of the Press.

Of the greatness and the difficulty of the work still remaining to be done, none have a more vivid conception than the Committee of this Society. But in the midst of the general apathy, ignorance, and moral degradation, they see much to encourage. On all sides a new desire for knowledge is being awakened The delusions and superstitions which have so long prevailed are losing their sway over the popular mind. A new era is at hand when the learning and science of the Western nations shall be transfused into the languages of Hindusthán. The youth now training in numerous schools, nay the country at large, already calls for a new literature suited to the wants of the times. How important in such circumstances that the harmony of truth should be maintained, that science and literature should be the attendants, the handmaids of religion, instead of being traitorously seated upon the throne which sh

should occupy, and receiving the idolatrous homage of a spiritually blinded and benighted people.

In the progress of education, in the dissemination of true science, the Committee unfeignedly rejoice. But unless a popular Christian literature is provided for those who receive an education, comparatively little will be gained. Superstition in that case may only give place to Infidelity, and an impiety more desperate and fearful than the darkest idolatry of former days, may stalk through the land. From such a result may Western India, through the divine blessing, be delivered. And to aid, as far as lies in its power, in averting such a result, is the urgent and bounden duty of this Society. This duty the Committee are diligently striving to discharge. And they again ask that these efforts be sustained as their importance demands. Let this be done,—let a valuable Christian literature be provided and widely disseminated, and the work of education will assume a new importance. Ignorance will give place to knowledge, darkness to light, and the day be hastened on when of the inhabitants of Western India, educated and Christianized, men shall say, HAPPY IS THE PEOPLE THAT IS IN SUCH A CASE, YEA HAPPY IS THAT PEOPLE WHOSE GOD IS THE LORD.

Abstract of the Bombay Tract and Book Society's Receipts and Disbursements on account of their General Fund during the year 1851.

Dr.

				Rs.	A.	P.
Balance on 1st January 1851				322	15	2
Subscriptions and Donations received during the year				3,950	15	0
English Publications sold in Bombay during the year	2,451	3	1			
Ditto ditto Poona	372	9	7			
Ditto ditto Belgaum	92	0	6			
Ditto ditto Ahmednugger	305	2	0			
Ditto ditto Sattara	133	9	0			
Ditto ditto Surat	71	15	6			
				3,426	7	8
Native publications sold in Bombay during the year	1,360	9	6			
Ditto ditto Surat	5	11	0			
				1,366	4	6
Grant from the London Religious Tract Society in books to the value of 100 £ or				1,000	0	0
Rs.				10,066	10	4
For a Prize Essay on Female Education				100	0	0

Cr.

	R.	A.	P.
Paid for Printing, Lithographing, and putting up Tracts of sorts	2,784	10	0
Depositary's and Peon's Salaries, and rent of premises	672	0	0
Remitted to the Parent Society in London for English Publications, including their grant of 100 £— £ 513 12*s.* 3*d.* or	5,200	3	5
Advanced in payment of debt due to the Translation Fund	474	15	0
Printing the Society's report for 1850	140	4	0
Advanced on account of the German Mission	48	15	6
Commission paid on the Sale of Books	180	15	0
Advanced to the Surat Mission Press	181	12	6
Transferred to the Building Fund	40	0	0
Exchange on Nagpore Rs	9	2	6
Miscellaneous expenditure, such as landing charges and customs dues, postages, cooly hire, carriage of Tracts and Books &c.	333	12	5
Rs.	10,066	10	4
Unexpended Donation for Prize Essay on Female Education	100	0	0

nd partly in company with one of the missionaries; while during the months less favorable for travelling, his labors were limited to this immediate vicinity. It would be premature to conjecture to what extent the sale of tracts may be carried here. The following facts may however be worthy of mention:—

Throughout that part of the country visited, the village authorities have, in the great majority of instances, allowed the colporteur to labor without molestation, the only exceptional case of any moment being that he was once put in confinement for four days. In the few places where the head men have been decidedly hostile, sales have been in general limited, while the people, if left to themselves, have been with hardly an exception friendly.

Our experience coincides with your own, that tracts find purchasers most readily in localities where there has not before been gratuitous distribution Thus in Bandárá, to which according to the people a large supply of tracts had been previously sent, four persons, labouring for nearly a week, disposed of only 73, while at the smaller town of Pohoní, which, being off the main road, it would appear, had been before unvisited, 200 were speedily sold.

The young have been almost invariably better purchasers than the old; so that, on entering a new village, it has been found expedient at once to seek out the schools.

The Committee of the Bombay Tract and Book Society hereby offer prizes of Rs. 100 and Rs. 50 respectively, for the two best Essays in the Maráthí language on the subject of

BOMBAY.

From Rev. S. B. Fairbank. During the year 1851 the American Mission in Bombay has sold about 12,000 tracts and religious books in the vernaculars. These were principally in Maráthí, but the sale of Gujaráthí publications increased in the latter part of the year. Had we as good an assortment of Gujaráthí as we have of Maráthí publications, the sales of them in Bombay would probably exceed the sales of Maráthí. On the continent however the demand for Maráthí must continue the greatest.

Some seven eighths of the sales have been made by colporteurs. Several of them thoroughly canvassed Bombay every month. Some have gone back and forth visiting the towns and villages on Salsette and in the Konkans, extending their excursions to Vingorla and in one instance to Goa. They have also on some trips gone above the Ghâts. Their success on these excursions has been encouraging. The sale of Christian publications has indeed become an established trade—a trade which is of importance to the colporteurs in a pecuniary point of view, and may become, by the blessing of God, of untold value to those who purchase.

I should perhaps remark that the books and tracts sold, as above, were not all obtained from the Tract and Book Society. The American Mission issued a number of new publications and reprinted several of their old ones which had got out of print. But in the accounts kept by the colporteurs, the sales of these and of the others were mingled indiscriminately.

From the Bombay Guardian of Sept. 16. 1853.

"ARE THE MISSIONARIES DOING ANYTHING IN INDIA ?"

THIS question was asked me by a lady not long since. "Why, madam, may I ask" I replied, "do you doubt their doing anything ? Do you read the missionary registers and reports ? "Sometimes I do ; but Colonel C., whom I lately met, and who has just returned from India, after spending thirty years there, assured me he had never seen a missionary, and that I must not believe the reports which are got up in London, simply to rob simple folk of their money." It is hard to say in what part of India "Colonel C." may have served, or in what sort of society he took delight. If he was a gay and worldly man, who frequented balls and billiard tables, it is probable that he knew as little about the operations of missionaries in India as his Excellency's aid-de-camps at the Castle in Dublin are likely to know of those in Kerry or Connemara.

India is a large place, and the occupations of Europeans there are as divers from each other as they are in Britain ; and it is quite possible for an officer in the East India Company's Service to have lived at stations unoccupied by missionaries, or even if at the same station with them, to be unacquainted both with their persons and their operations. To show, however, that missionaries and their labours are not, in every instance, the mere produce of imagination, I will narrate a little incident which occurred to myself one morning in the month of February, A.D. 1851, in the vicinity of Ahmednugur, a large city in the presidency of Bombay.

My tents were pitched outside the town of Yewla, some miles north of Ahmednugur ; the hour was early—the sun not long risen—and I had just returned from a ride, when, at the door of my tent, I was accosted, in the Maratha language, by a respectable looking individual, apparently a Bramin. I asked his business: he informed me that he was a Christian, converted by the American missionaries at Ahmednugur, that he, with three other converts, were travelling through the country, selling books on account of the mission. After a little conversation on matters connected with the mission, Sukhopunt (for so I will call the Bramin convert) offered to bring me his store of books, in case I should wish to purchase any. I at first declined, and he left me ; he had not, however, left me many minutes when I changed my mind, and sent a messenger after him, to invite him and his companions to my tent at 10 o'clock, to display their books. My messengers returned after a little delay, and informed me that he had found the converts with some difficulty, as they were not lodging at the 'Dhurmsala,' (the usual halting place for travellers), but that they had halted in the open plain outside the village, and that he found them preparing their breakfast under the shadow of their cart. At ten o'clock, a cart drawn by bullocks, drove up to the tent ; in it I observed Sukhopunt and his three companions, one of whom was charioteer. *They* evidently were *not* 'Bramins ;' and observing the friendly terms on which they lived together, I was curious to know whether the latter were Hindoos of the working classes, or whether they belonged to the despised race of *Pariahs*. They soon entered the tent, carrying in two large boxes full of books, and Sukhopunt introduced his three companions, whom I will call Lakhoram, Rama, and Krishna ; the first was an elderly man, the last two were youths. They came up to me with smiling faces, and, in a friendly, though respectful manner, held out their hands (instead of raising them to their heads to 'Salaam,' as Asiatics usually do) I readily gave them my hand, and then asked them to be seated ; and they forthwith took their places on the ground, on each side of my chair. I found that Lakhoram, and his two companions were by birth *Pariahs*, and I was forcibly struck with the utter annihilation of *caste* prejudices in the mind of Sukhopunt, through which he had consented familiarly to associate with people whom no Bramin of Western India would, for any consideration, touch, and whose *very shadow* is considered a pollution.

But a more striking instance of the triumph of the Word of God, in this respect, remains to be told. I asked Sukhopunt why he and his companions had halted in the plain, instead of entering the village "Dhurm-Sala." "The reason is," he replied, "that these, my brethren, being Purwarees (*i. e.* Pariahs) by birth, the villagers would not allow *them* to enter the Dhurmsalas ; and as we are all brethren, I refuse to separate from them"

The circumstances of a Bramin thus claiming *brother-hood* with *Pariahs* and sharing hardship voluntarily with them, was the most striking instance that I had ever seen of the abolition of caste, through the genial influence of the Gospel.

The countenances of the three Pariahs struck me forcibly, as evincing the power of religion to "make wise the simple." There was a modest intelligent propriety in their appearance and manner, that strangely contrasted with the uncouth ignorance usual in men of their class. Lakhoram, the eldest, especially, struck me as superior in intelligence and demeanour. I asked him to tell me the history of his early life and conversion, which he did in nearly the following words :—

HISTORY OF LAKHORAM.—"When the great Wesley (the Duke of Wellington) conquered Holkar, I was 14 years old ; I lived at Ahmednugur, of which my father was hereditary gate-keeper ; it was about that time that a holy mendicant arrived at our city, and to him my father intrusted me, saying—'Take my son, and make him a holy man like yourself.' The next day I left Ahmednugur with my preceptor, and I commenced a life of travel with him from one shrine to another ; we visited every sacred river, mountain, and temple, from one end of India to another, including Rameshwara, at the south, all the holy places in the Carnatic, Jugonath, Gaya, Benares, and various places in the Himalaya Mountains, beyond which mortal man cannot travel. We then travelled down to Dwarca, on the west coast, and, after a lengthened tour of several years in which we visited hundreds of holy places, of lesser note, I returned to my native city, and sat down in the gate in which I was accustomed to play as a boy. My father was dead, and many other changes had occurred in Ahmednugur ; the Peshwa's government had passed away, and the English had come in its stead. I saw in the gate a new gate-keeper, whom I presently recognised as one of my boyish companions. While conversing with him about the many changes which had come over my native city since I left it, another friend came up—the father of this lad (pointing to one of the converts), and, addressing me, he said—'Well, Mr. Pilgrim, you have spent many years visiting shrines, and rivers, and all sacred places, and you know the Holy Book Kubeer almost by heart : tell me, after all, what are you—are you *a saint*, or are you *a sinner ?*' The strangeness of this question offended me not a little ; however, as I had learned that anger was disgraceful to a holy

man, I curbed my temper, and thought over his question—'Am I a saint, or am I a sinner? I have visited every shrine, and washed in every holy river; I have observed every fast, and every religious observance enjoined in Kubeer; *I ought* to be a saint; but then Kubeer says—'Anger, pride, lust, avarice, envy, &c. are sins, and till these are all driven out of the heart man is *a sinner*.' So, after a little reflection, I replied—'*I am a sinner*.' 'Indeed! (he rejoined), *a sinner still* after so many religious deeds! When, then, do you expect to be *a saint?* and if you are not a saint, how do you expect to see God?' I answered out of Kubeer, of which I was very fluent, showing the various penances and mortifications that a man must perform to subdue sin, and to fit him for heaven. But he rejoined, 'well, but all these you *have performed*, and that for many years: what hope have you of attaining to holiness in future years, having so wholly failed in those that are past?' This question rather provoked me, the more so as it proceeded from an ignorant *Pariah* who had spent all his life in the lowest menial occupations, while I had read, studied, and travelled, and expected to be regarded by my countrymen as a person of no small sanctity. The unlooked-for questions and objections, therefore, of *Lukma*, set my mind at work with new thoughts and ideas. To his last question (above stated) I offered sundry replies suggested by the book *Kubeer*, which I reverenced much, and on my acquaintance with which, as well as an attendance upon the duties therein prescribed,

Bhagoba

I fully depended for elevation to the highest station in the worlds of spirits. My replies, however, not appearing to satisfy *Lukma*, I, in my turn, asked—'How do *you* expect to see God and to attain heaven? have *you* reached sinless perfection?' 'Not I,' he replied; 'I am an unworthy sinner, but I believe that the Almighty became man, under the name of Jesus, the Christ, and that he died to bear the punishment of our sins, and that whoever believeth in Him shall obtain eternal life through his merits.' I now perceived that *Luckma* had forsaken the faith of his fathers, and adopted the religion of the English: looking upon him, therefore, as an apostate, I gave free vent to my anger, and out of this mouth many evil words went forth against him and against Jesus Christ! At length Lukma, finding that he made no impression on me, said—'There's no use in *our* talking; come to the *Padree Sahib* (the missionary), and hear what he has to say.' I went, and had a long conversation with the missionary. I often went to him after this, and had many arguments with him. For two whole years I fought with him, and at the end of that time the missionary (or rather God's Holy Spirit) conquered; and I have now for *six years* been the servant of Jesus Christ."

Thus ended the history of Lakhpram. And now, reader, what say you? On what do your hopes depend? On your own doings? What are they? Have they purified your heart? Remember what *Kubeer* says—and a greater than Kubeer—'By the works of the law shall *no flesh* be justified.'

After hearing Lakhpram's history, I proposed to my four sable brethren that we should read a chapter in the Bible; each immediately produced his Maratha Bible, and we read the 12th chapter of Paul's epistle to the Romans (verse about), and then conversed upon it. I asked my new friends various questions regarding this interesting chapter, and their answers showed, with few exceptions, a clear understanding of its contents. The converts then produced Maratha hymn books, and we all joined in a hymn—Sukhopunt (the Bramin) leading. I then asked him to pray, which he did with much apparent fervour. My friends rose to depart; I parted from them with much regret. "When next we meet," I said, "we shall all speak one language; we shall be of one colour—all of one nation.' "Amen," said Lakhpram. "Amen," said they all; and we separated, till we shall meet in that company whom no man can number—who have washed their robes in the blood of the lamb.

MOOSAPHIR.

Catholic Layman for March —Madras Chris. Herald.

आणि त्यांचें लघुत्व जे काढणारे ते असल ख्रिस्ती आहेत.

*Day of Prayer and Humiliation on Account of the Russian war.**

According to the apppointment of Government Sunday the 16th ult. was "observed in Bombay as throughout India, as a day of humiliation and special prayer for the success of the British Arms in Turkey." This was by Europeans. But it strikes us as matter of special interest that certain classes of Natives in Bombay, by previous appointment, assembled in in their temples. The Times remarks with regard to this as follows;—

"Their sympathy with their British rulers, whom after all they know to be their best friends, their indefinite fears of the advance of Russia, even to India, and their apprehensions of loss by the limitations and restrictions of commerce, had led them in great multitudes to resolve to unite in the religious solemnities of the day of humiliation. Their cessation from work has been far more extensive than was ever known to be the case on their own religious high days when the feeling of superstitious "unluck" has been to them a great restraint. In the management of their religious services the leading minds, as might be expected, in originating the services of their higher castes, have not been the ordinary Bráhmans and other priests but their educated members; and in accommodation to their views, the God of the Universe has in some of the prayers, in consequence, taken the precedence of the Gods of the Pantheon. A remarkable instance of this is visible in the case of the Parbhus, whose supplicatory chaunt, as prepared by a Bráhman, and printed and distributed was the following:—"

Prayer to the Supreme (Ishwar).

(Maráthí verse of the Pad measure.)

Innumerable evils are accruing from war;
Except the Lord of the Universe there is no peacemaker;
Let the drum proclaim him the true Saviour;
Let it sound for thee the great protector of thy worshippers;
The name Protector-of-the-Universe is suitable to thee;
There is no one in our difficulties but thou alone.
Innumerable soldiers are dying in fight,
Their spouses are making great lamentation;
Their poor children are suffering distress;
The learned Hindus even cannot describe their misery;
The attention of Princes is directed to war;
A stop is put to invaluable works;
There is dishonour to thee from the destruction.
All commerce is stopped;
Universal destruction is everywhere occuring;
There is fear about sending goods to other lands;
Conspirators have arisen and devoted themselves to plunder;
On these accounts immeasurable loss is occurring;
In this manner war is the destroyer of wealth;
People are making great lamentstion;
Wherefore, O Lord, be thou the Saviour from this ocean of calamity;
Be to all the Pointer-of-the-good-path.

Next followed a verse in the Abhang measure. It is addresed to Hari which is a name of Visnhu. It was the wish of "Young Bombay" to address this also to the supreme Ishwar but at last it was decided to give in so far to the spirit of olden time as to address it to Hari. The following is a translation.

1. In the time of trouble, thou only O Hari art our Saviour.
Tell us O Father whither we should go.
2. If thou refuse to help us.
We will remain importunate at thy threshold.
3. Do not O Father, at this time, leave us to destruction.
4. That truth, peace, pity, kindness and morality ever
Should flourish is worthy of thee;
5. As the brave are destroyed
So will these most assuredly be also destroyed,
6. Therefore as suppliants we have now come to thee,
Look on us O Supreme (Bhagawanta) with favor.
7. Thou who ever claimest to be the preserver of thy worshippers
Preserve O Lord in this exigency.

There was still another in the Abhang measure, addressed to God, of which the following is a translation,

1. Now that we are all assembled
Let us lay aside pride.
2. While the thunder-like din of worship
Falls on the ear, may compassion fill the cherishing breast.
3. We have never read
That God (Ish) forsook his worshippers.
4. Nor ever heard
That the worshipper left thee unblessed.
5. And since it is thus with thee
The voice of praise has commenced.
6. Come than O God (Deva), came quickly
For our preservation.
7. Be swift,
Destroy thou the enemy.
8. Be thou our sure refuge
O Lord (Prabhu), for thou art merciful.

The forms of prayer used by the other castes (Shenvi and Váni) who observed the occasion were not printed and circulated, and hence we are unable to speak of their contents.—"Great difficulty was felt in giving sociability to to the Hindu worship which is generally of a personal and household character each worshipper muttering a sentence or two and presenting his own offerings for himself and relatives." "The meetings in the principal temples finally went off my much in the form of conversation and news-mongering." A distribution of sugar and confectionery which had been offered to Ráma at the Thákurdwar temple, was made among his votaries before they separated. The most pleasing circumstance of all was the attendance of considerable numbers of educated Natives at the Christian Churches."

"The Mohammedans seem to have been somewhat out in their arrangements for the occasion; but the case of Turkey as well as of Britain was not altogether forgotten by them.

To the Parsis must be given the credit of having first of the native sects moved in this matter, traditional usage having authorized them in so doing. The assembly of them at their principal Ateh-gahs or Fire-temples was unprecedentedly great. Their services there were principally conducted in the ancient Zend language, the priests being the great officials. A prayer in the vernacular, however, was also used. It was addressed to the Supreme, and was the following:—

"I offer my prayer to Thee, O glorious and exalted God, that the Sovereign of this Realm may have the victory with honor and with triumph in the War. May the Sovereign of Sovereigns inspire with wisdom and endow with strength, her Army and Navy. Long live the Sovereign, and may the Empire flourish. May God annihilate her enemies, and may His blessing rest upon her. May He watch over all these events, and destroy the enemy. I make my prayer and supplications unto Thee, Almighty God, that success may attend the cause of our Queen in the field of battle. May our Queen continue her rule in justice and mercy, and may her name and her power be handed dawn to many generations. May she ever maintain in all its integrity her exalted posi-

* For the translation of the Maráthí *pad* and the prayer of the Pársís as well as for some extracts from his article on this subject we must acknowledge our obligations to the Bombay Times. *Ed. Dnyánodaya.*

The Bombay Guardian.

SATURDAY, OCTOBER 29, 1859.

THE inhabitants of Ahmednuggur lately petitioned the Magistrate, Mr. Fraser Tytler, to debar the native Christians from all access to the public wells. The following was the Magistrate's decision, in reply to this petition :—

"The main statement in this petition is untrue. Vishnoo Punt's wife is not a Mhar or woman of low caste. Vishnoo Punt is a Brahmin, converted to Christianity. His wife is a Coonbee, also converted. Before conversion he and his wife had full right to draw water from the tank in question. He has not forfeited the above right, or any other, by his conversion to Christianity. On the contrary the law ensures him every right which he possessed before his conversion to Christianity. This law will be enforced, and those acting contrary thereto punished. In Bombay and in many other places 'all classes of the community, Christian converts, Hindoos and Mahomedans, have free access to all the public tanks and wells.' Petitioners seek to debar Vishnoo Punt and his family from the use of the public tanks solely because he is a Christian. But it is well known that if a Mang or Mhar woman marries a Mussulman, she is allowed to use the tanks in right of her having become a Mahomedan. Cattle, horses, donkeys, prostitutes, &c., have all access to the public tanks ; and yet this common and obvious right petitioners seek to deny to a man whose high respectability they themselves dare not and cannot gainsay."

This decision had the sanction of Government. The promulgation of it produced no little excitement in Ahmednuggur, and the shops throughout the city were closed from Sunday the 16th October to Thursday the 20th inclusive. It must not be supposed that this was the voluntary act of all the shopkeepers. Persons of influence went round and charged them that as they would avoid a great curse they must close their shops. If they refused to comply they should be stigmatized as the offspring of Christians. Accordingly, all classes, Mussulmans as well as Hindoos, shut up their shops. There was further some talk of sending a petition by telegraph to Lord Canning, but we believe there was some difficulty in the way of their doing this. The inhabitants all deserted the public wells to which there was any probability of the resort of Christians. Moreover they instituted *anooshthans*, or special ceremonies in the presence of idols by Brahmins paid for the purpose, to bring about the discomfiture of the native Christians. Some of the more prominent of the native Christians were singled out and commended by name to the special wrath of the gods.

It is quite true that a Mhar woman who marries a Mussulman, enjoys immediately free access to the public wells, from which up to the present time all native Christians have been rigorously excluded. There is a Mang woman in Nuggur belonging to the Christian community, whose sister is married to a Mussulman ; the latter has access to the wells, the former has not. This one fact speaks volumes as to the degree of concession made to the caste prejudices of the Hindoos by the Mahomedans and by the British. There is one religion upon which all are now agreed to put the stamp of a peculiar opprobrium, and that is the Christian religion ; and the petitioners of Ahmednuggur have done neither more nor less than humbly petition the Christian Government of this country to declare authoritatively that the Christian religion is the most opprobrious of all religions. And they actually expected to succeed ; were intensely disappointed because Christians were permitted to enjoy the rights enjoyed by other classes of the community generally. What an idea must the people have of the indifference of Government to all religious principles ! The authorities deserve great credit for their present decision. It is to be hoped that none will take up the idea that caste among Christians is recognized by the Government, or that a converted Mhar or Mang will be excluded from the public wells, while a converted Brahmin is not.

We have great satisfaction in appending to the above remarks, the following Resolution of Government on the petition of Anundrao Babajee Deshpandey and other Hindoo inhabitants of Ahmednuggur :—

"The Magistrate may be instructed to inform Anundrao Babajee Deshpandey that Government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed by himself and a few other misguided persons at Ahmednuggur. The petitioners should be reminded that, by their own showing, the fountains in question were established by Mahomedan kings ; and that, in the days of those kings, no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Dher or Mang, who embraced the Mahomedan religion, how can they be polluted by the use of Christian converts ? The petitioners have forgotetn their own Shasters, which declare that the caste of the Ruler, whatever it may be, is equal to the highest ; and they have perverted the declaration in the Queen's proclamation which expressly states that *none* should be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same Faith which the Queen not merely acknowledges, but of which she proclaims herself the Defender."

This is an admirable letter, and we rejoice to see Government taking up its true position with reference to caste. The demand of the petitioners is severely but justly characterized ; and we hope that the rebuke thus administered will be sufficient to deter the natives of this country, henceforth, from asking Government to affix a stigma to the profession of Christianity.

In our number for July 2nd, we spoke of the propagandism of Infidelity, and of its success among the young men of Bombay. We lately received a copy of *The Reasoner*, the paper published by Mr. G. G. Holyoake in London. It is dated Sunday, September 11, 1859, and contains the article from the *Bombay Guardian*, with the following caption :—"Free-thought in Bombay ; evangelical misrepresentation, of it." An "intelligent native Hindoo," the Bombay correspondent of the *Reasoner*, has forwarded the article to the latter, and the editor promises an able reply from the same pen. It is evident that there is an understanding between the leaders of infidelity in England and the educated young men of Bombay. These young men little know what they are doing, in throwing themselves into the arms of men who are waging war against Christianity. It has been demonstrated that there is a curse greater, while it lasts, than the curse of idolatry ; and that is, the curse of national infidelity. These secularists arrogate to themselves the title of Free-thinkers ; but they are ignorant of what really constitutes free-thought. Christianity professes to give the true freedom of thought ; and if it does not this, it forfeits its title to be regarded as a divine religion. Its maxim is, Prove all things. Its solemn declaration is, The truth shall make you free. He that committeth sin, is the servant of sin. True freedom of thought is not freedom to think whatever a man likes, any more than true freedom of will consists in doing whatever a man wills. The angels in heaven have free will in its perfection, yet their will is only to do what is right ; and the more entirely any being is under the control of truth, the more perfect is his freedom. No being in the universe has any right to think that which is false ; the highest interest of all is to be kept from entertaining false sentiments. If God be pleased to communicate truth to men by Scriptures, there can be no greater or more fatal abjuration of freedom of thought, than for a man to reject this revelation. The true liberty of judgment proposes the question, Is this a revelation from God ? and having ascertained the affirmative, opens wide the door of the mind to the communications vouchsafed. The liberty which these secularists prize so much, will be found to be, on examination, nothing more or less than a liberty to set aside obligation. They are opposed to religion, because it interferes with the liberty of their own mind to make black appear white, and white black. The idea that obligation interferes with freedom is as old as Adam. "Ye shall be as gods," said the tempter to the father of mankind ; and he has ever since continued the repetition of this promise. Nothing shows man's apostacy from God more than his readiness to believe this statement. What the mind demands for its perfection is, not to be disjunct from obligation, but to be in harmony with obligation.

There is in the *Reasoner* a letter signed Colonel H. Clinton, with the following heading, "Vive la reine ; but let the *reign* of humbug cease." The pun is bad enough, but it is the best thing in the letter. The letter is short, and we embody it here, that our readers may form some idea of the monstrous sentiments advanced by this journal :—

"It has, hitherto, been customary to set down the Duty of Man as consisting of—

"1st. The Duty of Man to God,

"2nd. The Duty of Man to Man.

"With reference to the *first* part of this Duty,

"What right have we to assume that this, or that, is our Duty to God ?

"No human creature has ever, really, seen God. No single thing can ever have been said, or recorded, written, or printed, of, regarding, or concerning God by any human creature, whether as having been seen by his own seeing, or as having been known from his own knowing, or as having been handed over to him by any other human creature, or as having been handed down, or delivered to him from, or by means of, any trustworthy source of information whatever.